

SHRIMAD BHAGAWATAM

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## IN SACRED MEMORY

of

The late philanthropist, SHETH SHREE  
MAFATLAL GAGALBHAI, this treasure of  
knowledge, the crown of Hindu mythology,  
epitomising systems of Indian philosophy,  
this abridged edition of Shrimad Bhagawat  
in English is respectfully dedicated to him in  
all humbleness by the Trust for his manifold  
qualities of head and heart.

RAMANLAL K. SHASTRI

'Bhagawat Bhushan'

for and on behalf of

Shri Janata Janardan Bhagawat Trust

Ahmedabad-7.

तदेव रम्यं रुचिरं नवं नवं

तदेव शिवन्मनमो महोत्सवम्

तदेव शोकार्णवशोपणं नृणां

यदुत्तमश्लोकरूपशोऽनुगीयते



## FOREWORD

In issuing the second volume of the abridged English edition of Shrimad Bhagawatam, I experience a feeling of satisfaction on the completion of the work contemplated by me years ago. This volume contains four books from ninth to twelfth. Of these four the 10th and 11th deserve special attention and careful study, in as much as they are the heart and head of the body celestial of the Lord which describes Lila or sport, restrain, devotion, knowledge, and liberation. The ninth book deals with the Chronology of kings from Brahma down to Shri Rama of Solar race and Shri Krishna of lunar race. It describes the accounts of Nabha, the ideal son, and Sukanya the ideal daughter, Pushti-bhakta Ambarish, the ideal king Harishchandra, and king Bhagirath of Bhagirathi fame and Yayati-personalities of recognition and reverence. In the twelfth book is given the latter part of the chronology. They are from Shishunagas, Nandas, Shringas, down to Chandragupta Maurya. It also describes Kaliyuga and its influence besides the liberation of Parikshit and Maharshi Vyasa's prophesy.

The tenth book contains five chapters, अवतार तमस, राजस, सात्त्विक, and गुण.

It has पूर्वार्ध and उत्तरार्ध which describes the different facets, of Shri Krishna's life.

### The earlier half

1. The stories of the devouts.
2. His acts or deeds are for the protection of his devotees and to fulfill their wishes
3. He carries no weapon to kill his enemies or demons. His will is the weapon. Here he is to protect the good and the wise. (परित्राणाय साधूनाम्)

### Latter half

Stories and events of importance in Shri Krishna's life.

He has no inhibitions-no obligations. He acts as he wishes.

After he becomes the मथुराधीश and द्वारकाधीश (King of Mathura & Dwarka) he holds the Sudarshan Chakra. This was for the destruction of enemies of (धर्म) and for the protection of righteousness and society. (विनाशाय च दुष्टताम्)

4. His exploits in his childhood of killing Putana and other demons and holding the mount Govardhan was to protect the inmates and cattlewealth of Vraja. The great Ras Lila with the gopies, that attracted and infatuated gods including Shiva, Brahma, and Indra

In the eleventh book he is for (धर्मं संस्थापनार्थाय) to restore religion that had decayed and deteriorated.

His Killing the elephant Kuvalayapida and wrestlers Chanur and Mushtik, shows the prodigious strength that he possessed. He kills Kansa, Jarasandha, Shishupala and other vainglorious and arrogant Kings, the oppressors of their subjects.

His preachings to Uddhava in Shrimad Bhagawat (मर्त्योपदा त्यक्तं समस्तकर्मा  $\times \times \times$ ) and to Arjuna in the battlefield of Kurukshetra ending in (सर्वं धर्मान् परित्यज्य + + + + + मा शुचः) establishes his supreme personality of godhead.

Shri Krishna has thus in his life by his conduct by his acts and his deeds, and his preachings showed how detached he was to all activities with which he seemed connected. A great lover of truth and religion, he was tolerant and considerate. Nevertheless anything that was against truth and religion not only perturbed him or enraged him, but he would not rest till he righted the wrong perpetrated by the unrighteous and the vile in the name of religion. He never did anything that did not have the sanction of Dharma (Religion). There is so much that could be stated about him but the paucity of space does not permit further description.

The eleventh book describes the dialogue between Yaduraj and Dattatreya. It also describes the virtues of a devotee, Bhaktiyoga, Jnan vijñan yoga, Sankhya, yoga, and karmayoga, and the ultimate liberation, the internecine conflict of the Yadavas, and their destruction and the Lord's leaving the tabernacle.

Dr. A. D. Shastri, Director of C. G. Vidya Bhavan, Surat, while writing to me on Shrimad Bhagawat remarks—

“Bhagawat which has been hailed as one of the source book of

Indian philosophy by the Vaishnavas has remained since centuries one of the most popular Puranas in India. The beginning of Indian philosophy is traced to the Vedas which are the earliest extent record in the history of mankind

The Bhagawat Purana stands unique among the Puranas, because of its emotional appeal blended with philosophical teachings. It presents a harmonious and coherent picture of different theories and beliefs, Shri Ramanlal Shastri has tried to be as judicious as possible and we should congratulate him for reducing the bulk of the Purana without harming the contents. The Translation of the work of this nature requires the skill of an artist especially when it is to be done in a foreign language. The translation that we have before us is a creditable performance."

Vidya vachaspati Shri Keshavram K. Shastri, while appreciating the abridged English edition of Shrimad Bhagawat writes as follows :-

+ + + + +

"It is a well known saying that (विद्यावतां भागवते परीक्षा) The Bhagawat becomes a test even for the scholars well versed in scriptures. Though this puran is considered as one of the eighteen Puranas, it has its special peculiarities in its language, prosody and mostly in the presentation of philosophical and Bhakti narratives. In presenting the philosophical aspects and the form of Bhakti cult it surpasses all other Puranas. It is rather a scripture on devotion (भक्तिशास्त्र) than mere purana

The Harivamsha-khil Puran, the Vishnu purana, and Brahma purana, are vaishnava puranas, yet no idea of vaishnava cult narrated in Pancharatra samhitas is traced. The Bhagawat Purana is unique purana giving directly the developed Bhagawat Marg keeping itself quite aloof from the bigotedness of the Pancharatra sampradaya.

The Bhagawat purana has supplied the narratives of different incarnations of the god Vishnu placing Lord Krishna as godhead, The tenth book is divided into three Lilas ( व्रज लीला मथुरा लीला and द्वारका लीला, ) of the Lord, The famous Pushti marga, path of devotion is based upon this Ball-lila, while in other two, his social political and philosophical life is narrated. In the whole 10th and 11th book a detailed biography of Lord Krishna is given. In his Childhood he was Shyam Sundar, he was Bhuvan Sundar in his youth, while he is described as (सकल सुन्दर) in the 11th book, because he was Yogasundar throughout his life.

The efforts of Shastriji Ramanlal in abridging the Bhagawat Purana in praise worthy. In reducing the bulk, not even a bit of inconsistency in narration is found. This is only possible when a scholar has full hold on all the contents of a work. Shastriji has omitted most of the Sutavakyas (सूत वाक्य) coming between the dialogues of Shri Shukadeva and Parikshit. The selection is such that even by dropping the verses (prose passages wherever they occur) the flow is experienced unbroken. I am happy to note that Shastriji Ramalal has left no stone unturned in both volumes containing twelve books giving the proper justice to भक्ति, ज्ञान and कर्म margas. He has dropped the verses judiciously.

Both Shri Bhimbhai Mehta and Shri Krishnashankar Vyas, have translated the work in lucid English. They possess considerable understanding of Indian philosophy and fundamentals of Bhukti cult, without which this of sort of translation could not have been done. I heartily congratulate Shastriji Ramanlalbhai for such a fine abridgement of Bhagawat Purana."

I am thankful to Dr. A. D. Shastri the director of C. G. Vidya-bhavan Surat, and Vidyavachaspati Shri K. K. Shastri for their devotion to Shrimad Bhagawat expressed in their writings. Because of the paucity of space I had to curtail the matter, for which I express my regret.

My friends the translators Shri Bhimbhai Mehta and Shri Krishnashankar Vyas have acquitted themselves quite honourably in the task entrusted to them. With them it has been a labour of love bereft of any remuneration or reward which has lent the language a mellowed melliflence found in the script.

Here I apologise for the mistakes that have occurred in printing, and I am sanguine that my readers indulgent and catholic as they are, will excuse this inadvertent slip of vigilance on my part.

As I did in the preface of the first volume I once again express my grateful thanks to Sheth Shri Arvind Mafatal, Shri Ochchhavlal Shah, and other kind donors who have so generously contributed towards the corpus of the Trust.

Lastly it is the divine grace and mercy without which nothing of what little I have done would have been possible. I offer my heartfelt homage to that Bhagavan Shri Krishna, the supreme personality—the soul of the universe.

10th September 1975

55, Pankaj Society,  
Sarkhej Road, Ahmedabad-7 }

Ramanlal K. Shastri,  
Bhagawata Bhushan



SHRI RADHA KRISHNA

ॐ श्रीपरमात्मने नमः

# श्रीसंक्षिप्तभागवतम्

नवमः स्कन्धः



अथ प्रथमोऽध्यायः

राजोवाच

मन्वन्तराणि सर्वाणि त्वयोकानि श्रुतानि मे । वीर्याण्यनन्तवीर्यस्य हरेस्तत्र कृतानि च ॥१॥  
योऽसौ सत्यव्रतो नाम राजर्षिर्देविदेवधरः । ज्ञानं योऽतीतकल्पान्ते लेभे पुरुषसेधया ॥२॥  
स वै विवस्वतः पुत्रो मनुरासीदिति श्रुतम् । त्वत्तस्तस्य सुताश्चोक्ता इक्ष्वाकुप्रमुखा नृपाः ॥३॥  
तेषां वंशं पृथग् ब्रह्मन् वंदयानुचरितानि च । कीर्तयस्व महाभाग नित्यं शुश्रूषतां हि नः ॥४॥

श्रीशुक उवाच

परावरेयां भूतानामात्मा यः पुरुषः परः । स पद्मासीदिदं विद्वं कल्पान्तेऽन्यत्र किञ्चन ॥५॥  
तस्य नामेः समभवत् पद्मकोशो हिरण्मयः । तस्मिद्धं महाराज स्वयम्भूध्नुराननः ॥६॥  
मरीचिर्मेनसस्तस्य जज्ञे तस्यापि कदयपः । दाक्षायण्यां ततोऽदित्यां विवस्वानमघत् सुतः ॥७॥  
ततो मनुः श्राद्धदेवः संम्रायामास भारत । श्रद्धायां जनयामास दश पुत्रान् स आत्मवान् ॥८॥  
इक्ष्वाकुनृगशर्यातिदिष्टृष्टक रूपकान् । नरिष्यन्तं पृषध्नं च नभगं च कविं विभुः ॥९॥

## CHAPTER I

**The King spoke :** I have heard from you all the Manvantaras and the exploits of the almighty Lord in those Manvantaras. You also told me how in the last kalpa king Satyavrata of Dravid acquired knowledge of Brahma by devotion to the Lord, and became Manu son of Vivaswan and that he had sons, Ikshwaku and others. Now please tell me who am desirous of knowing the accounts of the descendants of these illustrious ones. 1-4

**Shree Shuka said :** From the navel of the Lord who is the soul of both sentient and insentient sprang forth the lotus, Brahma came out from that lotus. Mareechi was born from the mind of Brahma, and Kashyapa was born of Mareechi. To Kashyapa by his wife Aditi daughter of Daksha was born Vivaswan—the Sun, to Vivaswan by his wife Sangna was born Shraddhadev Manu. This Shraddhadev had by his wife Shraddha ten sons, named Ikshwaku, Nrug, Sharyati, Dishta, Dhrista,

अप्रजस्य मनोः पूर्वं वसिष्ठो भगवान् किल । मित्रावरुणयोरिष्टं प्रजार्थमकरोत् प्रभुः ॥१०॥  
तत्र श्रद्धा मनोः पत्नी होतारं समयाचत । दुहिर्नर्धमुपागम्य प्रणिपत्य पयोमता ॥११॥  
होतुस्तद्व्यभिचारेण कन्येला नाम सामवत् । तां विलोक्य मनुः प्राह नातिहृष्टमना गुरुम् ॥१२॥  
भगवन् किमिदं जातं कर्म वो ब्रह्मादिनाम् । विपर्ययमहो कष्टं मेवं स्याद् ब्रह्मविक्रिया ॥१३॥  
तद्दिशम्य चक्षस्तस्य भगवान् प्रपितामहः । होतुर्व्यतिक्रमं ज्ञात्वा वभाषे रविनन्दनम् ॥१४॥  
पतत् संकल्पवैषम्यं होतुस्ते व्यभिचारतः । अस्तौपीदादिपुरुषमिलायाः पुंस्त्वकाम्यया ॥१५॥  
तत इलामवत् तेन सुद्युम्नः पुरुषर्षभः ॥१६॥

स कुमारो वर्नं मेरोरधस्तात् प्रविवेश ह । यत्रास्ते भगवाञ्छर्वो रममाणः सहोमया ॥१७॥  
तस्मिन् प्रविष्ट प्वासौ सुद्युम्नः परवीरहा । अपश्यत् स्त्रियमात्मानमद्वं च वडवां नृप ॥१८॥  
तथा तदनुगाः सर्वे आत्मलिङ्गविपर्ययम् । दृष्ट्वा विमनसोऽभूवन् वीक्षमाणाः परस्परम् ॥१९॥

राजोवाच

कथमेवंगुणो देशः केन वा भगवन् कृतः । प्रश्नमेनं समाचक्ष्व परं कौतुहलं हि नः ॥२०॥

Karooshak, Narishyanta, Prishadhra, Nabhag and Kavi. Manu had no children, Maharshi Vasishtha therefore asked him to perform Mitra-varuna Yagna to beget him children. Manu's wife Shraddha who was living on milk only, requested the acharya to pray in the Yagna for a daughter; thus by this change in the prayers of the priest, during the homa (offering oblation in the Yagna) a daughter was born to her who was named Ila. Manu displeased at this change, questioned his guru. Bhagwan how has this happened? It is indeed deplorable that the results of the incantations of the Brahmavadins should be contrary to expectations. 5-13

Hearing this, Vasishtha said to him, that this change was made by acharya at the request of his (Manu's) wife, nevertheless by the force of my will and prayers, I will make you, a father of a son. Maharshi then prayed to the Lord, who blessed Manu with a son converting Ila into a boy who was named Sudhyumna 14-16

Once it so happened that Sudhyumna entered the forest at the foot of the mountain Meru, where Shiva and Parvati were sporting. No sooner he entered the forest he was transformed into a woman and his horse into a mare, all his attendants also were changed into women, they were all surprised and all looked at one another, with dismay. 17-19

The King questioned : Bhagwan, how wonderful! who made this part of the country so strange in its influence, pray tell us. 20

## श्रीशुक उवाच

एकदा गिरिशं द्रष्टुमृषयस्तत्र सुवताः । दिशो चितिमिराभासाः कुर्वन्तः समुपागमन् ॥२१॥  
 ऋषयोऽपि तयोर्वीक्ष्य प्रसङ्गं रममाणयोः । निवृत्ताः प्रययुस्तस्मात्तरनारायणाश्रमम् ॥२२॥  
 तदिदं भगवानाह प्रियायाः प्रियकाम्यया । स्थानं यः प्रविशेदेतत् स वै योषिद् भवेदिति ॥२३॥  
 तत ऊर्ध्वं वनं तद् वै पुरुषा वर्जयन्ति हि । सा चानुचरसंयुक्ता विचचार वनाद् वनम् ॥२४॥  
 अथ तामाश्रमाभ्याशे चरन्ती प्रमदोत्तमाम् । स्त्रीभिः परिवृतां वीक्ष्य चकमे भगवान् बुधः ॥२५॥  
 सापि तं चकमे सुभूः सोमराजसुतं पतिम् । स तस्यां जनयामास पुरुरवसमात्मजम् ॥२६॥  
 एवं स्त्रीत्वमनुप्राप्तः सुद्युम्नो मानवो नृपः । सस्मार स्वकुलाचार्यं वसिष्ठमिति शुश्रुम् ॥२७॥  
 स तस्य तां दशां दृष्ट्वा रूपया भृशपीडितः । सुद्युम्नस्याशयन् पुंस्त्वमुपाधावत शंकरम् ॥२८॥  
 तुष्टस्तस्मै स भगवानृषये प्रियमावहन् । स्थां च वाचमृतां कुर्वन्निदमाह विशाम्पते ॥२९॥  
 मासं पुमान् स भविता मासं स्त्रीत्यय गोत्रजः । इत्थं व्यवस्थया कामं सुद्युम्नोऽचतु मेदिनीम् ॥३०॥  
 आचार्यानुग्रहात् कामं लब्ध्वा पुंस्त्वं व्यवस्थया । पालयामास जगतीं नाभ्यनन्दन् स्म तं प्रजाः ।

**Shree Shukadeva replied :** Once some pious rishis came to this forest for the darshan of Bhagwan Shanker. There they saw Shanker and Parvati in an ecstatic (amorous) mood and turned back and went to Badrikashrama. To please his beloved Shree Shanker so ukased that whoever will enter this forest, will be changed into a woman from a man. Since then all males avoid this forest. Now that Sudhyumna of a woman with her women attendants began roaming about the forests, when they came near the ashrama of Budha. Budha seeing this charming woman of a Sudhyumna was enamoured of her. He expressed his desire to this beautiful woman who succumbed to this handsome son of Soma and accepted him as her husband. By this union was born Pururavas, to Budha son of Soma (Moon). 21-26

Sudhyumna son of Manu who had become a woman now remembered his guru Vasishtha. The guru when he saw Sudhyumna thus transferred into a woman was much pained, and invoked Lord Shiva and prayed to him to transform this woman of Sudhyumna into a man as he was before. The appeased Lord Shanker, to please the rishi said to him. This Sudhyumna will remain as a male for a month only (and not to counteract or falsify his imprecation said) and then will again become a woman in the month after, and so on. By this arrangement he will be able to rule. Thus by the grace of his guru he carried on his duties as a king. But the subjects did not much like (this strange-phenomenon of changing sex every month) him as the ruler. So when



ततः परिणते काले प्रतिष्ठानपतिः प्रभुः । पुरुरवस उत्तुज्य गां पुत्राय गतो वनम् ॥३२॥

॥ इति श्रीमंक्षिप्तभागवते नवमस्कन्धे श्लोपाख्यानं प्रथमोऽध्यायः ॥१॥



अथ द्वितीयोऽध्यायः

श्रीशुक उवाच

एवं गतेऽथ सुयुग्मे मनुर्वैचलतः सुते । इक्ष्वाकुपूर्वजान् पुत्रालिमे स्वसदृशान् ददृश ॥१॥  
 पृथग्रस्तु मनोः पुत्रो गोपालो गुरुणा कृतः । पालयामास ना यत्तो रात्र्यां वीरासनमतः ॥२॥  
 एकदा प्राविशद् गोष्ठं शार्दूलो निशि वर्पति । एकां जग्राह बलवान् सा चुनोद्य भयानुरा ॥३॥  
 तस्यास्तत् कम्बितं धृत्या पृथग्रोऽमिससार ह । अज्ञानघहनद् वधोः शिरः शार्दूलशङ्कया ॥४॥  
 तं शशाप कुलाचार्यः कृतागसमकामतः । न क्षत्रयन्धुः शूद्रस्त्वं कर्मणा भवितामुना ॥५॥  
 एवं शप्तस्तु गुरुणा प्रत्यगृहात् कृताञ्जलिः । अधारयद् व्रतं वीर ऊर्ध्वरेता मुनिप्रियम् ॥६॥  
 आत्मन्यात्मानमाधाय ह्वानतुसः समाहितः । विचचार महीमेतां जडान्धयधिराकृतिः ॥७॥

his son Pururava came of age, this King of Pratishtan Nagari entrusting him the throne, went to the forest. 27-32

Thus ends chapter first of Book IX



## CHAPTER II

**Shree Shukadeva continued :** Thus, Sudhyumna son of Vivaswan Manu entrusting his throne to his son Pururava went to the forest, and Manu then by his penance got ten sons Ikshwaku and others, as mentioned before. Out of these sons one Prishadhra was directed by the guru to look after the cows. He took great care of the cows, keeping awake all night to protect them from wild animals. Once when it was raining, a tiger entered the shed of the cows and caught one of them. The cow out of fright bellowed. On hearing this bellow, Prishadhra, ran to the shed and in anger cut off the head of the cow, believing it to be that of the tiger. For this misdeed which was a sin though committed inadvertently the guru cursed him, saying that you are no more a Kshatriya now, by your action you will become a Shoodra. When thus imprecated by the guru he accepted the curse, took a vow of silence and celibacy from then onward, and full of knowledge of the atman that he was mostly remained in trance or unification of his atman with the Parmatman and roamed about the forest as if he was

एवंवृत्तो वनं गत्वा दृष्ट्वा दावाग्निमुत्थितम् । तेनोपयुक्तकरणो ब्रह्म प्राप परं मुनिः ॥८॥

कविः कनीयान् विपयेषु निःस्पृहो विसृज्य राज्यं सह बन्धुमिवैनम् ।

निवेदय चित्ते पुरुषं स्वरोचिषं विवेश कैशोरवयाः परं गतः ॥९॥

ओग्रवानन्तिमः पुत्रः नृगवंशे बभूव ह । नरिष्यन्तान्वये जातमाग्निवेद्यायनं नृप ॥१०॥

नाभागस्यान्वये जातः मरुत्तश्चक्रवर्त्यभूत् । संवर्तोऽयान्नयद् यं वै महायोग्यङ्गिरःसुतः ॥११॥

मरुत्तस्य यथा यशो न तथान्यस्य कश्चन । सर्वं हिरण्मयं त्वासीद् यत् किञ्चिन्वास्य शोभनम् ॥१२॥

अमाद्यदिन्द्रः सोमेन दक्षिणाभिर्द्विजातयः । मरुतः परिवेष्टारो विश्वेदेवाः सभासद् ॥१३॥

मरुत्तस्य दमः पुत्रस्तस्यासीद् राज्यवर्धनः । विशालो वंशजस्तस्य वैशालीं निर्ममे पुत्रीम् ॥१४॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे द्वितीयोऽध्यायः ॥१॥



a dumb and a blind bloke. Once he saw the forest in fire, he saw his opportunity and he perished in the fire and attained Brahma. 1-8

Kavi, the youngest son of Manu, was from his childhood, averse to all objects. He gave up his kingdom, left his brothers, and went to the forest and enjoined his mind and senses in the absolute, and attained Parmatman. The dynasty of King Nrga lasted up to Oghwan, and in the dynasty of Narishyanta, from Agniveshyayana came into being the Brahmin dynasty of Agniveshyayana. Maruta a sovereign flourished in the line of Nabhag. Samvarta the Mahayogi, son of Maharshi Angira, exhorted Maruta to perform a Yagna. This Yagna was the only one of its kind, unique. No one had ever performed it before. All the wares big and small used in the Yagna, were made of gold. In this Yagna Indra the god of heaven was highly pleased and satisfied with the soma drink in the bowl of gold and the brahmins were highly satisfied by the dakshina, gifts etc. they received from the host. The Maruts (the wind celestials) were there to serve the invitees in the yagna and the Vishvadevas were the members of the assembly. Maruta had a son named Dama and Dama had a son named Rajyavardhan. Vishala, a king that designed and built that famous city of Vaishali and made it his capital flourished in this dynasty. 9-14

Thus ends chapter second of Book IX

ततः परिणते काले प्रतिष्ठानपतिः प्रभुः । पुरुरवस उत्सृज्य गां पुत्राय गतो वनम् ॥३२॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे इलोपाख्यानं प्रथमोऽध्यायः ॥३१॥



## अथ द्वितीयोऽध्यायः

श्रीशुक उवाच

पवं गतेऽथ सुद्युम्ने मनुर्वैवस्वतः सुते । इक्ष्वाकुपूर्वजान् पुत्रांलिमे स्वसदृशान् दश ॥१॥  
 वृषभस्तु मनोः पुत्रो गोपालो गुरुणा कृतः । पालयामास गा यस्तो राज्यां वीरासनव्रतः ॥२॥  
 परुदा प्रायिशद् गोष्ठं शार्दूलो निशि वर्पति । एकां जग्राह बलवान् सा चुकोश भयातुरा ॥३॥  
 तस्यास्तत् क्रन्दितं श्रुत्वा वृषभोऽभिससार ह । अजानन्नहनद् वध्नोः शिरः शार्दूलशङ्कया ॥४॥  
 तं दृष्ट्वाप कुलाचार्यः कृतागसमकामतः । न क्षत्रवन्धुः शूद्रस्त्वं कर्मणा भवितामुना ॥५॥  
 पथं शतस्तु गुरुणा प्रत्यगृहात् कृताञ्जलिः । अघारयद् व्रतं वीर ऊर्ध्वरेता मुनिप्रियम् ॥६॥  
 आत्मन्यात्मानमाधाय ग्रानवृतः समाहितः । विचचार महीमेतां जडान्धयधिराकृतिः ॥७॥

his son Pururava came of age, this King of Pratishtan Nagari entrusting him the throne, went to the forest. 27-32

Thus ends chapter first of Book IX



## CHAPTER II

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Thus ends chapter second of Book IX



## अथ तृतीयोऽध्यायः

## श्रीशुक उवाच

शर्यातिर्मानवो राजा ब्रह्मिष्ठः स बभूव ह । यो वा अङ्गिरसां सत्रे द्वितीयमह ऊचियान् ॥१॥  
 सुकन्या नाम तस्यासीत् कन्या कमललोचना । तया सार्धं वनगतो ह्यगमच्छयवनाश्रमम् ॥२॥  
 सा सखीभिः परिवृता चिचिन्वन्त्यङ्घ्रिपान् वने । वल्मीकरन्ध्रे ददृशे राद्योते इव ज्योतिषी ॥३॥  
 ते दैवचोदिता याला ज्योतिषी कण्टकेन वै । अविध्यन्मुग्धमावेन सुस्त्रावासरु ततो वहु ॥४॥  
 शङ्कमूत्रनिरोधोऽभूत् सैनिकानां च तत्क्षणम् । राजर्षिस्तमुपालक्ष्य पुदपान् विसितोऽप्रवीत् ॥५॥  
 अप्यभद्रं न युष्माभिर्भार्गवस्य विचेष्टितम् । व्यक्तं केनापि नस्तस्य कृतमाश्रमदूषणम् ॥६॥  
 सुकन्या प्राह पितरं भीता किञ्चित् कृतं मया । द्वे ज्योतिषी अजानन्त्या निर्भिन्ने कण्टकेन वै ॥७॥  
 दुहितुस्तद्वचः श्रुत्वा शर्यानिर्जातसाध्यसः । मुनिं प्रसादयामास वल्मीकान्तर्हितं शनैः ॥८॥  
 तदभिप्रायमाश्रयं प्रादाद् दुहितरं मुनेः । कृच्छ्रान्मुक्तस्तमामन्त्र्य पुरं प्रायात् समाहितः ॥९॥  
 सुकन्या व्ययत्नं प्राप्य पतिं परमकोपनम् । प्रीणयामास चित्तशः अग्रमत्तानुवृत्तिभिः ॥१०॥  
 कस्यचित् त्वथ कालस्य नास्तयायाश्रमागतौ । तौ पूजयित्वा प्रोवाच वयो मे दत्तमीदृशे ॥११॥

## CHAPTER III

**Shree Shukadeva proceeded :** King Sharyati son of Manu was a Brahmanishtha. He directed the performance of yagna by the angiraras on the second day of Yagna. He had a beautiful daughter named Sukanya. Once he went to the ashram of Chyavan Muni with his daughter. In the forest Sukanya with her maids was going round, when she saw in the hole of a big ant hill, a pair of sparkling objects like glow worm. Impelled by luck, out of curiosity, she pricked them with a thorn, and there gushed out blood from those objects. At that moment the soldiers complained of their retention of urine and stool. The King Sharyati seeing this, was amazed and said to all those around him. Has any one done any wrong to the rishi. I think some one from amongst us has defiled the ashram. Sukanya who heard this told her father, that it was she who had committed an offence against the saint She had inadvertently pricked a thorn into those glowing objects. Sharyati's doubts were dispelled on hearing these words of his daughter. In all humility he apologised to the saint, begged his pardon and to make amends for the sin, he gave his daughter Sukanya in marriage to him and averted the danger, bowed to the rishi and went home. 1-9

Sukanya, thus got a husband who was very hot tempered; nevertheless, she pleased him by carefully and tenderly nursing him and affording him comforts of his choice. Once the celestial physicians two

प्रहृष्टोऽसौ सोमस्य यज्ञे वामन्यसोमपोः । व्रियतां मे वयो रूपं प्रमदानां यद्रीप्सितम् ॥१२॥  
 वादमित्यूचतुर्धिप्रमभिनन्द्य भिषक्तमौ । निमज्जतां भगवानस्मिन् हृदे सिद्धिनिर्मिते ॥१३॥  
 इत्युक्त्वा जरया ग्रस्तदेहो धमनिसंतत । हृदं प्रवेशितोऽद्विभ्या वलीपलितविप्रिय ॥१४॥  
 पुरुषास्त्रय उत्तस्थुरपीच्या वनिताप्रिया । पद्मस्रज कुण्डलिनस्तुत्यरूपाः सुवाससः ॥१५॥  
 तान् निरीक्ष्य वरारोहा सरूपान् सूर्यवर्चस । अजानती पतिं साध्वी अदिग्नौ शरणं ययौ ॥१६॥  
 दर्शयित्वा पतिं तस्यै पातित्रत्येन तोषितौ । ऋषिभामन्य ययतुर्विमानेन त्रिविष्टपम् ॥१७॥  
 यक्ष्यमाणोऽथ शयांतिद्व्यवनस्याश्रमं गतः । ददर्श दुहितुः पादौ पुरुषं सूर्यवर्चसम् ॥१८॥  
 राज्ञो दुहितरं प्राह हृत्तपादमिबन्धनाम् । आशिषश्चाप्रयुक्तानो नातिप्रीतमना इय ॥१९॥

कथं मतिस्तेऽपगतान्यथा सता कुलप्रसूते कुलदूषणं त्विदम् ।

विमपि जारं यदपत्रपा कुलं पितृष्वर्तुष्वन्यस्यधस्तम ॥२०॥

Ashwinikumars came to this ashram The Muni worshipped them and prayed to them to make him young once again and in return he promised to get them their share in the soma yag denied to them till now Grant me that youth and handsome looks so pleasing to women said the Muni Both the physicians consented and said, Bathe in this pool made by the Siddhas Muni Chyavan old and infirm as he was with shrivelled body was all skin and bones, was led into the pool by the Ashwinikumars All the three entered the waters and when they came out all of them looked alike, young handsome and charming, with garlands of lotus in their necks and gold circlets in the ear lobes Sukanya on seeing these three resplendant young men remarkably resembling one another was much perturbed and could not make out her husband She therefore requested the Ashwinikumars to help her The physicians who were pleased with the devotion of Sukanya to this old and infirm muni, pointed out to her, her husband and went to heaven by their air-craft 10-17

Now Sharyati wished to perform a Yagna He came to the Chyavan ashram, there he saw a very handsome luminous young man with Sukanya Sukanya respectfully bowed to her father, but enraged that he was at the sight of the young man by the side of his daughter, he did not bless her but admonished her Oh thou born in a noble family what has spoiled your mind How shameless of you to live with a paramour You have tarnished the fair name of your father and your husband 18-20

एवं ब्रुवाणं पितरं स्मयमाना शुचिस्मिता । उवाच तात जामाता तवैष भृगुनन्दनः ॥२१॥  
 शशंस पित्रे तत् सर्वं वयोरूपाभिलम्भनम् । विस्मितः परमप्रीतस्तनयां परिपम्बजे ॥२२॥  
 सोमेन याजयन् वीरं ग्रहं सोमस्य चाग्रहीत् । असोमपोरप्यश्विनोद्व्ययनः स्वेन तेजसा ॥२३॥  
 हन्तुं तमाददे वज्रं सद्योमन्युरमर्पितः । सवज्रं स्तम्भयामास भुजमिन्द्रस्य भार्गवः ॥२४॥  
 अन्यजानंस्ततः सर्वे ग्रहं सोमस्य चाश्विनोः । भिषजाविति यत् पूर्वं सोमादृत्या वह्निष्कृतौ ॥२५॥  
 उत्तानवर्हिरेतानतो भूरिपेण इति त्रयः । शयतिरेभवन् पुत्रा आनतांश्च रेवतोऽभवत् ॥२६॥  
 तस्य पुत्रशतं जहो ककुब्जियेष्टमुत्तमम् । ककुब्जी रेवतीं कन्यां बलाय बलशालिने ॥  
 वदयांस्यं गतो राजा तप्तुं नारायणाश्रमम् ॥२७॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे तृतीयोऽध्यायः ॥३॥

Sukanya who was thus reproached by her father softly said to him. Father ! This is rishi Chyavan your son-in-law. Then she told him, how, all that happened. The king was very happy to learn this and warmly embraced his daughter with great affection. 21-22

King Sharyati then performed a soma yag at the instance of rishi Chyavan. The rishi by his powers, gave a share in this yag to the Ashwinikumars who were till then, denied their share. Indra could not bear this, he got angry and took up his thunderbolt to strike the rishi. The Rishi by his powers paralysed the hand of Indra with the bolt and rendered it useless. All the gods that were present in the Yagna, agreed to Ashwinikumars' share which was being denied to them as they were known merely as physicians and not gods worthy to receive their share in the soma yag—from that day their share in the yagna is recognised along with that of the other celestials. 23-25

Sharyati had three sons Uttanbarhi, Bhurishena and Anarta. Anarta had Revat as his son and Revat had one known as Kukudmi. Kukudmi had a beautiful daughter named Revati, which he gave to that valient Balaram on the advice of Brahma and went to Badrinarayan. 26-29

Thus ends chapter third of Book IX

## अथ चतुर्थोऽध्यायः

### श्रीशुक उवाच

नाभागो नभगापत्यं यं तर्त भ्रातरः कचिम् । यधिष्ठं व्यमज्जन् दायं ब्रह्मचारिणमागतम् ॥१॥  
 भ्रातरोऽभाङ्क किं मह्यं भजाम पितरं तव । त्वां ममार्थास्तताभाङ्कुमां पुत्रक तदादृधाः ॥२॥  
 इमे अङ्गिरसः सत्रमासतेऽद्य सुमेधसः । पृष्ठं पृष्ठमुपेत्याह वने मुह्यन्ति कर्मणि ॥३॥  
 तांस्त्वं शसय सूके द्वे वैश्वदेवे महात्मनः । ते स्वर्थन्तो धनं सत्रपरिशेषितात्मनः ॥४॥  
 दास्यन्ति तेऽथ तान् गच्छ तथा स वृत्तवान् यथा । तस्मै इत्था ययु स्वर्गं ते सत्रपरिशेषितम् ।  
 त कश्चिद् स्वीकरिष्यन्त पुरय कृष्णदर्शनः । उवाचोत्तरतोऽभ्येत्य ममेकं वास्तुकं वस्तु ॥५॥  
 ममेदमृषिभिर्वचमिति तर्हि स्व मानवः । स्यान्नो ते पितरि भद्रः पृष्टवान् पितरं तथा ॥६॥

## CHAPTER IV

**Shree Shukadeva said :** Nabhag son of Manu had a son named Nabhag. He was the youngest of all and had gone to gurukul for his studies. As Nabhag lived in the gurukul a bit longer than is usual, his brothers imagined that he will remain celibate all his life and will not marry. They therefore divided the kingdom between themselves. Later, when Nabhag returned a full-fledged erudite from the gurukul, he himself demanded his share in the kingdom, when the brothers told him that they had reserved the old father as his share. Nabhag then went to his father and told him that the other brothers have assigned him to his share. Do not accept what they say, said the father, they have duped you, I am not an object of enjoyment, like property, to be divided. Nevertheless we shall have to think about our living. At the moment the Angirases are performing a Yagna. In the performance of this sacrifice they get puzzled in the ceremonies that are repeated every sixth day. Learned that thou art go and recite two hymns of Vishvedeva to them. They will not commit any mistake again and as those Angirases are desirous of going to heaven, they will, when the Yagna is finished give over everything that will be left behind, to you and go away. So you go to them. Thus Nabhag went to the Yagna and did as directed by his father. Angirases pleased with Nabhag gave all that remained behind, to him and went to heaven 1-5

When Nabhag was about to collect all that was given to him by the Angirases, there came from the north direction a person with a dark complexion who said, all this belongs to me, so hands off. No said Nabhag, it belongs to me, as it has been given to me by the rishis



यद्वास्तुगतं सर्वमुच्छिष्टमृषयः क्वचित् । चक्रुर्विभागं रुद्राय स देवः संप्रमर्हति ॥८॥  
 नाभागस्तं प्रणम्याह तवेश किल वास्तुकम् । इत्वाह मे पिता ब्रह्मन्धिरसा त्वां प्रसादये ॥९॥  
 यत् ते पिताचदद् धर्मं त्वं च सत्यं प्रभाषसे । ददामि ते मंत्रदशे ज्ञानं ब्रह्म सनातनम् ॥१०॥  
 गृहाण द्रविणं दत्तं मत्सत्रे परिशेषितम् । इत्युक्त्वान्तर्हितो रुद्रो भगवान् सत्यवत्सलः ॥११॥  
 नाभागादम्बरीपोऽभून्महाभागयतः कृती । नास्पृशद् ब्रह्मशापोऽपि यं न प्रतिहतः क्वचित् ॥१२॥

राजोवाच

भगवच्छ्रोतुमिच्छामि राजर्षेस्तस्य धीमतः । न प्राभूद् यत्र निर्मुक्तो ब्रह्मदण्डो दुरत्ययः ॥१३॥

श्रीशुक उवाच

अम्बरीपो महाभागः सतद्भीषवतीं महीम् । अघ्न्यां च श्रियं लब्ध्वा विभवं चातुलं भुवि ।

मेनेऽतिदुर्लभं पुंसां सर्वं तत् स्वप्नसंस्तुतम् ॥१४॥

स वै मनः कृष्णपदारविन्दयोर्वचांसि वैकुण्ठगुणानुवर्णने ।

करौ हरेर्मन्दिरमार्जनादिषु श्रुति चकाराव्युत्सक्तथोदये ॥१५॥

Rudra ( that dark complexioned person ) then suggested to place this question before his father to which Nabhag agreed. Both of them went to Nabhag who decided in favour of Rudra. He said it has been once decided by the rishis that all that remains, after the sacrifice is over, should go to Rudra therefore he alone is fit to take it. Nabhag came back and respectfully requested Bhagwan Rudra to take away all that as it belonged to him so said his father, who sends his salutation. What your father says is true and so also you speak the truth and as thou art the seer of Veda Mantras I will give you Brahmagnan; take all this my share of the yagna. Rudra the lover of truth then disappeared. To this Nabhag, was born a son named Ambarish, who became a great devotee of the Lord. Curse of a brahman which never fails, could not touch him. 6-12

**The King spoke :** Muniraj ! I would wish to hear the story of Rajarshi Ambarish, to whom even dreadful imprecation of a brahmin Durvasa could not do anything. 13

**Shree Shukadeva replied :** King Ambarish was the Lord of this earth with seven islands. He was incomparable in riches and grandeur and also possessed things very difficult to obtain. Nevertheless he considered all this as a mere dream of no consequence and dedicated himself entirely to the Lord. He concentrated his mind on the feet of the Lord, his tongue in singing the glories of the divine his hands in

मुकुन्दलिङ्गालयदर्शने दृष्टौ तद्भृत्यगात्रस्पर्शेऽङ्गसङ्गमम् ।  
 घ्राणे च तत्पादसरोजसौरमे श्रीमत्तुलस्या रसनां तदर्पिते ॥१६॥  
 पादौ हरेः क्षेत्रपदानुसर्पणे शिरो हृषीकेशपदाभिवन्दने ।  
 कामं च दास्ये न तु कामकाम्यया पथोत्तमश्लोकजनाश्रया रतिः ॥१७॥  
 गृहेषु दारेषु सुतेषु बन्धुषु द्विपोत्तमस्यन्दनवाजिपत्तिषु ।  
 अक्षय्यरत्नाभरणायुधादिष्वनन्तकोशेष्वकरोदसन्मतिम् ॥१८॥

तस्मा अदाह्रिश्चक्रं प्रत्यनीकभयाचहम् । परान्तभक्तिभावेन प्रीतो भृत्याभिरक्षणम् ॥१९॥  
 आरिराधयिषुः कृष्णं महिष्या तुल्यशीलया । युक्तः सांवत्सरं श्रीरो दधार द्वादशीव्रतम् ॥२०॥  
 व्रतान्ते कार्तिके मासि त्रिरात्रं समुपोषितः । रनातः कदाचित् कालिन्घां हरिं मधुघनेऽर्चयत् ।  
 प्राहिणोत् साधुविभ्रेभ्यो गृहेषु न्ययुद्धानि पद । भोजयित्वा द्विजानग्रे स्वाह्वनं गुणवत्तमम् ॥२१॥  
 समाप्तौ व्रतराजस्य पारणायोपचक्रमे । तस्य तर्ह्यतिथिः साक्षाद् दुर्वासा भगवानभूत् ॥२३॥  
 cleaning and sweeping the temple, his ears in listening to the glories, anecdotes and parables of the Lord, and his eyes in the darshan of Shree Bhagwan—his limbs touching the bodies of the servants of Narayan, his nose in smelling basil (Tulsi) offered to Shree Hari and his tongue in tasting the food offered to the Lord and his feet in going to different places for pilgrimage and his head in bowing down to Vasudev. In a sense all his activities of mind, senses and limbs were confined to the service of the Lord, and not for worldly enjoyments. He was totally detached to all his belongings, house, wife, sons, relatives, friends, elephants, horses, his retinue of servants attendants and soldiers, his vast store of wealth and riches, countless jewels gems, dresses and garments and arms, as he believed all this futile. Shree Hari pleased with his impeccable devotion has placed around him the discus the Sudarshan Chakra to protect him from all danger. 14-19

The king as he had decided, was observing the dwadashi vrata since about a year in company of his wife who was highly virtuous and devoted. At the closer of the vow, in the month of Kartika, both of them fasted for three days bathed in the river Yamuna and worshipped the Lord in Madhuvan. When all this was over and when they were about to break their fast, maharshi Durvasa came there as their guest. The king welcomed him with due honours and obeisance and requested him to dine. The Maharshi accepted his request and went to the river for ablution ( mid-day religious schedule of worship ). He

तमानचांतिथिं भूप्रत्युत्थानासनाहर्षणः । ययाचेऽभ्यवदाराय पादमूलमुपागतः ॥२४॥  
 प्रतिनन्द्य स तदाच्यां कर्तुमावश्यकं गतः । निममज्ज वृहद् ध्यायन् कालिन्दीसलिले शुभे ॥२५॥  
 मुहूर्तांघ्रांशप्रायां द्वादश्यां पारणं प्रति । चिन्तयामास धर्मशो द्विजैस्तर्द्धर्मसंकटे ॥२६॥  
 ब्राह्मणातिक्रमे द्रोपो द्वादश्यां यदपारणे । यत् कृत्वा साधु मे भूयादधर्मां वा न मां स्पृशेत् ॥२७॥  
 अम्भसा केवलेनाथ करिष्ये व्रतपारणम् । प्रादुरन्मक्षणं विमा ह्यशितं नाशितं च तत् ॥२८॥  
 इत्यपः प्राश्य राजपिश्रिन्तयन् मनसाच्युतम् । प्रत्यक्षं कुरुक्षेत्रं द्विजगमनमेव सः ॥२९॥  
 दुर्वासा यमुनाकूलात् कृतावश्यकं आगतः । राक्षामिनन्दितस्तस्य वयुधे चेष्टितं धिया ॥३०॥  
 मन्युना प्रचलद्वात्रो भुकुटीकुटिलाननः । तथा स निर्धमे तस्यै कृत्यां कालानलोपमाम् ॥३१॥  
 प्राग्निदं भृत्यरक्षायां पुरुषेण महात्मना । द्वाह कृत्यां तां चक्रं क्रुद्धाहिमिध पावकः ॥३२॥  
 तदभिद्रघदुर्हीक्ष्य स्वप्रयासं च निष्फलम् । दुर्वासा दुद्रुवे भीतो दिक्षु प्राणपरीप्सया ॥३३॥

was immersed in the waters of Yamuna, meditating on Brahma. Hardly few moments were left for dwadashi to expire, and for the successful termination of the vow the king should break his fast before the day was over, but, Durvasa had not come back, so here was a conflict of religious ethics in his mind. If he does not break his fast before the close of the day his vow will not be fulfilled and his year's austerity will be of no avail, and if he eats and breaks his fast than he commits a scriptural sin, of violating the code of hospitality to a guest. Thus he confabulated with the brahmins that were there and requested them to suggest a way by which good only will betide him and nothing that is against religion will happen by it. The brahmins then advised the king to take water only and break the fast because, even water is considered enough to break the fast in such rigid austerity, where, food cannot be taken at the moment for one reason or the other. The king thus broke his fast with water and awaited the arrival of rishi Durvasa for dinner. The Rishi returned after his bath from the river when the king welcomed him. The rishi knew by his powers that the king took water and broke his fast. Inflamed with anger at this flagrant violation of discipline, he unwound his matted hairs hit them on the ground, and produced a terrible blaze of fire, to kill the king but the Lord had already placed around him the discus for his protection, which at once destroyed this terrible blaze of fire, as fire would burn a serpent. This being over the discus of the Lord chased Durvasa. Frustrated at his failure to harm the king and frightened at the chasing discus, Durvasa ran in all direction to escape it. 20-33

अलङ्घनाथः स यदा दुतश्चित् संनस्तचित्तोऽरण्यमेपमाण ।  
 सद्दह्यमानोऽजितशस्त्रबहिना तत्पादमूले पतितः सवेपथु ।  
 आह्लाच्युतानन्त सदीप्सित प्रभो वृतागसं माव हि विश्वभावन ॥३४॥

श्रीमगवानुवाच

अहं भक्तपराधीनो ह्यस्वतन्त्र इव द्विज । साधुभिर्ग्रस्तहृदयो भवैर्मत्तजनप्रियः ॥३५॥  
 ये दारागारपुनासान् प्राणान् चित्तिमिमं परम् । हित्वा मां शरणं याताः कथं तास्यस्तुमुत्सहे ।  
 साधवो हृदयं मह्यं साधूना हृदयं चहम् । मदन्यत् ते न जानन्ति नाहं तेभ्यो मनागपि ॥३७॥  
 उपायं कथयिष्यामि तव विप्र शृणुष्व तत् । साधुषु प्रहित तेजः प्रहर्तुं कुरुतेऽश्विजम् ॥३८॥  
 तपो विद्या च विप्राणां नि श्रेयसकरे उभे । ते पव दुर्विनीतस्य कल्पेते कर्तुरन्यथा ॥३९॥  
 ब्रह्मंस्तद् गच्छ भद्रं ते नाभागतनयं नृपम् । क्षमापयं महाभाग तव शान्तिर्मविष्यति ॥४०॥

॥ इति श्रीलक्ष्मिस्तोत्रभागवते नवमस्कन्धेऽध्यायः चतुर्थोऽध्यायः ॥१॥



Harassed and anguished Durvasa shivering with fright when he saw no resort or protection anywhere went to the Lord and fell at his feet and cried, oh the infinite, the eternal, the omnipresent godhead pray, protect me who am guilty 34

**The Lord said :** Bound by my devotees that I am, I am not free or independant My devotees are very dear to me, they have captured my heart How can I abandon them as they have resorted to me giving up everything that belongs to them such as home, wife, sons relatives, wealth and even their lives These devouts are my heart, and I am the heart of them all They donot know anybody else except me and I do not know anybody else except these good folks Listen Ye rishi I will therefore show the only remedy for you to be saved from this danger Powers used against the virtuous, always recoil on the person using it and does him great harm Learning and austerity elevates the brahmmins but to the indiscreet these very two work for their fall Therefore like a good brahmin go to Ambarish son of Nabhag crave his indulgence ask for his pardon that alone will give you peace 35-40

Thus ends chapter fourth of Book IX



अथ पञ्चमोऽध्यायः

श्रीशुक उवाच

एवं भगवताऽऽदिष्टो दुर्वासाश्चक्रतापितः । अम्बरीषमुपावृत्य तत्पादौ दुःखितोऽग्रहीत् ॥१॥  
तस्य सोद्यमनं धीह्य पादस्पर्शविलज्जितः । अस्तावीत् तद्गरेरखं कृपया पीडितो भृशम् ॥२॥

अम्बरीष उवाच

सुदर्शनं नमस्तुभ्यं सहस्राराच्युतप्रिय । सर्वास्त्रघातिन् विप्राय स्वस्ति भूया इडस्पते ॥३॥  
यद्यस्ति दत्तमिष्टं वा स्वधर्मो वा स्वनुष्ठितः । कुलं नो विप्रदैव्यं चेद् द्विजो भवतु विज्वरः ॥४॥  
यदि नो भगवान् प्रीत एकः सर्वगुणाश्रयः । सर्वभूतात्ममावेन द्विजो भवतु विज्वरः ॥५॥

श्रीशुक उवाच

इति संस्तुयतो राज्ञो विष्णुचक्रं सुदर्शनम् । अशम्यत् सवतो विप्रं प्रदहद् राजयावज्जया ॥६॥  
स मुक्तोऽस्त्राग्नितापेन दुर्वासाः स्वस्तिमांस्ततः । प्रशशंस तमुर्वीशं युज्जानः परमाशिषः ॥७॥

दुर्वासा उवाच

अहो अनन्तदासानां महत्त्वं दृष्टमद्य मे । कृतागसोऽपि यद् राजन् मङ्गलानि समीदसे ॥८॥

## CHAPTER V

**Shree Shukadeva continued :** Thus when the Lord commanded Durvasa, he went to King Ambarish and fell at his feet. Ambarish abashed at this act of Durvasa and overcome with pity, prayed to the weapon of the Lord. 1-2

**Ambarish said :** Oh Ye thousand edged weapon, the terror and destroyr of all other weapons, Ye Chakra Sudarshan ! I bow to thee who is so dear to the Lord, please, save this rishi and do good unto him. If my alms and gifts are judicious and just, if the Yagnas that I have performed be true and holy and if my conduct has been perfectly righteous, and if the brahmins are always held in high esteem like gods in my families, then, may this rishi be free from all his agonies by the merits of my deeds. 3-5

**Shree Shukadeva said :** Thus prayed by the king the Chakra Sudarshan of Vishnu that was tormenting the brahmin from all sides, was pacified, Durvasa was thus relieved of the heat of the discus which was like fire, and become happy. He praised the king and blessed him. 6-7

Today I have seen and known the greatness of the devotees of the Lord. They wish well even to those that harm them. Blessed and benign are servants of that Lord, mere mention of whose name renders

यन्नामश्रुतिमात्रेण पुमान् भवति निर्मलः । तस्य तीर्थपदः किं वा दासानामवशिष्यते ॥९॥  
राजन्तनुगृहीतोऽहं त्वयातिकरुणात्मना । मदर्थं पृष्ठतः कृत्वा प्राणा यन्मेऽभिरक्षिताः ॥१०॥

श्रीशुक उवाच

राजा तमकृताहारः प्रत्यागमनकाङ्क्षया । चरणानुपसंगृह्य प्रसाद्य समभोजयत् ॥११॥  
तत आमन्त्र्य राजानं दुर्वासाः परितोषितः । ययौ विहायसाऽऽमन्त्र्य ब्रह्मलोकमहेतुकम् ॥१२॥

अथाम्बरीपस्तनयेषु राज्यं समानशीलेषु विसृज्य घोरः ।

घनं विवेशात्मनि घासुदेवे मनो दधद् ध्वस्तगुणप्रवाहः ॥१३॥

इत्येतत् पुण्यमाख्यानमम्बरीपस्य भूपतेः । सँकीर्तयन्नुघ्यायन् भक्तो भगवतो भवेत् ॥१४॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धेऽम्बरीपचरितं नाम पञ्चमोऽध्यायः ॥५॥

अथ पण्डोऽध्यायः

श्रीशुक उवाच

क्षुधतस्तु मनोजर्हो इक्ष्वाकुर्माणतः सुतः । तस्य पुत्रशतज्येष्ठा विकुक्षिनिमिदण्डकाः ॥१॥  
पितर्युपरतेऽभ्येत्य विकुक्षिः पृथिवीमिमाम् । शासदीजे हरिं यक्षैः शशादिति विधुतः ॥२॥  
पुरजयस्तस्य सुत इन्द्रवाह इतीरितः । ककुत्स्थ इति चाप्युक्तः शृणु नामानि कर्मभिः ॥३॥

people sinless and pious. Rajan, you have disregarded my guilt and out of pity you have favoured me and spared my life said Durvasa. 8-10

Shree Shukadeva then said : The king had not taken his food as he was waiting for the rishi to return from the river. He now bowed to the rishi fed him and pleased him. Thus the appeased Durvasa bade farewell to the king and returned to Brahmaloaka. Then, king Ambarish giving over his kingdom to his sons who were virtuous like him, retired to the forest. 11-13

Those who listen to this meritorious account, of king Ambarish or describe it soon get devoted to the Lord. 14

Thus ends chapter fifth of Book IX

## CHAPTER VI

Shree Shukadeva proceeded : Ikshwaku son of Manu had sons named, Vikukshi, Nimi, Dandak and many others. Vikukshi after the death of his father Ikshwaku became the king and by his devotion to Lord Shree Hari, he became famous as "Shashad". His son was known by his three names Puranjaya, Indravah and Kukutstha. Once there took place a terrible war between the gods and the demons in which the

शतान्त आसीत् समरो देवानां सह दानवैः । पार्ष्णिग्राहो घृतो धीरो देवैर्देवपराजितैः ॥४॥  
 वाहनत्वे घृतस्तस्य बभूवेन्द्रो महावृषः । स्तूयमानः समारुह्य युयुत्सुः ककुद्दि स्थितः ॥५॥  
 जित्वा पुरं धनं सर्वं सत्रीकं वज्रपाणये । प्रत्ययच्छत् स राजपिरिति नामभिराहृतः ॥६॥  
 पुरञ्जयस्य पुत्रोऽभूद्देवेनास्तत्सुतः पृथुः । विश्वरन्धिस्ततश्चन्द्रो युवनाश्वश्च तत्सुतः ॥७॥  
 योवनाश्वोऽथ मान्धाता चक्रवर्त्यवर्नी प्रभुः । सप्तद्वीपवतीमेकः शशासाच्युततेजसा ॥८॥  
 शशबिन्दोर्बुद्धितरि बिन्दुमत्यामघानृपः । पुरुकुत्समग्वरीपं मुचुकुन्दं च योगिनम् ।

तेषां स्वसारः पञ्चाशत् सौभरि वमिरे पतिम् ॥९॥

यमुनातर्जले मग्नस्तप्यमानः परंतपः । निर्वृतिं मीनराजस्य वीक्ष्य मैथुनधर्मिणः ॥१०॥  
 जातस्पृहो नृपं विप्रः कन्यामेकामयाचत । सोऽप्याह गृह्णातं ब्रह्मन् कामं कन्यां स्वयंवरे ॥११॥  
 स धिचिन्त्याप्रियं स्त्रीणां जरढोऽयमसम्मतः । बलीपलित एजत्क इत्यहं प्रत्युदाहृतः ॥१२॥  
 साधयिष्ये तथाऽऽत्मानं सुरस्त्रीणामपीप्सितम् । किं पुनर्भुजेन्द्राणामिति व्यवसितः प्रभुः ॥१३॥

gods were defeated. The vanquished gods approached Puranjaya for his help. He agreed to help them on the condition and that was that if Indra carried him on his shoulders he would fight the demons. Indra was reluctant, but was persuaded by Vishnu to accept the condition. So Indra became a bull and Puranjaya sitting on the hump of this bull fought with great vigour and skill and routed the demons. Thus as he rode on the hump, he was known as Kukutstha and as he was carried by Indra he was known as Indravah and as he gave away the conquered cities and all its wealth to Indra he came to be known as Puranjaya. 1-6

Puranjaya had a son known as Anena. Anena had Prithu as his son, and Prithu had Vishvarandhi and Vishvarandhi had Chandra as his son and Chandra had Yuvanashva and Yuvanashva had a son named Mandhata. This Mandhata by the grace of the Lord became the sovereign of this globe with seven islands Mandhata had three sons named Purukutsa, Ambarish and Muchukund had fifty daughters by his wife Bindumati daughter of Shashibindu. All these daughters married Saubhari Rishi. 7-9

Once Rishi Saubhari was meditating in the waters of the Yamuna. There by chance he saw a fish cohabiting. This excited him and he desired a wife. So he asked Mandhata to give one of his daughters in marriage to him. Mandhata told him that he can marry that girl that chooses him as her husband. Saubhari thought that because "I am old and would not be liked by the girls, there are wrinkles on my face my hairs have turned grey, my head shakes because of infirmity, that it is why

मुनिः प्रवेशितः शतत्रा कन्यान्तःपुरमृद्धिम् । वृत्तश्च राजकन्यामिरेकः पञ्चाशता वरः ॥१४॥

गृहेषु नानोपवनामलाम्भःसरस्सु सौगन्धिककाननेषु ।

स्वलंघुतस्त्रीपुरुषेषु नित्यदा रेमेऽनुगायद्द्विजभृङ्गवन्दिषु ॥१५॥

यद्गार्हस्थ्यं तु संवीक्ष्य समद्वीपवतीपतिः । विसितः स्तम्भमजहात् सार्वभौमश्रियान्वितम् ॥१६॥

स कदाचिदुपासीन आत्मापह्नवमात्मनः । ददर्श बह्वृचाचार्यो मीनसङ्गसमुत्थितम् ॥१७॥

अहो इमं पश्यत मे विनाशं तपस्विनः सच्चरितव्रतस्य ।

अन्तर्जले वारिचरप्रसङ्गात् प्रच्यावितं ब्रह्म चिरं घृतं यत् ॥१८॥

पर्वं घसन् गृहे कालं चिरक्तो न्यासमास्थितः । सहेवाम्निमिरात्मानं युयोज परमात्मनि ॥१९॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे सौमर्याख्याने पष्ठोऽध्यायः ॥६॥



the king may have said so, to avoid me. I will now assume such a form that even the heavenly women will be pleased with it, then what to talk of the women of this earth." He assumed such a form and entered harem with king's permission. All the fifty daughters of the king married him. 10-14

That Saubhari, surrounded by pretty men and women tastefully dressed and ornamented, enlivened by music sung and played lived in palaces with beautiful gardens, fountains, flowers and with birds and bees singing and running and merrily caroling on trees, began to enjoy life in all its grandeur. Mandhata the sovereign of this earth was amazed at this magnificent demonstration of pomp and splendour. His pride was humbled. 15-16

Once this acharya of Rigveda, suddenly realised his fall and said to himself. "I an ascetic of irreproachable character, have fallen and lost all the luminous glow and my divine knowledge obtained through severe penance of long duration by the mere mental contact of sexual passion, roused in me by seeing the coitus of fishes in the waters." So, in despair he renounced everything and went to the forest again began his tapasya (severe austerity) and when he became pure and holy, he gave up his body in the agnihotra fire and merged in the Lord. 17-19

Thus ends chapter sixth of Book IX





## अथ सप्तमोऽध्यायः

श्रीशुक उवाच

मांघातृवंशप्रवरस्त्रिशङ्कुरिति विथुतः । प्राप्तश्चाण्डालतां शापाद् गुरोः कौशिकतेजसा ॥१॥  
 सशरीरो गतः स्वर्गमद्यापि दिवि हृदयते । पातितोऽचाकृशिरा देवैस्तेनैव स्तम्भितो वलात् ॥२॥  
 त्रैशङ्कवो हरिश्चन्द्रो नारदस्योपदेशतः । वरुणं शरणं यातः पुत्रो मे जायतां प्रभो ॥३॥  
 यदि धीरो महाराज तेनैव त्वां यजे इति । तथेति वरुणेनास्य पुत्रो जातस्तु रोहितः ॥४॥  
 जातः सुतो ह्यनेनाह मां यजस्वेति सोऽब्रवीत् । यदा पशुनिर्दशः स्यादथ मेघ्यो भवेदिति ॥५॥  
 निर्दशे च स आगत्य यजस्वेत्याह सोऽब्रवीत् । दन्ताः पशोर्यज्जायेरश्व मेघ्यो भवेदिति ॥६॥  
 इति पुत्रानुरागेण स्नेहयन्त्रितचेतसा । कालं चञ्चयता तं तमुक्तो देवस्तमैश्चत ॥७॥  
 रोहितस्तदभिधाय पितुः कर्म चिकीर्षितम् । प्राणेष्वुर्ध्वनुष्णाणिररण्यं प्रत्यपद्यत ॥८॥  
 पितरं वरुणप्रस्तं ध्रुवा जातमहोदरम् । रोहितो ग्राममेयाय तमिन्द्रः प्रत्यपेद्यत ॥९॥  
 पृष्ठं संवत्सरं तत्र चरित्वा रोहितः पुरीम् । उपमज्जज्जीगतां दक्षीणान्मध्यमं सुतम् ॥१०॥

## CHAPTER VII

**Shree Shukadeva proceeded :** In the dynasty of Mandhata there was a famous king named Trishanku; Cursed by Vishwamitra he became a chandala. He bodily went to the heaven, but the gods there, threw him down with his head downward. Vishwamitra by his yogic powers, stopped him, midway from falling. He is still visible in the firmament. 1-2

Harishchandra was Trishanku's son who was childless. He was anxious to beget a son. So, he went to Narad who advised him to invoke Varuna and pray to him to give him a son. If the child that will be born is brave, then that child will be offered in sacrifice to Varuna to propitiate him. To this Varuna agreed, and accordingly a son was born to Harishchandra who was called Rohit. When the child was born, Varuna told Harishchandra to offer the child in the Yagna to propitiate him as promised. The King requested Varuna to wait for ten days, when the child will become holy and fit for sacrifice. Ten days after when Varuna came the King requested him to wait till the child cuts teeth. Thus Rohit began to grow in years and the King out of affection for his son went on postponing the yagna. When Rohit came to know the object behind his father's intention of postponing Yagna for Varuna, he went away to the forest to protect his life. Varuna, now saw that he was being put off under one excuse or the other, by Harishchandra, infested him with a disease, known as dropsy, in which the belly is enlarged it being filled with fluid (water-Varuna is the God of waters). When Rohit

शुनःशेषं पशुं पित्रे प्रदाय समवन्दत । ततः पुरुषमेघेन हरिश्चन्द्रो महायशः ॥११॥  
 मुक्तोदरोऽयजद् देवान् चरुणादीन् महत्कथः । विश्वामित्रो भृशं प्रीतो ददावविहतां गतिम् ॥१२॥  
 खे वायुं धारयस्तच्च भूतादौ तं महात्मनि । स्वस्मिञ्ज्ञानकलां ध्यात्वा तयाज्ञानं विनिर्दहन् ।  
 अनिर्दिष्टाप्रतर्क्येण तस्यो विध्वस्तवन्दनः ॥१३॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे हरिश्चन्द्रोपस्थानं नाम सप्तमोऽध्यायः ॥७॥

## अथाष्टमोऽध्यायः

### श्रीशुक उवाच

रोहितस्यान्यथे जातो बाहुको नाम भूपतिः । सोऽरिभिर्हृतभू राजा सभार्यो घनमायिषत् ॥१॥  
 वृद्धं तं पञ्चतां प्राप्तं महिष्यन्तु मरिष्यती । ओर्षेण जानताऽऽत्मानं प्रजावन्तं निघारिता ॥२॥  
 आह्वायास्यै सपत्नीभिर्गरो दत्तोऽन्धसा सह । सह तेनैव संजातः सगराख्यो महायशः ॥३॥  
 सगरश्चक्रवर्त्यासीत् सागरो यत्सुतैः कृतः । सोऽश्वमेधैरयजत सर्ववेदसुरात्मकम् ॥४॥

heard this in the forest he got ready to come back to the city to see his father, but Indra stopped him. Thus Rohit spent six years in the forest and at last came to the city to meet his father. On the way he purchased from the brahmin Ajigarta his second son, Shunashep which he gave over to his father Harishchandra, to be offered to Varuna in his stead. Harishchandra then performed the human sacrifice, appeased Varuna and other gods through worship and prayer and was cured of his disease. Vishvamitra who was very much pleased with Harishchandra by his Yagna and his austere conduct gave him that Brahmagnan the knowledge of the absolute, which liberated him. 3-13

Thus ends chapter seventh of Book IX

## CHAPTER VIII

**Shrēe Sukadeva continued :** In the dynasty of Rohit, there was a king named Bahuk. His enemies deprived him of his lands. He then went to the forest with his wife. Being old he died, his wife who wanted to die with her husband and become a sati was prevented from doing so by Rishi Aurva as she was pregnant. The other co-wives of Bahuk when they knew that she was carrying, they poisoned her food; still, both the mother and the child survived. That is why when the son was born to her he was known as Sagar (one with poison), who became a famous sovereign. He performed an Ashwamedha Yagna as advised by

और्वोपदिष्टयोनेन हरिमात्मानमीश्वरम् । तस्योत्पद्य पशुं यज्ञे जहाराद्यं पुरंदरः ॥५॥  
 सुमत्यास्तनया दत्ताः पितुरादेशकारिणः । हयमन्वेपमाणास्ते समन्तान्वययनन्महीम् ॥६॥  
 प्रागुदीच्यां दिशि हयं ददशुः कपिलान्तिके । एष याजिहरश्चौर आस्ते मीलितलोचनः ॥७॥  
 हन्यतां हन्यतां पाप इति पष्टिसहस्रिणः । उदायुधा अभिययुरुन्मिमेष तदा मुनिः ॥८॥  
 स्वशरीराग्निना तावन्महेन्द्रहतचेतसः । महद्व्यतिक्रमहता भस्मसादभवन् क्षणात् ॥९॥  
 योऽसमञ्जस इत्युक्तः स केशिन्या नृपात्मजः । तस्य पुत्रोऽंशुमान् नाम पितामहहिते रतः ॥१०॥  
 अंशुमांश्चोदितो राज्ञा तुरङ्गान्वेषणे ययौ । पितृव्यसातानुपयं भस्मान्ति ददशे हयम् ॥११॥  
 तत्रासीत् मुनिं धीक्ष्य कपिलारयमघोक्षजम् । अस्तीत् समाहितमनाः प्राजलिः प्रणतो महान् ॥१२॥

अंशुमानुवाच

प्रशान्तमायागुणकर्मलिङ्गमनामरूपं सदसद्विमुक्तम् ।  
 ज्ञानोपदेशाय गृहीतदेहं नमामहे त्वां पुरुरूपं पुराणम् ॥१३॥

sage Aurva, invoked Shri Haree, the soul of the universe and propitiated him. Indra stole away this horse let loose in the Yagna. The obedient sons of Sumati wife of Sagar as commanded by their father excavated the earth made such big dug outs ( all around that become the oceans ) in search of the horse, which they ultimately found in the north east direction, near Rishi Kapiladev who was seated in meditation. Here is the thief of our horse, they said, seated with closed eyes pretending to be in meditation, kill him With these words all the sons of Sagar rushed towards him with raised weapons. Indra had deprived all of them of their sense of understanding and that is why they did not know what they were doing. They insulted this great soul. The muni disturbed in his meditation, slowly opened his eyes and there emanated from the person of the Rishi, fire which consumed them all and reduced them to ashes. 1-9

King Sagar had another son named Asamanjas by his other wife Keshini. Asamanjas had a son named Anshuman. He was devoted to his grandfather. Sagar sent his grandson Anshuman in search of the horse. He went the way his uncles had gone. There he found the horse and the ashes of his uncle's dead bodies. He bowed to the Lord in the form of Rishi Kapila hymned and prayed to him 10-12

I bow to you Oh Parama Purush, who are serene and sedate and above the qualities and actions of tripartite Maya, and who has neither name nor form, and is above sat and asat, oh the God head this universe is the creation of thy elusive, energy. Wherein people have wrong

त्वन्मायारचिते लोके वस्तुबुद्ध्या गृहादिषु । भ्रमन्ति कामलोमेष्वांमोहविभ्रान्तचेतसः ॥१४॥  
अद्य नः सर्वभूतात्मन् कामकर्मैन्द्रियाशयः । मोहपाशो दृढदिल्लो भगवंस्तव दर्शनात् ॥१५॥

श्रीभगवानुवाच

अश्वोऽयं नीयतां यत्स पितामहपशुस्तव । इमे च पितरो दग्धा गङ्गाभ्योऽर्हन्ति नेतरत् ॥१६॥  
तं परिक्रम्य शिरसा प्रसाद्य हयमानयत् । सागरस्तेन पशुना क्रतुशेषं समापयत् ॥१७॥  
राज्यमंशुमति न्यस्य निःस्पृहो मुक्तयन्धनः । और्धोपदिष्टमार्गेण लेभे गतिमनुत्तमाम् ॥१८॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे सगरोपाख्यानेऽष्टमोऽध्यायः ॥८॥



अथ नवमोऽध्यायः

श्रीशुक उवाच

अंशुमांश्च तपस्तेपे गङ्गानयनकाम्यया । कालं महान्तं नाशयन्नोत् ततः कालेन संस्थितः ॥१॥  
दिलीपस्तत्सुतस्तद्वधकः कालमेयिवान् । भर्गिरथस्तस्य पुत्रस्तेपे न सुमहत् तपः ॥२॥  
दर्शयामास तं देवो प्रसन्ना वरदास्मि ते । इत्युक्तः स्वमभिप्रायं शशंसाद्यनतो नृपः ॥३॥

notions and blurred vision and steeped as they are in desires, passions, envy, greed etc. believe the home and this existence as real ! Bhagwan, the soul of all beings by your darshan I am sanctified and my bonds of illusion, the substratum of desires and actions, have been destroyed. 13-15

**Bhagwan quoth :** My child take this horse of your grandfather Your uncles who were burnt to ashes will only be sanctified by the waters of the Ganges—and by nothing else. 16

Anshuman respectfully circumambulated the Lord and took away the horse. Sagar completed the Yagna with this horse. Gave his kingdom to his grandson Anshuman and being free from bonds of desires attained that stage supreme as sermoned by Rishi Aurva 17-18

Thus ends chapter eights of Book IX



## CHAPTER IX

**Shree Shukadeva said :** Anshuman with his keen desire to bring down the ganges on the earth from the heaven could not do so inspite of his penance for a long number of years, and died. Dilip his son also could not do so and died. Bhagirath son of Dilip by his austere penance, propitiated Ganga who appeared in person and told him to ask for ■ boon or whatever he desired. The King expressed his desire,

कोऽपि धारयिता वेगं पतन्त्या मे महीतले । अन्यथा भूतलं मित्रा नृप यास्ये रसातलम् ॥४॥  
किं चाहं न भुवं यास्ये नरा मय्यामृजन्त्यघम् । मृजामि तदयं कुत्र राजंस्तत्र विचिन्त्यताम् ॥५॥

भगीरथ उवाच

साधवो न्यासिनः शान्ता बह्विष्टा लोकापावनाः । द्रन्त्यघं तेऽङ्गसङ्गात् तेष्वस्ते ह्यघमिद्धरिः ।  
धारयिष्यति ते वेगं रुद्रस्त्वात्मा शरीरिणाम् । यस्मिन्नोतमिदं प्रोतं विश्वं शादीव तन्तुषु ॥७॥  
इत्युन्त्वा च नृपो देवं तपसातोषयच्छिवम् । कालेनाल्पीयसा राजंस्तस्येशः समनुष्यत ॥८॥  
तथेति राक्षामिहितं सर्वलोकहितः शिवः । दधारावहितो गङ्गां पादपूतजलां हरेः ॥९॥  
भगीरथः स राजर्षिर्निन्द्ये भुवनपावनीम् । देशान् पुनन्ती निर्दग्धानासिञ्चत् सगरात्मजान् ॥१०॥  
सगरात्मजा दिवं जग्मुः क्रेवलं देहभस्मभिः । किं पुनः श्रद्धया देवीं ये सेवन्ते धृतयताः ॥११॥  
भगीरथकुले राजन् यभूवैडविडस्ततः । राजा विश्वसहो यस्य खट्वाङ्गश्चक्रवर्त्यभूत् ॥१२॥

requesting her to come down on earth. Rajan I said Ganga I may accept your request but is there any one who can resist and hold the great force of my fall, otherwise because of the great velocity in my descent I will break open the earth and go to the netherworlds. Further, I have no desire to come on this earth because I know people will wash their sins, in my waters and render me full of sins. Then where will I wash all these sins, has set me thinking but have you thought about, it. 1-5

**Bhagirath replied :** These accumulated sins of the people will be washed out, by the contact of holy saints, rishes and the great devouts that will bathe in your waters, because Shree Hari the destroyer of all sins reside in them. Again the soul of all corporeal beings Bhagwan Sadashiva in whom this universe exists as threads inextricately woven in cloth will stem and hold your force, while falling on this earth. 6-7

**Shree Shukadeva then said :** Thus Bhagirath in a short time by his severe penance pleased Bhagwan Shanker the benefactor of all human beings, who respected the wishes of the king, and held the holy Ganga in his matted locks on his head. In this way Bhagirath brought down the holy Ganga—rendering holy the lands through which it flowed, and sanctifying the ashes of the dead sons of Sagar, who went to Heaven. If ashes sanctified by the waters of Ganga can go to heaven, then what to talk of those that invoke the mother Ganga with faith and devotion. 8-11

In the race of king Bhagirath there was a king named Aidvida. His son Khatwang was a sovereign who was very powerful. The Gods

यो देवैरथितो दैत्यानवधीद् युधि दुर्जयः । मुहूर्तमायुर्ज्ञात्वैत्य स्वपुरं संदधे मनः ॥१३॥  
 न मे ब्रह्मकुलात् प्राणाः कुलदेवान्न चात्मजाः । न धियो न मही राज्यं न दाराश्चातिबलभाः १४  
 न बाल्येऽपि मतिर्महामघर्मे रमते क्वचित् । नापश्यमुत्तमश्लोकादन्यत् किञ्चन वस्त्वहम् ॥१५॥

अथेशमायारचितेषु सङ्गं गुणेषु गन्धर्वपुरोपमेसु ।

रुद्धं प्रकृत्याऽऽत्मनिविश्वकर्तुर्भावेन हित्वा तमहं प्रपद्ये ॥१६॥

इति व्यवसितो युद्धया नारायणगृहीतया । हित्वान्यभावमज्ञानं ततः स्वं भावमाश्रितः ॥१७॥  
 यत् तद् ब्रह्म परं सूक्ष्ममशून्यं शून्यकल्पितम् । भगवान् वासुदेवेति यं गृणन्ति हि साधवताः १८

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे सूर्यवंशानुवर्णने नवमोऽध्यायः ॥९॥

## अथ दशमोऽध्यायः

### श्रीशुक उवाच

अर्द्धाङ्गाद् दीर्घबाहुश्च रघुस्तस्मात् पृथुग्रचाः । अजस्ततो महाराजस्तस्माद् दशरथोऽभवत् १  
 तस्यापि भगवानेव साक्षाद् ब्रह्ममयो हरिः । अंशांशेन चतुर्धांगात् पुत्रत्वं प्रार्थितः सूरैः ।  
 रामलक्ष्मणभरतशत्रुघ्ना इति संज्ञया ॥२॥

that were harassed by the demons, prayed to Khatwang who destroyed them. When he knew from the gods that he was to live for a short while only, he returned home and concentrated his mind on the Lord and said to himself, I have not considered my own life, wife, children, wealth or kingdom dearer to me than my family gods, the Brahmins. My mind has never become irreligious even in my childhood. I have visualised nothing but God in everything in this world. I now give up all my rigid adherance, to objects and passions of this Gandarvanagar the mirage created by His Maya and surrender to him. Thus with determination for the omnipresent, he got rid of his ignorance and all other adverse feelings and realised Him in his ownself. The wise call this esoteric, the infinitesimal form, as Brahma. The devouts call this form Bhagwan Vasudev. 12-18

Thus ends chapter ninth of Book IX

## CHAPTER X

**Shree Shukadeva continued :** Khatwang had a son named Dirgha-  
 bahu or Dilip who had a son Raghubir by name who was very famous.  
 He was the son of Raghu, who had illustrious Maharaj Dasharath as his  
 son. The gods prayed to Shri Hari, who manifested himself in the four  
 sons of Dasharath as Rama, Laxman, Bharat, and Shatrughna. 1-2

गुर्यथे त्यक्तराज्यो व्यचरदनुयने पद्मपद्भ्यां प्रियायाः  
 पाणिस्पृशोक्षमाभ्यां मृजितपथरजो यो हरीन्द्रानुजाभ्याम् ।  
 वैरूप्याच्छर्पणव्याः प्रियचिरद्वयाऽऽरोपितभूमिजृम्भ-  
 वस्तामिध्वरदसेतुः पलद्वयदहनः कोसलेन्द्रोऽयताग्रः ॥३॥

विश्वामित्राध्वरे येन मारीचाद्या निशाचराः । पश्यतो लक्ष्मणस्यैव हता नैर्ऋतपुङ्गवाः ॥४॥

यो लोकधीरसमितौ धनुर्दशमुग्रं सीतास्वयंवरगृहे त्रिशतोपनीतम् ।  
 आदाय घालगजलील इवेभुयष्टि सजीकृतं नृप विरूप्य यमज्ञ मध्ये ॥५॥  
 जित्यालुरूपगुणशीलयोऽङ्गरूपां सीतामिधां धियमुरस्यमिलच्छमानाम् ।  
 मार्गे व्रजन् भृगुपतेर्व्यनयत् प्रकटं दर्पं महीमरुतं यस्मिन्नराजधीनाम् ॥६॥  
 यः सत्यवाशपरिधीतपितुर्निदेशं क्षेत्रस्य चापि शिरसा जगृहे समार्यः ।  
 राज्यं धियं प्रणयिनः सुहृदो निवासं त्यक्त्वा ययौ वनमसूनिव मुक्तसङ्गः ॥७॥

The Lord of Koshalas Ramchandra who at the wishes of his father gave up the throne and went to the forest and roamed from place to place with his feet so delicate and tender that would not even bear the touch of his wife Sita's palm, whose fatigue and exhaustion of walking was removed by Sugriva and Laxman, who disfigured Shurpankha the sister of Ravana. To avenge this act Ravana abducted Seeta. Enraged at the abduction of his dear wife, he destroyed the entire forest of the demons, subdued the sea and built a bridge over it. May that Ramchandra protect us 3

He who killed sportively Marich and other big demons in the yagna of Vishvamitra in the presence of Laxman, and who in the assembly of brave warriors at the time of Seeta Swayamvar (a congregation of invitees to a would be wedding wherein the bride goes round with a garland of flowers to choose her husband) took the celestial bow of Bhagwan Shanker and broke it into pieces as easily as an elephant would break a bundle of sugar-canes. This bow of Bhagwan Shanker was so heavy that it had to be brought in the court, by three hundred bearers. Shree Rama then married Seeta who was like him in merits, age and beauty. She was like Laxmi who rests on the breast of Vishnu. While he was returning from his wedding with Seeta he met the proud Parshuram (who had thrice exterminated the Kshatriyas from this earth) and humbled his vanity. He knew that his father Dasharath, was under the complete control of his wife, and was bound to her by the promises he had given to her. Therefore when he was ordered by his father, to

रक्ष स्वसुव्यवृत्त रूपमशुद्रमुद्देशनस्या परत्रिशिरदूषणमुख्यग्रन्थम् ।  
 जघ्ने चतुर्दशसहस्रमपारणीयमोदण्डपाणिरटमान उग्रस कन्दर्पम् ॥८॥  
 सीतारूपाश्रयणदीपितहृच्छयेन सृष्ट विलोक्य नृपते दशकन्धरेण ।  
 जघ्नेऽद्भुतैषणवपुषाऽऽश्रमतोऽपगम्यो मारीचमाशु विशिखेन यथा कुमुद ॥९॥  
 रक्षोऽघमेन वृक्रवद् विपिनेऽभमन्य वैदेहराजदुहितर्यपयापितायाम् ।  
 भ्रात्रा जने वृषणवत् प्रियया वियुक्त स्त्रीसङ्गिना गतिमिति प्रथयश्चचार ॥१०॥  
 हृत्वाऽऽत्महृत्यहतहृत्यमहन् कन्द्य सत्य प्रियाय कपिभिर्दयितामर्ति तै ।  
 बुद्ध्वाथ वालिनि हते पुरगेन्द्रसैन्यैर्लामगात् स मनुजोऽनभयार्चितादृत्रि ॥११॥

leave the palace and go to the forest, he very submissively obeyed the orders and left the capital with his wife relinquishing everything including wealth, kingdom friends, relatives, as easily as a person detached to wordliness would give up his body at the time of death and repaired to the forest There he met Shurpankha sister of Ravana knew her evil intentions and deformed her by cutting her nose and ears, and killed fourteen thousand demons, including their chief Khar Dushan and Trishira While living in the forest Shree Rama had to bear great hardships When Ravana learnt that Seeta was living in the forest with Rama he was tempted to abduct her So, he persuaded Marich to transform himself into a deer with skin of gold by his illusion and attract Rama away from the ashrama Rama killed him as Shanker would kill Daksha. Ravana taking advantage of Rama's absence from the ashrama, carried her away Rama knowing the abduction of his dear wife by Ravana became miserable and wandered about the forest with his brother like an ordinary mortal in frantic search of his wife, thereby indirectly showing to the world the plight of a person deeply attached to his wife On the way he saw Jatayu killed in fighting Ravana who was carrying away Seeta, though Jatayu was a bird he cremated him He killed Kabandha who had come to fight with him He befriended the monkeys and learnt though them, the whereabouts of his wife He killed Vali Then the Lord whose feet are worshipped by Brahma and Shanker, and who was now in the human form of Rama came to the seashore with the army of monkeys There he waited for three days for the Sea Lord to appear But he did not come Rama became very angry, and by the mere frown on his brows the world of water beings in the sea, such as big fishes, crocodiles, sharks and other sea monsters were all



यद्रोपविभ्रमविवृत्तषट्पातसमभ्रान्तनमस्करो भस्मीर्णघोषः ।  
 सिन्धुः शिरस्यर्हेण परिगृह्य रूपी पादारविन्दमुपगम्य यभाय पतत् ॥१२॥  
 कामं प्रयाहि जहि विश्ववसोऽघमेहं त्रैलोक्यरावणमवाप्नुहि वीर पत्नीम् ।  
 घग्नीहि सेतुमिह ते यशसो वितत्यै गायन्ति दिविजयिनो यमुपेत्य भूषाः ॥१३॥  
 यद्ध्वोद्घौ रघुपतिर्विविधाद्रिकुटेः सेतुं कपीन्द्रकरम्पितभूरुदाहैः  
 सुग्रीवनीलहनुमदप्रमुखैरनीकैर्लङ्कां विभीषणदृशाऽऽविशद्भद्रदग्धाम् ॥१४॥  
 तेऽनीकपा रघुपतेरभिपत्य सर्वे इन्द्रं वरूयमिमपत्तिरथाश्वयोधैः ।  
 जम्बुद्वैर्गिरिगदेषुभिरङ्गदायाः सीताभिमशंहतमङ्गलरावणेशान् ॥१५॥  
 पर्व क्षिपन् धनुषि संधितमुत्ससर्ज घाणं स वज्रमिव तद्दृष्ट्यं यिमेद ।  
 सोऽसृग् वमन् दशमुखैर्यत्पदं विमानाद्धाहेति जल्पति जने सुरतीव रिक्तः ॥१६॥

श्रीशुक उवाच

स्वानां विभीषणश्चक्रे फोसलेन्द्रानुमोदितः । पितृमेघविधानेन यदुक्तं साम्परायिकम् ॥१७॥  
 ततो ददर्श भगवानशोकचनिकाश्रमे । रामः प्रियतमां भार्यां दीनां वीक्ष्यान्यवकम्पत ॥१८॥  
 frightened and there was a great commotion and panic in the waters  
 of the ocean. The ocean then came before Lord Ramchandra with the  
 offering for worship on his head and said. 4-12

Welcome my Lord, may you reclaim your wife by killing Ravana  
 a blemish to Maharshi Vishrawa, and who has terrified the three worlds  
 by his misdeeds. Pray construct a bridge across me to glorify your  
 deeds, which will be sung by the Kings who will be victorious 13

The Monkeys uprooted the trees on the hills and built a bridge  
 across the waters of the sea, and as directed by Vibhishana, this army  
 of monkeys entered Lanka with Sugriva, Neel and Hanumana Army of  
 Shree Ramchandra fought duals with the warriors of Ravana who were  
 well-equipped with arms, elephants, chariots, horses etc. Angada  
 and other monkeys fought Ravana's soldiers with uprooted trees, big  
 heavy stones and arrows and killed them. Shree Rama shot an arrow  
 from his bow which like a thunderbolt pierced the heart of Ravana  
 who vomitted blood, fell from his plane like one who falls after his  
 merits are consumed and died. 14-16

Shree Shukadeva said : Then Vibhishana with the consent of  
 Ramchandra performed the obsequies of Ravana. Rama blessed Vibhi-  
 shana with a long life extending to a kalpa, installed him as the King  
 of Lanka and the Lord of all demons, went to Ashokavatika where he

आरोप्याररहे यान् आरुम्या हनुमयुत । विभीषणाय नगरान् दत्त्वा राजगणेशताम् ।  
 लक्ष्मामुञ्च कल्पान्तं ययो चीपन्नत पुरीम् ॥१७॥

भरत प्राप्नमाकुर्यै पौरामान्यपुरोहितै । पाटुके शिगिनि न्यस्य राम प्रत्युद्यतोऽग्रतम् ।  
 नन्दिग्रामात् म्वशिमिराद् गीतादिभिनि स्थने ॥१८॥

पाटुकोन्यपतत् प्रेम्णा प्रह्विहृष्येण । रामो लम्पणीनाम्या निषेभ्यो येऽहंसत्तमा ।  
 तेभ्य स्वयं नमयन्ने प्रचामिन्न नमन्त्यत ॥१९॥

आवर्तिर्नन्दित सोऽपि सोत्सवा प्रविद्यत् पुरीम् । प्रविश्य राजनयनं गुरुपत्नी स्वमातरम् २०  
 गुरुन् वयस्यायत्तान् पूजितं प्रत्यपूजयत् । उदेही लक्ष्मणश्च यथायत् समुपयतु ॥२१॥  
 पुत्रान् स्वमातरस्तास्तु प्राणास्तन्यं द्योतयित्वा । आरोप्याङ्केऽभिपिञ्चन्त्यो राण्यांरिपिहृद् शुचं  
 जटा निर्मुच्य विधिरत् कुलङ्कुदै नमं गुरु । अग्रपिञ्चद् यथेन्द्रं चतु सिन्धुनलादिभि ॥२२॥  
 प्रजा स्वधर्मनिरता वर्णाश्रमगुणान्विता । तुगोप पितृवद् रामो मेनिरे पितरं च तम् ॥२३॥

saw the distressed Seeta took her with him to the " Pushpak " the air  
 craft and left for Ayodhya his capital, with his brother Laxmana Sugriva,  
 and Hanumana as his period of exile ordered by his father had  
 terminated 17-19

Bharat on hearing the news of the arrival of Shree Rama, left  
 Nandigram along with his brother the citizens ministers, priests, carry-  
 ing the ( Rama Paduka ) sandals of Shree Rama on his head, merrily  
 singing and playing music to welcome Shree Rama, his elder brother  
 with due honours, respect and affection Shree Ramchandra, Seeta and  
 Laxmana, after customary salutations to the priests and elders entered the  
 capital People of the city that had congregated all around to receive their  
 beloved Rama bowed to him Everybody seemed quite happy and gay  
 Ayodhya celebrated the return of Rama, amidst jubilation Rama after  
 coming to the palace—went to his brothers who were overjoyed to see  
 him took him on their lap and bathed him with tears of joy and  
 removed their pangs of separation Guru Vasishtha the family preceptor  
 got Shree Rama's matted hairs removed ceremoniously and sprinkled  
 on him waters of four seas brought specially for the occasion and  
 coronated him with due ceremonies, pomp and splendour, as is generally  
 done in royal coronation 20-23

Shree Rama ruled his subjects, that well observed the Varanashram  
 Dharma with affection as a father would do The people also looked  
 to him with paternal respect. When Rama was thus ruling his subjects

प्रेतायां वर्तमानायां कालः कृतसमोऽभवत् । रामे राजनि धर्मश्च सर्वभूतसुखावहे ॥२७॥  
 वनानि नद्यो गिरयो वर्षाणि द्वीपसिन्धवः । सर्वे कामदुघा आसन् प्रजानां भरतर्षभ ॥२८॥  
 नाधिध्याधिजराग्लानिदुःखशोकमयङ्गमाः । मृगयुश्चानिच्छतां नासीद् रामे राजन्यधोक्षजे ॥२९॥  
 एकपत्नीव्रतधरो राजपिचरितः शुचिः । स्वधर्मं गृहमेधीय शिक्षयन् स्वयमाचरत् ॥३०॥  
 प्रेम्णानुवृत्त्या शीलेन प्रथयाव्रता सती । धिया हिया च भावसा भर्तुः सीताहरन्मनः ॥३१॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे रामचरिते दशमोऽध्यायः ॥१०॥

### अथैकादशोऽध्यायः

#### श्रीशुक उवाच

भगवानात्मानाऽऽत्मानं राम उत्तमकल्पकैः । सर्वदेवमयं देवमीज आचार्यवान् मलैः ॥१॥  
 होत्रेऽदृष्टाद् दिश प्राचीं ब्रह्मणे दक्षिणां प्रभुः । अध्वर्यवे प्रतीचीं च उदीचीं सामगाय सः ॥२॥  
 आचार्याय द्वौ शेषां यावती भूस्तदन्तरा । मन्यमान इदं कृत्स्नं ब्राह्मणोऽर्हति निःस्पृहः ॥३॥

on the tenets of religion, everybody in the kingdom felt so happy and pleased that though it was Treta Yuga people felt they were living in Satya Yuga.

Rajan—Even the forests, the rivers, the hills, the territory, the islands and the seas yielded all that was desired of them. In the reign of Raja Rama there were no worries, no illness, no old age, no sorrow, misery or grief, no fear or exhaustion, to be found in the populace. No body died who did not desire it. Shree Rama was an ideal holy Rajarshi wedded to the vow of fidelity to the one legitimate wife. He himself observed the duties of a householder and exhorted others to observe it. Seeta knowing the husband's mind and his feelings, won him over by her love and devotion, modesty, bashfulness, humility and chastity. 26-31

Thus ends chapter tenth of Book IX

### CHAPTER XI

Shree Shuka continued : Shree Ramchandra, who was replete with resources with the help of his Guru now performed ■ Yagna to worship his own self ( who was the God of gods, the Brahmanya dev ) To the priest who invoked the gods by Mantra in the Yagna he gave the eastern direction of the territory of his kingdom. To Brahma the superintendent of the yagna he gave the Southern direction, to the brahmin who offered oblations in the yagna he gave the Western quarters, and to the singers

इत्ययं तदलङ्कारासोभ्यामपरोक्षित । तथा राक्षसि वैदेही सौमङ्गल्यापरोक्षिता ॥  
 ते तु ब्रह्मण्यदेवस्य वात्सल्यं वीक्ष्य सस्तुतम् । प्रीता द्विचक्षिस्तस्मै प्रत्यप्येदं वभाषिरे ॥  
 अत्रत नस्तवया किं नु भगवन् मुचनेभ्यः । यन्नोऽन्तर्हृदयं विज्य तमो हसि स्वरोचिषा ॥  
 नमो ब्रह्मण्यदेवाय रामायानुष्ममेधसे । उत्तमश्रोत्रधुयां न्यस्तदण्डापिताङ्गवे ॥  
 कदाचिह्योक्ताजिज्ञासुर्गूढो रान्यामलक्षित । चरन् वाचोऽश्रुणोद् रामो भागंमुद्दिश्य कस्यचित् ॥  
 नाहं विभर्ति त्वा दुष्प्रामसतीं परवेदमगाम् । स्त्रीलोमी विश्रयात् सीता रामो नाहं भजे पुनः ॥१॥  
 इति लोकाद् गृहमुत्पाद् दुराराध्यादसविद् । पत्या भीतेन सा त्यक्ता प्राप्ता प्राचेतसाश्रमम् ॥  
 भन्तर्गतन्यागते काले यमो सा सुपुत्रे सुतौ । कुशोऽन्य इति प्यातौ तयोश्चने क्रिया मुनि ॥१॥  
 मुनौ निक्षिप्य तनयो सीता भगं त्रिवासिता । च्यायन्ती रामचरणौ चिरं प्रविशेद्वा ह ॥१॥

of Sam hymns in praise of the Gods, he gave the Northern quarters and all the lands in between these four quarters he gave to his Guru, as he believed that all these lands rightly belonged to the brahmins who were pious who had subdued their desires and who had no attachment to the lands they owned. All that remained with him now, were the clothes and the ornaments that he had on his body. Shree Seeta, beside the clothes, that she was wearing had only a Mangal Sutra (an auspicious ornament like that of a necklace worn at the time of wedding with which she never parts till death) The brahmins seeing this great faith of Rama in them as in the gods were highly pleased, they were moved they all praised him and returning all that Shree Rama had gifted them by way of lands and quarters said. Oh! Ye Lord of the worlds what have you not given to us, when we know that you enter our heart and in your extreme compassion you dispel our ignorance by that effulgence which is your own Oh Brahmanya dev of sharp intelligence the foremost of the celebrities in whose feet the sanyasis concentrate their hearts, to that Rama we bow down 1-7

Once Shree Ramchandra went incognito for a round in the city at night to see what the people did and how the dame gossip banded about. There in one of the houses he heard some one shouting at his wife telling her ' I shall not keep you in my house you profligate wretch, who has stayed with someone else It is Rama who may keep his wife Seeta, but not I ' The general mass is ignorant and irresponsible, with very little sense of understanding It has unbridled tongue that indulge in any kind of tales Rama afraid of the criticism of the people abandoned his wife Seeta who was pregnant She went

तच्छ्रुत्वा भगवान् रामो रन्धन्नपि धिया शुचः । स्मरस्तस्या गुणांस्तांस्तान्नाशयनोद् रोद्धुमीभ्यः  
 स्त्रीपुत्रसङ्गं यत्तादृक् सर्वत्र त्रासमावहः । अपीभ्यराणां विमुक्त त्रास्यस्य गृहचेतसः ॥१४॥  
 तत ऊर्ध्वं ब्रह्मचर्यं धारयन्ननुहोत् प्रभुः । त्रयोदशान्दसाहस्रमग्निहोत्रमपण्डितम् ॥१५॥  
 स्मरता हृदि विन्यस्य विद्धं दण्डककण्टकैः । सपादपल्लवं राम आत्मज्योतिरगात् ततः ॥१६॥  
 यस्यामलं नृपसदस्सु यशोऽधुनापि गायन्त्यघ्नमृषयो दिगिमेन्द्रपट्टम् ।  
 तं नाकपालवसुपालकिरीटजुष्टपादाम्बुजं रघुपतिं शरणं प्रपद्ये ॥१७॥  
 पुरयो रामचरितं श्रवणैरुपधारयन् । जानृशंस्यपरो राजन् कर्मबन्धविमुच्यते ॥१८॥  
 ॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे श्रीरामोपाख्याने द्वादशोऽध्यायः ॥११॥

## अथ द्वादशोऽध्यायः

श्रीशुक उवाच

पंचविंशः कुशादासीत् रूढद्वल इति नृपः । तक्षकस्य सुतो राजन् पित्रा ते समरे हतः ॥१॥

Ashram of Valmeeki where at the proper time she delivered the twin brothers Lava and Kusha Sage Valmeeki blessed them with due birth ceremonies Consigning her two sons to the care of Rishi Valmeek, Seeta entered the earth and ended her life On hearing Seeta's end, Ramchandra discreet that he was, tried to stop the grief overwhelming him, but on remembering the several virtues and love of his devoted wife he broke down Such painful, is the attachment of husband and wife everywhere, when this happens even to the great, what to talk of ordinary mortals attached to their wives and children 8-16

Rama thereafter remained celebrate and kept agnihotra vow for thirteen-thousand years atleast gave up his body and merged in his true form I bow to that Rama whose immaculate glory is sung by the rishi in the royal court and whose lotus-like feet are adored by the gods of heaven and the kings on earth. 17.

He who remains pious and virtuous and listens with faith and devotion to this glorious account of Shree Ramchandra is liberated from all bonds of Karma 18

Thus ends chapter eleventh of Book IX

## CHAPTER XII

Shree Shukadeva said : In the daynasty of Kusha son of Shree

इक्ष्वाकूणामयं वंशः सुमित्रान्तो भविष्यति । यतस्तं प्राप्य राजानं संस्थां प्राप्स्यति वै कलौ ॥२॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे इक्ष्वाकुवंशवर्णनं नाम द्वादशोऽध्यायः ॥१२॥



अथ त्रयोदशोऽध्यायः

श्रीशुक उवाच

निमिरिक्ष्वाकुतनयो वसिष्ठमवृत्तत्विजम् । आरम्य सत्रं सोऽप्याह शक्रेण प्राग्वृतोऽसि भोः ॥१॥  
तं निर्वर्त्यांगमिष्यामि तावन्मां प्रतिपालय । क्षणीमासीद् गृहपतिः सोऽपीन्द्र इक्ष्वाकरोन्मत्सम् २  
निमिश्चलमिदं विद्वान् सभमारभतात्मवान् । ऋत्विग्भिरपरैस्तावन्नागमद् यायता गुरुः ॥३॥  
शिष्यव्यतिक्रमं वीक्ष्य निर्वर्त्य गुरुरागतः । अशपत् पतताद् देहो निमिः पण्डितमानिनः ॥४॥  
निमिः प्रतिददौ शापं गुरवेऽधर्मवर्तिने । तद्यपि पतताद् देहो लोभाद् धर्ममजानतः ॥५॥  
इत्युत्ससर्ज स्वं देहं निमिरभ्यात्मकोविदः । मित्रावरुणयोज्ज्हे उर्वदयां प्रपितामहः ॥६॥

Ramchandra there flourished a king named Bruhadbala son of Takshaka, who was the twentyfifth king in descent. Your father Abhimanyu killed him. This solar dynasty of Ikshvaku, will only last till king Sumitra and end in the Kaliyuga. 1-2

Thus ends chapter twelfth of Book IX

### CHAPTER XIII

**Shree Shuka continued :** King Nimi son of Ikshvaku called maharshi Vasishtha for Yagna and commenced its performance. Vasishtha then said, that as I have been invited by Indra, for his Yagna before I received your invitation, I will finish his Yagna first and come back to you. So, you wait till I return. The King heard this and remained quiet, and Vasishtha left for Indra Yagna. The wise king who knew life was uncertain and transitory, finished his Yagna, through other brahmins and did not wait for maharshi Vasishtha. When Vasishtha came back he saw that Nimi's Yagna was over. For this breach or offense he imprecated his disciple. "May this Nimi who thinks himself learned and wise die." Nimi in return, cursed his guru, as he knew that he was behaving contrary to the religious dictates. 1-5

He said : May your body fall as you forgot, your dharma, before greed and temptation for wealth. Thus king Nimi died and so did Vasishtha. Vasishtha was born to Mitravaruna through Urvashi. 6

गन्धवस्तुषु तद्देहं निधाय मुनिसत्तमाः । समाप्ते सत्रयागेऽथ देवानूचुः समागतान् ॥७॥  
राक्षो जीवतु देहोऽयं प्रसन्नाः प्रभवो यदि । तथेत्युक्ते निमिः प्राह मा भून्मे देहबन्धनम् ॥८॥

देवा ऊचुः

विदेह उप्यतां कामं लोचनेषु शरीरिणाम् । उन्मेषणनिमेषाभ्यां लक्षितोऽध्यात्मसंस्थितः ॥९॥  
अराजकभयं नृणां मन्यमाना महर्षयः । देहं ममन्थुः स्म निमिः कुमारः समजायत ॥१०॥  
जन्मना जनकः सोऽभूद् वैदेहस्तु विदेहजः । मिथिलो मथनाज्जातो मिथिला येन निर्मिता ॥११॥  
मिथिलादेकपंचाशत्तम आसीत्कृतिर्नृपः । पते वै मैथिला राजन्नात्मविद्याविशारदाः ।

योगेश्वरप्रसादेन ह्यन्वैर्मुक्ता गृहेष्वपि ॥१२॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे निमिषंशानुवर्णनं नाम त्रयोदशोऽध्यायः ॥१३॥

अथ चतुर्दशोऽध्यायः

श्रीशुक उवाच

अथातः श्रूयतां राजन् वंशः सोमस्य पावनः । यस्मिन्नैलादयो भूपाः कीर्त्यन्ते पुण्यकीर्तयः ॥१॥

The Rishis preserved the body of Nimi. They prayed to gods who had come at the time when the Yagna was about to be finished, that if you are propitiated and pleased, restore the dead king to life. The gods agreed. Nimi came back to life and prayed to the gods. No more of this fetters of existence for me. 7-8

**The God replied :** You will remain in the eyes of everybody. The closing and opening of eye lids will indicate your presence. 9

The Gods then left. Now that the subjects will be without the king the rishis apprehending anarchy churned the body of Nimi and a young boy came out of it. As he came out of the dead body he was called Videha, and as he was taken to be born he was known as Janak, and as he was produced by churning he was known as Mithil. He built the capital city of Mithila. 10-11

The fifty-first descendant in line of Mithila was a king named Kruti. All these kings were learned and enlightened. Though living in the family they were by the grace of the Lord above all miseries and happiness of life. 12

Thus ends chapter thirteenth of Book IX



## CHAPTER XIV

Shree Shuka continued : Now listen, I will tell you all about the

सहस्रशिरसः पुंसो नाभिहृदसरोरुहात् । जातस्यासीत् सुतो धानुरग्निः पितृसमो गुणः ॥२॥  
 तस्य हंस्योऽभवत् पुत्रः मोमोऽमृतमयः किल्ब । विप्रोपधुङ्गणानां ब्रह्मणा कल्पितः पतिः ॥३॥  
 तस्यात्मजो धृतिमान् बुध इत्यभिबो नृप । बुद्ध्या गम्भीर्या येन त्वेणापोऽह्मराणमुदम् ॥४॥  
 ततः पुरुरवा जज्ञे इलायां य उदाहृतः । तस्य रूपगुणौदार्यशीलद्रविणविभ्रमान् ॥५॥  
 धृत्योर्वशीन्द्रभयने गीयमानान् सुरर्षिणा । तदन्तिकमुपेयाय देवी स्मरशरार्दिता ।  
 धृतिं विष्टम्य ललना उपतस्थे तदन्तिके ॥६॥

## राजोवाच

इयागतं ते वरारोहे आस्यतां करवाम किम् । संरमस्व मया साकं रतिर्नां शाश्वतीः समाः ॥७॥

## उर्वश्युवाच

पतासुरणकौ राजन् ग्यासौ रक्षस्य मानद् । संरंस्ये भवता साकं नृगध्वः स्त्रीणां वरः स्मृतः ।  
 वृत्तं मे वीर भर्ष्य स्यान्नेक्षे त्वम्यत्र मैथुनात् ॥८॥

अपश्यन्नुर्वशीमिन्द्रो गन्धर्वांन् समचोदयत् । उर्वशीरहितं महामास्यान् नातिशोभते ॥९॥

holy lunar dynasty wherein flourished meritorious kings like Pururavas and others. From the navel of the thousand headed Lord sprouted forth that celestial lotus. Brahma came out of this lotus. Shree Brahma had a son named Atri he was like his father in qualities. From the eyes of Atri was born Moon (Chandra) full of nectar. Brahma his grandfather made him the overlord of Bramins, vegetation and the constellations. This Chandra had a son, who had profound intelligence, was prudent and sedate. He was very happy to have such a son, whom Brahma named as Budha. 1-4

This Budha had a son named Pururava. When Narad, described, the handsome looks, merits, wealth, exploits, magnanimity, and suavity of Pururava in the court of Indra, Urvashi possessed with the passion of meeting him flew forthwith from the court of Indra and came to him. 5-6

When the king saw her he said, welcome ! Ye beauteous young lady, tell me what shall I do, to please you. Let us live together for many years, and enjoy the pleasures of life. 7

Urvashi said : Oh Ye handsome beau which woman shall not be attracted by you, who is so loveable and charming I will live with you on one condition. Keep these two lambs that I have with me, as my asset and protect them. My food will be ghee (clarified butter) only, I will not suffer to see you naked at any other time except in bed when



ते उपेत्य महारात्रे तमसि प्रत्युपस्थिते । उर्वदया उरणी जटुर्न्यस्तौ राजनि प्रायया ॥१०॥  
निशि निरिंशमादाय विवस्त्रोऽभ्यद्रवद्रुपा । आदाय मेघावायान्तं नग्नमैक्षत सा पतिम् ॥११॥  
पेलोऽपि शयने जयामपश्यन् विमना इव । तच्चित्तो विदलः शोचन् वध्रामोन्मत्तवन्मदीम् ॥१२॥  
त तं वीक्ष्य क्रुद्धक्षेत्रे सरस्वत्यां च तत्सगोः । पञ्च प्रहृष्टवदनाः प्राह सक्तं पुरुरवाः ॥१३॥  
गन्धर्वानुपधावेमांस्तुभ्यं दास्यन्ति मामिति । तस्य संस्तुयतस्तुष्टा अग्निस्थालीं ददुर्तु ॥१४॥  
स्थालीं न्यस्य घने गत्वा गृहानाध्यायतो निशि । प्रेतायां सम्प्रवृत्तायां मनसि ग्रय्यवर्तत ॥१५॥  
स्थालीस्थानं गतोऽथत्यं शमीगर्भं विलक्ष्य सः । तेनहे अरणी कृत्वा उर्वशीलोककाम्यया ॥१६॥  
तस्य निर्मन्थनाज्जातो जातवेदा विभावसुः । प्रय्या स विचया रात्राः पुश्रत्वे कल्पितस्त्रिवृत् १७  
तेनायजत यज्ञेशं भगवन्तमधोक्षजम् । उर्वशीलोकमन्विच्छन् सर्वदेवमयं हरिम् ॥१८॥

cohabiting The king accepted all what she said Then began their life of gaiety and indulgence which lasted many years. Indra not finding Urvashi of late in his court ordered the gandharvas to find her out. They in the darkness of night came there and took away those two lambs given by Urvashi to the king. Urvashi saw the lambs being carried away and cried. The king, seeing this, ran after the gandharvas from the bed-quite naked with a sword in his hand He brought back the lambs. Urvashi saw him naked and fled away. When the king found that Urvashi had left him he was much distressed, he felt miserable and wandered, searching her all over. When he came to Kurukshetra he saw Urvashi on the banks of river Saraswati in company of her friends On seeing her mad with delight the king shouted, tarry ! oh ! ye unkind and horrible woman ! how mean of you to have abandoned me so suddenly; where dost thou goest without gratifying me. 8-13

You propitiate the gandharvas, by your prayers they will give me back to you said Urvashi. Pururava accordingly invoked the gandharvas who gave him a big plate full of live fire Leaving this vase in the forest he went home. With the approach of treta yuga there flashed in his mind the three Vedas and went back to the forest. There he saw a pipal tree grown out of another tree, instead of that vase of fire which he had left behind. From the wood of this tree, he made two short sticks to kindle fire by rubbing against one another. He rubbed them well as he strongly desired to get back Urvashi. By this ignition fire was produced. This fire he considered as his son. He worshipped Shree Hari with this fire the over Lord of all gods. 14-18

पुरुषस्य पुरासीत् त्रयी ततामुत्ते नृप । अग्निना प्रजया राजा लोक गान्धर्वमेयितान् ॥१७॥

॥ इति श्रीसक्षितभागवत नमस्कन्धे एलोपरयान चतुदशोऽध्याय ॥१४॥

## अथ पञ्चदशोऽध्यायः

श्रीशुक उवाच

पेलस्य चोर्धर्ताभात् पडाभजात्मजा नृप । आयु श्रुतायु सत्यायू रयोऽथ विजयो जय ॥१॥

विजयस्यान्यथे रात्रि गाधिरासीत् कुशाम्बुज ॥२॥

तस्य सत्यवती कन्यामूर्चासोऽयाचत द्विज । वर विसदृश मया गाधिभार्गवमपनीत् ॥३॥

पकृत इयामनृणाना ह्ययाना चन्द्रचर्चसाम् । सहस्र वीर्यता शुक्ल कन्याया कुशिरा वयम् ॥४॥

इत्युचस्तन्मत ज्ञात्वा गत स वरुणान्तिकम् । आनीय दद्यात् तानभ्यानुपयेमे वराननाम् ॥५॥

स नृपि प्रार्थित पत्न्या श्वश्रूषा चापत्यनाम्बया । अपयित्वोभयैर्मन्त्रैश्चरन्नातु गतो मुनि ॥६॥

तावन्मत्यवती माना इवचर याचिता सती । धेष्ट मया न्याय उन्मान मातुरदत् स्ययम् ॥७॥

तद् विज्ञाय मुनि प्राह पत्नो कष्टमकारय । घोरो दण्डधर पुनो भ्राता ते ब्रह्मविस्म ॥८॥

Pururava attained the Gandharva lok by the powers of his son the fire The three Vedas in treta yuga began with Pururava 19

Thus ends chapter fourteenth of Book IX

## CHAPTER XV

**Shree Shuka said :** King Pururava had six sons by Urvashi named Ayu Shrutayu, Satyayu, Raya, Vijay and Jay Vijay's descendent was Kushambu whose son was Gadhiraj Rishi Ruchik asked for his daughter Satyavatu in marriage King Gadhi considering him unworthy of his daughter, said We are Kushikas descendents of the famous Kushika So, you shall have to give us as dowry a thousand horses brilliant as the Moon who will have one of their ears dark in colour Ruchik went to Varuna brought the horses gave them to King Gadhi and married his daughter 1-5

Once Ruchik's wife and his mother-in-law, desirous of having children prayed to Rishi He prepared two separate urns of rice and consecrated them with mantras and went to bathe in the river Satyavatu's mother thought the urn that was meant for his daughter would be more powerful and efficacious So she asked for that urn from her daughter, which she gave over to her mother When the Muni knew this

प्रसादितः सत्यवत्या मेवं भूदिति भार्गवः। अथ तर्हि भवेत् पौत्रो जमदग्निस्ततोऽभवत्।

रेणोः सुतां रेणुकां वै जमदग्निखाह याम् ॥९॥

तस्यां वै भार्गवकृपेः सुता वसुमदादयः। यवीयाञ्ज पतेपां राम इत्याभिविश्रुतः ॥१०॥  
यमाहुषासुदेवांश्च हृदयानां कुलान्तकम्। त्रिःसप्तकृत्वो य इमां चक्रे निःक्षत्रियां महीम् ॥११॥

राजोवाच

किं तद्वदो भगवतो राजन्यैरजितात्मभिः। कृतं येन कुल नष्टं क्षत्रियाणामभीक्ष्णशः ॥१२॥

श्रीशुक उवाच

हृदयानामधिपतिर्जुनः क्षत्रियर्षभः। दत्तं नारायणस्यांशमाराध्य परिकर्मभिः ॥१३॥

याहून् दशशतं लेभे दुर्धर्पत्वमरातिषु। अद्याहतेन्द्रिग्रौक्षःश्रीतेजोवीर्ययशोबलम् ॥१४॥

स परुदा तु मृगयां विचरन् विपिने वने। यदृच्छयाऽऽश्रमपदं जगदग्नेरुपादिशत् ॥१५॥

तस्मै स नरदेवाय मुनिरर्हणमाहरत्। ससैन्यामात्यवाहाय हविष्मत्या तपोधनः ॥१६॥

he told his wife, "What a dreadful deed you have done, you will have a son who will be a tormentor of the people where as your brother that will be born to your mother, will be a Brahmanavetta—knower of Brahma." Satyavati requested and begged the rishi not to let it happen. The rishi said so be it, but your grandson will be like that. So Ruchik had a son named Jamadagni. He married Renuka daughter of Renu. By her he had sons named Vasumat and others. The youngest son was Parshuram, who was a partial manifestation of the Divine. He extirpated the race of Haihayas and destroyed the Kshatriyas from this earth twentyone times. 6-11

The king questioned, why were the Kshatriyas destroyed over and again. What was their crime. 12

Shree Shuka replied : Arjun the Lord of Haihayas was a Kshatriya king. He became thousand armed, by the grace of Dattatraya, an incarnation of Narayan whom he propitiated. He became invincible. His potency of the senses, his wealth, his lustre, his exploits and deeds of valour, his glory and his might, by all this, he was unconquerable. 13-14

Once when he was out on a hunt by accident he came to the ashram of Jamadagni. The austere rishi had a Kamdhenu (a celestial cow that fulfilled all his desires and wants). He received the king with due honours and treated him, his ministers and his entourage, very hospitably. Finding the rishi so rich and prosperous than himself the

स वीरस्तत्र तद् दृष्ट्वा आत्मैश्वर्यातिशयानम् । तन्नाट्रियताग्निहोत्र्या साभिलाषः स हैहय ॥१७॥  
 हविर्धानीमृपेर्दणान्नरान् हर्तुमचोदयत् । ते च माहिष्मतीं निन्युः सप्तसा व्रन्दतीं बलात् ॥१८॥  
 अथ राजनि नियाति राम आश्रम आगत । श्रुत्वा तत् तस्य शौरात्म्यं चुनोधाहिरिवाहतः ॥१९॥  
 घोरमादाय परं सतूणं चर्म कार्मुकम् ॥ अन्वधावत दुर्धर्षो मृगेन्द्र इव यूयपम् ॥२०॥  
 वृत्तबाहो शिरस्तस्य गिरेः शृङ्गमिमाहरत् । हते पितरि तत्पुत्रा अयुत दुद्रुर्मुयात् ॥२१॥  
 अग्निहोत्रीमुपावर्त्य सवत्सा परवीरहा । समुपेत्याश्रम पित्रे परिहृष्टा समर्पयत् ॥२२॥  
 दक्षकर्म तत्कृतं रामः पित्रे भ्रातृभ्य ण्य च । वर्णयामास तच्छ्रुत्वा जमदग्निरभाषत ॥२३॥  
 राम राम महाबाहो भयान् पापमकारपीत् । अवधीन्नरदेवं यत् सर्वदेवमयं वृथा ॥२४॥  
 ययं हि ब्राह्मणास्तात क्षमयार्हणता गताः । क्षमिणामाशु भगवास्तुष्यते हरिरीश्वर ॥२५॥  
 राक्षो मूर्धाभिपिक्तस्य यधो ब्रह्मवधाद् गुरुः । तीर्थससेनया चाहो जहङ्गाच्युतचेतन ॥२६॥

॥ इति श्रीसंक्षिप्तभागवत नवमस्कन्धे पञ्चदशोऽध्यायः ॥१५॥



king instead of being pleased became jealous and thought of depriving the rishi, of his Kamdhenu He sent his soldiers to bring the cow They came and took away the cow forcibly with all its calves to Mahishmati After the king had gone, Ram came to the ashram and heard about the king's misdeed He grew furious, with rage like an angry cobra. He took his bow arrows, armour and axe and ran after the king as a lion would run after an elephant He cut all his arms and dismembered his head His sons fled away when they saw their father killed Parshu ram returned to the ashram with the distressed cow and its young ones and made them over to his father and told him and his brothers all what he did Jamadagni on hearing this said, oh ye brave ! You have committed a great sin by killing the king We Brahmins are honoured and revered by our virtue of forgiveness and forbearance The Lord is pleased on those that forgive To behead the crowned king is a crime much greater than killing a brahmin Expiate this sin by dedicating yourself to the Lord and by going on pilgrimage

Thus ends chapter fifteenth of Book 15



## अथ षोडशोऽध्यायः

श्रीशुक उवाच

पित्रोपशिक्षितो रामस्तथेति कुन्तन्दन । संवत्सरं तीर्थयात्रां चरित्वाऽऽश्रममामज्ज ॥१॥  
 येऽर्जुनस्य सुता राजन् स्मरन्तः स्वपितुर्वधम् । रामवीर्यपराभूता लेभिरे शर्म न कश्चित् ॥२॥  
 एकदाऽऽश्रमतो रामे सभ्रातरि वनं गते । वैरं सिसाधयिषवो हन्वच्छिद्रा उपागमन् ॥३॥  
 दृष्ट्वाभ्युत्थार आसीनमावेशितधियं मुनिम् । भगवत्युत्तमश्लोके जघ्नुस्ते पापनिश्चयाः ॥४॥  
 पाच्यमानाः कृपणया राममात्रातिदारुणाः । प्रसह्य शिर उत्कृत्य निन्युस्ते क्षत्रयन्धवः ॥५॥  
 रेणुका दुःखशोकातां निग्नन्त्यात्मानमात्मना । राम रामेहि तातेति विश्रुकोशोच्चकैः सती ॥६॥  
 तदुपश्रुत्य दूरस्थो ह्य रामेत्यार्तयत् स्वनम् । त्वरयाऽऽश्रममासाद्य ददौ पितरं हतम् ॥७॥  
 तद्दुःखरोपामपांतिशोकवैगविमोहितः । प्रगृह्य परशुं रामः क्षत्रान्ताय मनो दधे ॥८॥  
 त्रिःसप्तकृत्यः पृथिवीं कृत्वा निःक्षत्रियां प्रभुः । समन्तपञ्चके चक्रे शोणितोदान् हृद्दान् नृप ॥९॥  
 पितुः कायेन संघाय शिर आदाय वहिषि । सर्वदेवमयं देवमात्मानमयज्जन्मलैः ॥१०॥

## CHAPTER XVI

**Shree Shukadev proceeded :** Thus advised by the father Parshuram went on a pilgrimage for a year and came back to the ashram.

Sahasrarjuna's sons, distressed as they were at the murder of their father and their defeat at the hands of Parshuram, remained perturbed and could not be at ease. So, once when Parshuram had gone to the forest with his brothers, they took this opportunity to avenge the murder of their father came to the ashram. There they saw rishi Jamdagni Parshuram's father in deep meditation of the Lord. Renuka mother of Parshuram requested, remonstrated, and implored them, but these villains did not pay any heed to her and chopped off the head of the rishi and took it away with them. Weeping and wailing poor Renuka cried aloud to her son. Oh Ram, oh dear, repair thee hither without delay. Ram hearing the voice of his mother calling him, rushed to the ashram, and saw the murder of his father. Thus full of wrath in grief and agony he rushed with his axe determined to rid the earth of Kshatriyas. He extirpated them root and branch twenty-one times and with this genocide, made big pools of blood in the holy place—Samanta Panchaka. 2-9

Parshuram then came back to the ashram with the severed head of his father and joined it with his trunk, and as the God of all gods

स्यदेहं जमदग्निस्तु लब्ध्वा संज्ञानलक्षणम् । कपीणां मण्डले सोऽभूत् सप्तमो रामपूजितः ॥१॥  
 एवं भृगुषु विद्यात्मा भगवान् हरिरीदवरः । अवतीर्य परं भारं भुवोऽहन् बहुशो नृपान् ॥२॥  
 गाधेरभूमहातेजाः समिद्ध इव पावकः । तपसा क्षात्रमुत्सृज्य यो लेभे ब्रह्मचर्यसम् ॥३॥  
 एवं कौशिकगोत्रं तु विद्यामित्रैः पृथग्विधम् । प्रवरान्तरमापन्नं तद्धि धैवं प्रकल्पितम् ॥४॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे षोडशोऽध्यायः ॥१६॥

### अथ सप्तदशोऽध्यायः

श्रीशुक उवाच

यः पुरुरवसः पुत्र आयुस्तस्याभवन् सुताः । नहुषः क्षत्रवृद्धश्च राजी रम्भश्च धीर्यवान् ॥१॥  
 अनेना इति राजेन्द्र यभूषुश्चन्द्रवंशजाः । क्षत्रवृद्धस्य वंशोऽयं जयान्तः संवभूव ह ॥२॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे चन्द्रवंशानुवर्णने सप्तदशोऽध्यायः ॥१७॥

### अथाष्टादशोऽध्यायः

श्रीशुक उवाच

यतिर्ययातिः संयातिरायतिर्वियतिः कृतिः । पडिमे नहुषस्यासन्निद्रियाणीय देदिनः ॥१॥

he worshipped his own true self by Yagna. Jamadagni revived with full memories became the seventh rishi in the constellation of Saptarishis. 10-11

Thus the Lord incarnating in the line of Dhruvus destroyed many kings that were a burden to this earth. 12

To Gādhī was born Vishwamitra who was like blazing fire. By his austere penance, he got rid of his Ksatriyahood, and attained Brahmatej (illumination of the enlightened wise). Vishwamitra's sons though Bhargavas were known as Kaushikas. 13-14

Thus ends chapter sixteenth of Book IX

### CHAPTER XVII

**Shree Shuka continued :** Ayu son of Pururava had five sons named Nahush, Kshatravridha, Raji, Rambh and Anena. They were all of the lunar race. Out of these the line of Kshatravridha lasted till king Jaya. 1-2

Thus ends chapter seventeenth of Book IX

### CHAPTER XVIII

**Shree Shukadev said :** King Nahusha had six sons named Yati,

राज्यं नैच्छद् यतिः पित्रा दत्तं तत्परिणामवित् । यत्र प्रविष्टः पुरुष आत्मानं नावबुध्यते ॥२॥  
 पितरि श्रंशिते स्थानादिन्द्राण्याघर्षणाद् द्विजेः । प्रापितेऽजगरत्वं च ययातिरभयन्नुपः ॥३॥  
 यत्तत्सुप्वादिशद् दिक्षु धातुन् आता यथीयसः । कृतदारो जुगोपोर्धी काट्यस्य घृणपर्यणः ॥४॥

## राजोवाच

ब्रह्मर्षिर्भगवान् काव्यः क्षत्रघन्धुश्च नाहुयः । राजन्यविप्रयोः कस्माद् विवाहः प्रतिलोमकः ॥५॥

## धीशुक उवाच

एकदा दानवेन्द्रस्य शर्मिष्ठा नाम कन्यका । सखीसहस्रसंयुक्ता गुरुपुत्र्या च भामिनी ॥६॥  
 देवयान्या पुरोद्याने पुष्पितद्रुमसंकुले । व्यचरत् कलगीतालिनिलिनीपुलिनेऽबला ॥७॥  
 ता जलाशयमासाद्य कन्याः कमललोचनाः । तीरे न्यस्य दुकूलानि विजह्रुः सिञ्चतीर्मयः ॥८॥  
 वीक्ष्या यजन्तं गिरिशं सह देव्या घृणस्थितम् । सहसोत्तीर्य वासांसि पर्यधुर्वीडिताः स्त्रियः ॥९॥

Yayati, Samyati, Ayati, Viyati and Kriti, as dear as, a man has five senses and a mind dear to him. Yati did not accept the kingdom offered by his father, because he knew the fate of the ruler, who can never get that knowledge of the self, embroiled as he will be, in the State craft. So when his father Nahusha was imprecated by the brahmins and became a boar for his misconduct towards Indrani, then Yayati became the king and not Yati. He entrusted the four quarter of the Empire to his brothers to rule, retaining the rest of the territory for himself. He married the daughters of Shukracharya and Vrishaparva. 1-4

**The king questioned :** Shukracharya was a brahmin. King Yayati was a Kshatriya. How is it that a daughter of brahmin rishi, that belongs to a higher caste married a Kshatriya, which is considered lower than the brahmins in the order of castes. 5

**Shree Shuka replied :** Vrishaparva the king of demons, had a daughter named Sharmishtha. Once she went, with Devyani daughter of guru Shukracharya and many other friends to the city gardens. In the garden there were many trees with various type of flowers, and small ponds of water with lotuses in them with the bees humming around them. Here those pretty lotus-eyed girls, took off their clothes placed them on one side and entered the waters of the pond and sportively began to throw water against one another. In the meantime they saw Lord Shankar with Parvati seated on Nandishwar passing that way. The girls felt abashed and came out and covered themselves with their clothes.

शर्मिष्ठाजानती चासौ शुरुपुत्र्याः समन्ययत् । स्वीर्य मत्वा प्रकुपिता देवयानीदममवीत् ॥१०॥  
 अहो निरीक्ष्यतामस्या दास्या कर्म हसाम्प्रतम् । अस्मद्धार्यं धृतवती शुनीत्र हविरध्वरे ॥११॥  
 यैरिदं तपसा सृष्टं मुपै पुनः परस्य ये । धार्यते यैरिह ज्योतिः शिवः पन्थाश्च दर्शितः ॥१२॥  
 यान् वन्दन्त्युपतिष्ठन्ते लोकनाथाः सुरेश्वराः । भगवानपि विश्वात्मा पावनः श्रीनिकेतनः ॥१३॥  
 वयं तथापि भृगवः शिष्योऽस्या न पितासुरः । अस्मद्धार्यं धृतवती शूद्रो वेदमिवासती ॥१४॥  
 पवं शपन्ती शर्मिष्ठा गुरुपुत्रीमापत । आत्मवृत्तमविज्ञाय कथ्यसे बहु मिथुकि ॥  
 किं न प्रतीक्षसेऽस्माकं गृहान् वलिभुजो यथा ॥१५॥

पवंधिधैः सुपरुषैः क्षिप्त्वाऽऽचार्यसुतां सतीम् । शर्मिष्ठा प्राक्षिपत् कूपे वास आशय मन्थुना ।  
 तस्यां गतायां स्वगृहं ययातिर्मृगयां चरन् । प्रातो यदृच्छया कूपे जलार्थं ता वदश ह ॥१७॥  
 दत्त्वा स्वमुत्तरं वासस्तस्यै राजा विवाससे । गृहीत्वा पाणिना पाणिमुज्जहार दयापरः ॥१८॥  
 तं वीरमाहौशनसी देमनिर्भरया गिरा । राजंस्त्वया गृहीतो मे पाणि परपुरज्जय ॥१९॥

Sharmishtha in haste through mistake put on clothes that belonged to Devyani. Devyani became very angry and spoke. 6-10

Look at this indiscreet act of this maid servant, she has put on my clothes How mean of her to do it ? We are those brahmins that created the universe by their penance, and who art the mouth of the Supreme being, who are lustrous and luminous with Brahmatej, and who have shown the path of welfare to the world, and to whom even the gods and the lokpalas and the soul of the universe, the holy Lord of Laxmi bows, and among these brahmins, we are of a noble cadre the Bhṛiguvanshis, whereas the father, of this girl is a king of demons, and a pupil of my father, even then she has put on my clothes as a shoodra woman would talk about the Vedas 11-14

Sharmishtha enraged at the taunts of Devyani, said, oh ye beggar, you talk too much without knowing what you are You think much about yourself. Dost thou not look up to us and hover around us like crows and dogs for thy bread 15

Thus bitterly chastising Devyani, Sharmishtha snatched away her clothes from her and pushed her into the well and went away King Yayati who was hunting in the forest, felt thirsty and came to the well He saw her in the well uncovered, and threw his scarf on her to cover herself and pulled her out Devyani then, spoke to him affectionately Rajan ! you caught hold of my hand It looks as if providence has ordained our union, not men I was thrown in the well, and you came



एष ईशकृतो वीर सम्बन्धो नौ न पौरुषः। यदिदं फूलग्राया भवतो दर्शनं मम ॥२०॥  
 न ब्राह्मणो मे भविता हस्तग्राहो महाभुजः। कचस्य वार्हस्पत्यस्य शापाद् यमशर्पं पुरा ॥२१॥  
 ययातिरनभिप्रेतं देवोपहृतमात्मनः। मनस्तु तद्रतं पुद्गवा प्रतिजग्राह तद्वचः ॥२२॥  
 गते राजनि सा वीरे तत्र स्म रुदती पितुः। न्यवेदयत् ततः सर्वमुक्तं शर्मिष्ठाया कृतम् ॥२३॥  
 दुर्मता भगवान् काव्यः पौरोहित्यं विगर्हयन्। स्तुवन् वृत्तिं च कापोतीं दुहित्रा स ययौ पुरात्।  
 वृषपर्वं तमाशाय प्रत्यनीकविक्षिप्तम्। शुभं प्रसादयन् भूध्मां पादयोः पतितः पथि ॥२४॥  
 क्षणार्धमभ्युर्भगवान् शिष्यं व्याचष्ट भार्गवः। कामोऽस्याः क्रियतां राजन् नैनां त्यक्तुमिहोत्सहे  
 तथेत्यवस्थिते ग्राह देवयानी मनोगतम्। पित्रा दत्ता यतो यास्ये सानुगा यातु मामनु ॥२५॥  
 स्वानां तत् संकटं वीक्ष्य तदर्थस्य च गौरवम्। देवयानीं पर्यचरत् स्त्रीसहस्रेण दासवत् ॥२६॥  
 नाहुषाय सुता दत्ता सह शर्मिष्ठाया तदा। तमेव वमे शमिष्ठा सख्याः पतिमृतीं सती ॥२७॥  
 यदुं च तुर्यसुं चैव देवयानी व्यजायत। द्रष्टुं चानु च पूर्वं च शर्मिष्ठा वापंपर्वणी ॥२८॥

here by accident which is very significant You know I had cursed Kacha son of Brihaspati, who in return cursed me, that no brahmin will accept me as his wife. Yayati was attracted to her, so, though not willing, acknowledging it as god send, he agreed to accept her. 16-22

After the king left, she went to her father and with tears in her eyes related all that, what Sharmishtha had said and done to her. Shukracharya was much pained to hear all this. He left the city with his daughter disparaging his priesthood and praising the life of a gleaner. When Vrishaparva knew that his Guru will go to the opposite camp, he met him on the way and fell at his feet Shukracharya's anger disappeared and he told Vrishaparva, "Do as this girl asks you to do. I can not leave her. Devyani then told him, what was in her mind. That wherever my father gives me in marriage Sharmishtha should follow me there with her maids. Sharmishtha realising the danger on the family agreed, as wished by Devyani. 23-28

Shukracharya then gave his daughter Devyani in marriage to Yayati, and as agreed Sharmishtha followed Devyani with her maids. At that time Shukracharya warned Yayati never to bother about Sharmishtha, who was very pretty. When Devyani had a son, Sharmishtha also desired to become a mother. So, once, after her periods she cohabited with Yayati, thus, Yayati had Yadu and Turvasu by Devyani and Dhruhyu, Anu and Puru by Sharmishtha. When Devyani knew that

गर्भसम्भवमासुर्यां भर्तुर्निवाय मानिनी । देवयानी पितुर्गोहं ययौ नोधिमूर्च्छिता ॥३१॥  
शुक्रस्तमाह कुपित स्त्रीकामानृतपूरुष । त्वा जरा विशता मन्द विरूपमरणी नृणाम् ॥३२॥

ययातिरजाच

व्यत्यस्यता यथानाम वयसा योऽभिधास्यति । इति लघयनस्त्रान पुत्रान् सवानोचत ॥  
शृङ्खता मे जराप्रस्था पुत्रा देहि निज वय ॥३३॥

तुर्यसुश्रोदित पित्रा द्रुह्युश्चातुर्यदुस्तथा । चत्वारो ज्येष्ठपुत्रास्ते न ददुर्यय आत्मनः ॥  
अष्ट-उत् तनय पूरु वयसोऽन गुणाधिरम् ॥३४॥

पूरुस्त्राच

फो नु लोरे मनुष्येन्द्र पितुरात्मरत पुमान् । प्रतिकर्तुं क्षमो यस्य प्रसादाद् विन्दते परम् ॥३५॥  
उत्तमश्चिन्तित कुर्यात् प्रोक्तकारी तु मध्यम । अधमोऽश्रद्धया कुर्याद्वक्तोऽभरित पितु ॥३६॥

Sharmishtha begot her sons from Yayati she went wild with rage and went to her father Yayati followed her requesting and imploring her to return and not to go to her father She refused to listen to him and went followed by her husband There she told her father all about the infidelity of her husband Shukracharya become very angry and seeing Yayati, cursed him Oh Ye passionate wretch of unrighteous conduct, get thee, that old age decrepitude that disfigures a man 29-32

Yayati then became old and shrivelled and requested Shukracharya, so to bless him, that he may exchange his age, with the young So he it, said Shukracharya Accordingly the king called his sons and told them to take over his oldage and give him their youth 33

All the four sons Yadu, Turvasu, Dhruyu and Anu refused to do that, so the king asked the youngest one Puru, who was more obedient and virtuous 34

Puru said Who can return the obligations of a father that gives this body By his grace, even the highest can be easily attained A son that does the work of the father's mind, is the best of the sons He who does it after being told comes next and that one who does not act even if he is told to do or does it for doings sake, is the worst of the sons With these words Puru took over his father's oldage and gave over his youth to him Yayati then ruled the earth with the seven

इति प्रमुदितः पूरुः प्रत्यगृह्णाज्जरं पितुः । सप्तद्वीपपतिः । सम्यक् पितृवत् पालयन् प्रजाः ॥  
अयजद् यक्षपुरुषं क्रतुभिर्भूरिदक्षिणैः ॥३७॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे द्वादशोऽध्यायः ॥१८॥

अथैकोनविंशोऽध्यायः

श्री शुक उवाच

स इत्थमाचरन् कामान् खेणोऽपह्नवमात्मनः । बुद्ध्वा प्रियायै निर्विण्णो गाथामेतामगायत ॥१॥  
अजयत् कृपणः सुधु भवत्याः प्रेमयन्त्रितः । आत्मानं नाभिजानामि मोहितस्तव मायया ॥२॥  
न जातु कामः कामानामुपमोगेन शाम्यति । हविषा कृष्णवर्त्मैव भूय एवाभिवर्धते ॥३॥  
या दुस्त्यजा दुर्मतिभिर्जीर्यते या न जीर्यते । तां तृष्णां दुःखनिबद्धां शर्मकामो नुतं त्यजेत् ॥४॥  
मात्रा ह्येवा दुहिना या नाविविक्तासनो भवेत् । यत्नवानिन्द्रियग्रामो विद्वांसमपि कर्षति ॥५॥  
पूर्णं वर्षसहस्रं मे विपयान् सेवतोऽसकृत् । तथापि चानुसवनं तृष्णा तेऽप्यजायते ॥६॥  
islands like his father and performed many sacrifices to please the Lord. 35-37

Thus ends chapter eighteenth of Book IX

## CHAPTER XIX

**Shree Shukadev said :** Thus king Yayati, completely subdued by women, realised his mistake of sexual indulgence, became very sorry and spoke to his beloved.

Subhru (One with fine eye-brows), fascinated by thy charms and bound by thy lust, I forgot myself and became as meek and as poor as a goat. Passion never gets satiated by indulgence, they on the contrary increase as fire, when fed on ghee blazes and does not subside nor gets extinguished. This thirst for passions, which never grows old and which in its turn always brings misery in life, should be sturdily banished by those who desire their welfare. Never remain in privacy or solitude even with the mother, sister or daughter, because passion, are wild and blind. They even attract the learned and the wise towards themselves. Though I have been headlong in this life of lust and passion, for over a thousand years, that thirst for passion at times is awakened and gets wild. I will

तस्मादेतामहं त्यक्त्वा ब्रह्मण्याघाय मानसम् । निर्द्वन्द्वो निरहंकारश्चरिष्यामि मृगैः सह ॥७॥  
दृष्टं श्रुतमसद्वदुद्भवा नातुव्यायेन्न संविशेत् । संसृतिं चात्मनाशं च तत्र निहान् स आत्मदर्श ॥८॥  
इत्युक्त्वा नाहुपो जायां तदीयं पूरवे वयः । दत्त्वा स्वां जरसं तस्मादाददे विगतस्पृहः ॥९॥

स तत्र निर्मुक्तसमस्तसङ्ग आत्मानुभूत्या विधुतत्रिलिङ्गः ।

परेऽमले ब्रह्मणि चासुदेवे लेभे गतिं भागवतीं प्रतीतः ॥१०॥

सर्वत्र सङ्गमुत्सृज्य स्वप्नोपम्येन भार्गवी । कृष्णे मनः समावेष्ट्य व्यधुनोद्दिङ्मात्मनः ॥११॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे एकोनविंशोऽध्यायः ॥११॥



अथ विंशोऽध्यायः

श्रीशुक उवाच

पूरोरंशं प्रवक्ष्यामि यत्र जातोऽसि भारत । यत्र राजर्षयो वंद्या ब्रह्मचंदयाश्च जज्ञिरे ॥१॥  
पुरोरंशोऽभवद् देवो दुष्यन्तस्तत्सुतो मतः । दुष्यन्तो मृगयां यातः कृष्वाश्रमपदं गतः ॥२॥

therefore renounce all that and concentrate my mind on the Lord I will also give up that feeling of pleasure and pain, and bereft of my ego I will pass my days in the forest with the animals. Believing that whatever is seen or heard is false, never get attached to it as such attachment heads for a fall of the Atman. He who realises this is wise, a seer of the soul 2-8

Thus having spoken to Devyani, king Yayati called his son Puru, took back his old age from him and gave over his youth to him. He then gave up all his contacts and company and discarding all attachment to the body realised his Atman in the immaculate self and attained the supreme 9-10

Devyani also considering all this as a dream gave up all attachment dedicated herself to the Lord and died 11

Thus ends chapter nineteenth of Book IX



## CHAPTER XX

Shree Shukadev said : I will now relate to you, the dynasty of puru in which you are born, wherein have flourished many Rajarshis and Brahmarshis Raibhya was born in this line of Puru. He had a son named Dushyanta. Once while hunting in the forest he came to

विलोभ्य सद्यो मुमुहे देवमायामिव स्त्रियम् । पप्रच्छ कामसंतप्तः प्रहसन् रुक्षेणया गिरा ॥३॥  
का त्वं कमलपत्राक्षि कस्यासि हृदयङ्गमे । न हि चेतः पौरवाणामधर्मे रमते कश्चित् ॥४॥

शकुन्तलोवाच

विश्वामित्रात्मजैवाहं त्यक्त्वा मेनकया वने । वेदैतद् भगवान् कण्वो वीर किं करवाम ते ॥५॥  
आस्यतां हरविन्दाक्ष गृह्यतामर्हणं च नः । भुज्यतां सन्ति नीवारा उप्यतां यदि रोचते ॥६॥

दुष्यन्त उवाच

उपपन्नमिदं सुष्ठु जातायाः कुशिकान्वये । स्वयं हि वृणते राक्षं कण्वकाः सहशं वरम् ॥७॥  
शोमिन्युक्ते यथाधर्मेमुपयेमे शकुन्तलाम् । गान्धर्वविधिना राजा देशकालविधानविद् ॥८॥  
धर्मोवरीयो राजर्षिर्महिष्यां वीर्यमादधे । श्वोभूते स्वपुरं यातः कालेनासत सा सुतम् ॥९॥  
कण्वः कुमारस्य घने वने समुचिताः क्रियाः । यद्ध्वा मृगेन्द्रांस्तरसा क्रीडति स्म स बालकः ।  
तं दुरत्ययघिकान्तमादाय प्रमदोत्तमा । हरेरंशं शम्भूतं भर्तुरन्तिकमागमत् ॥११॥  
यदा न जगृहे राजा भार्यापुत्राननिन्दितौ । शृण्वतां सर्वभूतानां ये वागाहाशरीरिणी ॥१२॥

the ashram of muni Kanva. There he saw a beautiful woman, like a celestial damsel, and was enchanted by her. Impelled by concupiscence he approached her, with a smile and questioned her. Oh Ye! lotus-eyed, who art thou, who is thy father and to whom art thou married? The Purus never become unrighteous. 1-4

**Shakuntala replied :** I am the daughter of Vishwamitra, my mother Menaka deserted me in the forest. Rishi Kanva my foster father knows all this. I am not married, pray tell me what can I do for you. Oh Ye lotus-eyed, please be seated, accept our hospitality, uncultivated rice prepared for food is ready-eat them if you like, fatigued that you are after hunting remain here for sometime and rest if you so desire. 5-6

**Dushyant said :** This welcome well befits the girl born in a Kushik family. Enamoured of her charms and knowing that she was not married he said royal princesses generally choose their husbands who are quite worthy of them, and proposed to her for marriage. Shankuntala expressed her willingness, for a wedding and Dushyant who knew time, custom and ceremony, married her under the Gandharva form of marriage. Virile King Dushyant impregnating her, left next day and went to his capital. At the proper time Shakuntala gave birth to a son. Maharshi Kanva performed the necessary birth ceremony of the new born. The child as it grew up, began to play with the lion cubs.

माता भर्ता पितु पुत्रो येन जात स एव स । भरस्व पुत्र दुष्यन्त मातृमस्था शकुन्तलाम् ।  
 त्व चास्य धाता गर्भस्य सत्यमाह शकुन्तला ॥१३॥

पितृपुंस्तस्मै सोऽपि चन्द्रार्तिं महायज्ञा । महिमा गीयते तस्य हरेरशुभुजो भुवि ॥१४॥  
 चन्द्रक्षिणहस्तेऽस्य पद्मशोशोऽस्य पादयो । ईजे महामिषेकेण सोऽमिषितोऽधिराट् विभु  
 किरातहृणान्ययनानान्प्रान्कङ्कान्प्रशान्दकान् । अग्रहण्यान्पुष्पाञ्चान्मलेच्छान्दिग्विजयेऽखिलान्  
 जित्वा पुरासुरा देवान् ये रसौकामिभेनिरे । देवत्रियो रमा नीता प्राणिमि पुनराहरत् ॥१५॥  
 स सप्राह लोकपालाख्यमैश्वर्यमधिराट्थियम् । चन्द्रास्त्वलिन प्राणान् मपेत्युपरराम ह ॥१६॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे विंशोऽध्यायः ॥२०॥



Shankuntala went with her brave son to king Dushyant The king did not accept them When the king did this, a voice was heard in the air from the sky, audible to everyone The mother is a mere receptacle the son belongs to the father by whom he is begotten Therefore Dushyant accept the son and support him as your child and do not insult Shakuntala who is blameless and chaste Thou art the progenitor Shakuntala has spoken the truth : Dushyant then accepted both of them 7-13

After the death of his father Dushyanta Bharat became an illustrious sovereign Because of the spark of divine incarnation in him his glories are sung by the Vedic Mantras He had a mark of discous in his right palm and a mark of lotus in his feet The king crowned ceremoniously amidst pomp and splendour performed many sacrifices and in his campaign of conquests he defeated and subdued the unrighteous kings, the Kiratas, the Hun, Yavan, Andhra, Kank, Shak and destroyed the Mlechhas the infidels He liberated the goddesses that were kept in rasatal as prisoners by the demons when they had defeated the gods in the olden times This sovereign considering all his prosperity, riches, wealth and all the glory, including his own life being perishable, as useless renounced them all 14-18

Thus ends chapter twentieth of Book XX



## अथैकविंशोऽध्यायः

## श्रीशुक उवाच

भरतस्यान्वये राजन् संकृतिः समजायत । गुरुश्च रन्तिदेवश्च संकृतेः पाण्डुनन्दन ।  
रन्तिदेवस्य हि यश इहामुध च गीयते ॥१॥

वियद्विप्तस्य ददतो लब्धं लब्धं बुभुक्षतः । निष्किञ्चनस्य धीरस्य सकुटुम्बस्य सीदतः ॥२॥  
व्यतीगुरएचत्वारिंशद्दहान्यपिषतः किल । धृतपायससंयावे तोयं प्रातरुपस्थितम् ॥३॥  
एच्छुप्रासकुटुम्बस्य क्षुत्तृड्भ्यां जातवेपथोः । अतिथिर्ग्राहणः काले भोक्तुकामस्य चागमत् ॥४॥  
तस्मै संन्यमजत् सोऽधमादृत्य श्रद्धयान्वितः । हरिं सर्वत्र सम्पश्यन् स भुक्त्वा प्रययौ द्विजः ॥५॥  
अयान्यो भोक्ष्यमाणस्य विभक्तस्य महीपते । विभक्तं व्यभजत् तस्मै घृणलाय हरिं स्मरन् ॥६॥  
घाते शूद्रे तमन्योऽगादतिथिः श्वभिराधृतः । राजन् मे दीयतामन्नं सगणाय बुभुक्षते ॥७॥  
स आदृत्यावशिष्टं यद् बहुमानपुरस्कृतम् । तच्च दत्त्वा नमश्चक्रे श्वभ्यः श्वपतये चिभुः ॥८॥  
पानीयमात्रमुच्छेपं तच्चैकपरितर्पणम् । पास्यतः पुष्कसोऽभ्यागादपो देहाशुभस्य मे ॥९॥

## CHAPTER XXI

Shree Shukadeva said : Sankriti, a descendent of Bharat had two sons named Guru and Rantidev. Rantidev became very famous. His glories are sung in this world and the other world. He was so generous that he gave away whatever he received, by way of alms gifts etc. that is why he at times remained hungry. He had no belongings of his own except the sky under which he lived, nevertheless he remained calm and patient. Once fortyeight days passed without any food or drink, and the whole family was about to perish because of starvation. On the fortyninth day, by chance he got rice cooked in milk with ghee to eat and water to drink. The king who had grown very weak and infirm and his family very miserable because of hunger and thirst was about to take his food, when there arrived a brahmin who asked for food. The king who visualised, the Lord in all beings fed him with faith, the brahmin satisfied went away when there arrived a shoodra whom also the king fed. When the shoodra had gone, another one came there with his dogs. He said to the king "I with my dogs am quite hungry please feed us." The king without in the least being perturbed, gave over all what he had to that man and his dogs and bowed to him. 1-8.

Now all that was left behind was water, sufficient to quench the thirst of one man only. When he was about to drink this water, a chandal a pariah came there and spoke to him, "I am an untouchable,

तस्य तां करुणां वाचं निशम्य विपुलध्रमाम् । रूपया भृशसंतप्त इवमाहामृतं वचः ॥१०॥

न कामयेऽहं गतिमीश्वरात् परामर्ष्टद्विद्युक्तामपुनर्मवं वा ।

आर्तिं प्रपद्येऽखिलदेहभाजामन्तःस्थितो येन भवन्त्यदुःखाः ॥११॥

धुत्तुद्धमो गात्रपरिध्रमश्च दैन्यं क्लमः शोकविषादमोहाः ।

सर्वे निवृत्ताः रूपणस्य जन्तोर्जिजीवियोर्जीविजलार्पणान्मे ॥१२॥

तस्य त्रिभुवनाधीशः फलदाः फलमिच्छताम् । आत्मानं दर्शयांचकुर्मांया विष्णुविनिर्मिताः ॥

स वै तेभ्यो नमस्कृत्य निःसङ्गो विगतस्त्वृहः । वासुदेवे भगवति भक्त्या चक्रे मनः परम् ॥१४॥

तत्प्रसङ्गानुभावेन रन्तिदेवानुवर्तिनः । अभवन् योगिनः सर्वे नारायणपरायणाः ॥१५॥

॥ इति श्रीसंक्षिप्तभागवते नयमस्कन्धे द्वाविंशोऽध्यायः ॥११॥

### अथ द्वाविंशोऽध्यायः

#### श्रीशुक उवाच

देवापिशन्तनू पुत्रौ प्रतीपस्य च भारतौ । पितृराज्यं परित्यज्य देवापिस्तु वनं गतः ॥१॥

I am very thirsty, please give me some water to drink," said he, so pathetically that it looked as if he had to exert himself very much even to speak. Moved by compassion the king spoke. 9-10.

"I do not want the glorious affluence of the ashtasiddhis, or absolution from the Lord, but I would ask from Him, that I may live in the hearts of all beings and undergo their sufferings so that every being may be relieved of his miseries, by my suffering." By giving water to this poor weak soul desirous of living, all my hunger, thirst, fatigue of both mind and body, and my despondence have all vanished 11-12.

The gods of the three worlds that has assumed the form of brahmin, shudra, chandala by the maya of the Lord who fulfils all the desires of the desirous, appeared in their real form. The king had no desires and had nothing to ask from them, bowed to them and prayed for unstinted devotion to the Lord. After this glorious incident the kings after Rantidev became yogis devoted to Narayan.

Thus ends chapter twenty one of Book IX

### CHAPTER XXII

Shree Shukadev continued : King Pratipa, a descendant of Bharat, had two sons named Devapi and Shantanu. Devapi renounced his kingdom



अभयच्छन्तनू राजा प्रादुमहामिपसंक्षितः। यं यं कराभ्यां स्पृशति जीर्णं यौवनमेति सः।  
शान्तिमाप्नोति चैवाभ्यां कर्मणा तेन शन्तनुः ॥२॥

ततश्च शन्तनोरासीद् गङ्गायां भीष्म आत्मवान्। सर्वधर्मविदां श्रेष्ठो महाभागवतः कविः ॥३॥  
धीरयुथाग्रणीयैर्न रामोऽपि युधि तोषितः। शन्तनोर्दाशकन्यायां जज्ञे चित्राङ्गदः सुतः ॥४॥  
विचित्रवीर्यश्चाघरजो नाम्ना चित्राङ्गदो हतः। यस्यां पराशरात् साक्षादवतीर्णो हरेः कला ॥५॥  
वेदगुप्तो मुनिः कृष्णो यतोऽहमिदमध्यगाम्। विचित्रवीर्योऽथोवाह काशिराजसुते यलात् ॥६॥  
तयोरासकहृदयो गृहीतो यक्ष्मणा मृतः। क्षेत्रेऽप्रजस्य वै आतुर्मात्रोक्तो यादरायणः।  
धृतराष्ट्रं च पाण्डुं च विदुरं चाप्यजीजनत् ॥७॥

गान्धारी धृतराष्ट्रस्य जज्ञे पुत्रशत रूप। तत्र दुर्योधनो ज्येष्ठो दुःशला चापि कन्यका ॥८॥  
शापाम्नेधुनरुद्धस्य पाण्डोः पुन्यां महात्माः। जाता धर्मानिलेन्द्रेभ्यो युधिष्ठिरमुखाख्यः ॥९॥  
नकुलः सहदेवश्च मादृषां नास्त्यदस्रयोः। द्रौपद्यां पञ्च पञ्चभ्यः पुत्रास्ते पितरोऽभवन् ॥१०॥

and went to the forest Shantanu then became the king Before he came to be known as Shantanu he was known as Mahabhishta Any thing old and worn out if touched by Shantanu got new life. Many people desired peace by his acts of benevolence Hence he was known as Shantanu. Bhishma the wise was his son by Ganga. He was an erudite best among the knowers of religion deeply devoted to the Lord, and a leader among the warriors who pleased even Parashuram in war To Shantanu were born Chitrangada and Vichitraveerya by his wife Satyawati Chitrangada was killed in war. This Satyawati had Shree Krishna dwaispayana Vyas, the great exponent and protector of the Vedas, as her son by the great Rishi Parashar, when she was a virgin. I am the son of that Vyas, in whom Bhagawan Shree Hari was partially manifested. Vichitraveerya married both the daughters of Kashiraj abducted by Bhishma Being very much attached to his wives, he developed tuberculosis and died childless Satyawati mother of Vichitraveerya then asked her other son Shree Vyas who begot in the wives of his dead brother, three sons Dhritarashtra, Pandu and Vidura, Dhritarashtra had by his wife Gandhari a hundred sons, the eldest of whom was Duryodhan and a daughter named Dushala. 1-8

Pandu, who was under a curse was prevented from cohabiting with these wives So his wife Kunti got three sons Yudhishtira, Bheem and Arjun by the three gods Dharmā, Vayu and Indra. Madri his other wife got Nakul and Sahadev by the Ashwinikumaras, Nasatya, and

तव तातः सुभद्रायामभिमन्युरजायत । सचातिरयजिद् वीर उत्तरायां ततो भवान् ॥११॥  
 तवमे तनयास्तात जनमेजयपूर्वकाः । श्रुतसेनो भीमसेन उग्रसेनश्च वीर्यवान् ।  
 क्षेमकं प्राप्य राजानं संस्थां प्राप्स्यति वै कलौ ॥१२॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे द्वाविंशोऽध्यायः ॥१२॥

### अथ त्रयोविंशोऽध्यायः

श्रीशुक उवाच

ययातेज्यंष्ठपुत्रस्य यद्वेचंशं नरर्षभ । यत्रावत्तीर्णो भगवान् परमात्मा नराकृतिः ॥१॥  
 यदोः सहस्रजित् क्रोष्टा नलो रिपुरिति श्रुताः । तस्मिन् सहस्रजिह्वंशे विदर्भः संवभूष ह ॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे त्रयोविंशोऽध्यायः ॥१३॥

Dasra. These five sons of king Pandu were known as the Pandavas, who had a common wife Draupadi. Through her they had five sons Prativindhya and others. Arjun had a son named Abhimanyu the brave who vanquished even the mighty by his wife Subhadra. This Abhimanyu, Rajan! was your father, and Uttara was your mother. 9-11

You have four sons Janamejaya, Shrutseña, Bhimsena and Ugrasena. In your race there will be kings beginning from Shatanik down to Kshemaka and with the advent of Kaliyuga, it will end. 12

Thus ends chapter twenty two of Book IX

### CHAPTER XXIII

Shree Shuka continued : I will now tell you about the dyanasty of Yadu the eldest son of Yayati. In this race the Lord incarnated in the human form. Yadu had four sons. Sahasrajita, Kroshta, Nala and Ripu. King Vidarbha was a descendent of Sahasrajita.

Thus ends chapter twenty three of Book IX

## अथ चतुर्विंशोऽध्यायः

श्रीशुक उवाच

यद्वेदेऽथ शूरस्य मारिषा नाम पत्न्यभूत् । तस्यां स जनयामास वसुदेवादयो दश ॥१॥  
 देवदुन्दुभयो नेदुरानका यस्य जन्मनि । वसुदेवं हरेः स्थानं वदन्त्यानकदुन्दुभिम् ॥२॥  
 पौरवी रोहिणी भद्रा मदिरा रोचना इत्या । देवकीप्रमुखा आसन् पत्न्य आनकदुन्दुमेः ॥३॥  
 यले गदं सारणं च दुर्मदं विपुलं ध्रुवम् । वसुदेवस्तु रोहिण्या कृताद्रीनुदपादयत् ॥४॥  
 वसुदेवस्तु देवक्यामष्ट पुत्रानजीजनत् । कीर्तिमन्तं सुपेणं च भद्रसेनमुदारधीः ।  
 ऋतुं सम्मर्दनं भद्रं संकर्षणमहीश्वरम् ॥५॥

अष्टमस्तु तयोरासीत् स्वयमेव हरिः किल । सुभद्रा च महाभागा तव राजन् पितामही ॥६॥  
 यदा यदेह धर्मस्य क्षयो वृद्धिश्च पाप्मनः । तदा तु भगवानीश आत्मानं खजते हरिः ॥७॥  
 न ह्यस्य जन्मनो हेतुः कर्मणो वा महीपते । आत्ममायां विनेशस्य परस्य द्रष्टुरात्मनः ॥८॥  
 जातो गतः पितृगृहाद् व्रजमेधितार्थो हत्वा रिपून् सुतशतानि कृतोददारः ।  
 उत्पाद्य तेषु पुरुषः क्रतुभिः समीजे आत्मानमात्मनिगमं प्रथयज्जनेषु ॥९॥

## CHAPTER XXIV

**Shree Shuka said :** Marisha was the wife of Shura, a descendent of Yadu. By her Shura had ten sons Vasudev and others. At the time of the birth of Vasudev Anaka the musical instruments of the gods were merrily played. That is why Hari's father Vasudev is known as Anaka-dundubhi Shree Vasudev had seven wives Devaki, Rohini, Bhadra, Madira, Rochana, Ila and Pauravi. Vasudev had by Rohini seven sons named Balaram, Gada, Sarana, Durmada, Vipula Dhruva and Krita. By his other wife Devaki he had eight sons, Kirtiman, Sushena, Bhadrasena, Raju, Sammardani, Bhadra, Sankarshana and the eighth child was Shree Hari the Lord himself King the glorious Subhadra who was your grandmother. 1-6

Whenever Dharma is on the wane and sins and infamy on the rise the Lord incarnates, otherwise there is no reason whatsoever for him to be born or to act, when he is the almighty and the all pervading Lord of the Universe, free from all attachments. 7-8

This Lord with his birth came over to Vraja from his father, fulfilled the desires of the Vrajavasis, killed his enemies, had several marriages and hundreds of sons. He worshipped his own form of the

पृथ्याः स वै गुरुभरं क्षपयन् कुरूणामन्तःसमुत्थकलिना युधि भूपचम्बः ।

दृष्ट्या विधूय विजये जयमुद्धिघोष्य प्रोच्योद्धवाय च परं समगात् स्वधाम ॥१०॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे श्रीकृष्णसोमशानुकीर्तने यदुवशानुकीर्तनं नाम चतुर्विंशोऽध्यायः ॥२४॥

इति नवमः स्कन्धः समाप्तः

Yajna Purush, by performing several yajnas, to popularise the Vedas. He destroyed the vast armies of Kauravas merely by his sight, to relieve this earth of its great burden. Having made Arjun victorious in the great war of Mahabharat, and giving Uddhava that knowledge of the Supreme, repaired to his own region. 9-10

Thus ends chapter twenty four of Book IX



ॐ श्रीपरमात्मने नमः

# श्रीसंक्षिप्तभागवतम्

दशमः स्कन्धः

( पूर्वार्धः )



अथ प्रथमोऽध्यायः

राजोवाच

कथितो वंशविस्तारो भवता सोमसूर्ययोः । राज्ञां चोभयवंश्यानां चरितं परमाद्भुतम् ॥१॥  
यदोश्च धर्मशीलस्य नितरां मुनिसत्तम । तत्रांशेनावतीर्णस्य विष्णोर्वीर्याणि शंस नः ॥२॥

निवृत्ततर्पैरुपगीयमानद् भवोपधाच्छ्रोत्रमनोऽभिरामात् ।  
क उत्तमद्वलोकगुणानुवादात् पुमान् विरज्येत विना पशुघ्नात् ॥३॥

द्रीण्यलविन्दुप्रमिदं मङ्गलं संतानवीजं कुरुपाण्डवानाम् ।  
जुगोप कुक्षि गत आसन्नको मातुश्च मे यः शरणं गतायाः ॥४॥

रोहिण्यास्तनयः प्रोक्तो रामः संकर्षणस्तथा । देवाभ्या गर्भसम्बन्धः कुतो देवान्तरं विना ॥५॥  
कस्मान्मुकुन्दो भगवान् पितुर्गोहाद् यजं गतः । व्रजे वसन् किमकरोन्मधुपुर्यां च कैशवः ॥६॥

## CHAPTER I.

The King said: Bhagwan ! you described both the Lunar and the Solar dynasties and the illustrious kings that flourished in them with their astonishing life stories. Pray now tell us, all about the deeds of glory and valour of Bhagwan Vishnu who incarnated as Krishna with Balaram in this race of King Yadu, the righteous. To sing His hymns of glories is the panacea of all the worldly ills. It delights both mind and ears, that is why the anchorites the ascetics always sing His praises Who else except a wicked butcher or a killer of animals will desist from His recitals. Sire, when I was in the womb of my mother and when I was in the danger of being burnt by the Brahmastra of Ashwatthama, my mother resorted to Shree Krishna who entered her womb and protected me, the only hope of the Kauravas and the Pandavas by his discus. Please tell me all about it. You said Balaram is the



SHRI GOVARDHAN NATHJI

देहं मानुषमाश्रित्य कति वषाणि वृष्णिभि । यदुपुष्यो सद्मानात्मीत् पत्न्य इत्यभगन् प्रभो ॥३॥  
पतदन्यन्च सर्वं मे मुने वृष्णविचेष्टितम् । वन्तुमर्हसि सर्वम् अद्धानाय विस्तृतम् ॥८॥

सुत उवाच

पदं निशम्य भृगुनन्दन साधुवाद् वैयामकि स भगवानथ विष्णुरातम् ।  
प्रत्यर्च्य वृष्णचरितं कलिन्त्मपन्न व्याहर्तुमारभत भागवतप्रधान ॥९॥

श्रीशुक उवाच

भूमिर्दत्तपद्म्याजैर्न्यानीकशतायुतैः । आनान्ता भूरिमारेण यद्वाण शरणं ययौ ॥१०॥  
ब्रह्मा तदुपपायांश्च सह देवैस्तथा सह । जगाम सत्रिनयनस्तीर श्रीरपयोनिषे ॥११॥  
तत्र गत्वा जगन्नाथ देवदेव वृषारूपिम् । पुरुषं पुरुषसूक्तेन उपतस्थे समाहित ॥१२॥

गिर समार्घो गगने समीरिता निशम्य वेद्यास्त्रिदशानुवाच ह ।

गा पौरुषी मे शृणुतामरा पुनर्विधीयतामाशु तथैव मा चिरम् ।

पुरैश्च पुंसायधृतो घराचरे भवन्निरर्णयदुपपन्नयताम् ॥१३॥

son of Rohini, and also said that he is the son of Devaki, a child with two real mothers, how can this happens Why did that Bhagwan, the bestower of absolution go all the way to Vraja from his father's house ? What did he do, when he lived in Vraja and what he did when he was living in Mathura ? How long did he live there assuming the human form ? How many wives he had ? Oh ! Ye omniscient please narrate to me the faithful at length the life story of Shree Krishna with his exploits and his deeds of glory 1-8

**Suta said :** When Shree Shukadev the great doyen of the devout the son of Vyas, heard these words of the king he was very much pleased He congratulated King Parikshita and began to relate the biography of Shree Krishna that destroys the sins of Kaliyuga of those that hear with faith 9

**Shree Shukadev said :** Once the earth harassed with the burden of the arrogant vain glorious demon Kings went to Brahma Knowing from her how miserable she was Brahma went to Bhagawan Vishnu in the ocean with Bhagawan Sadashiv and other gods There he worshipped, and prayed to the God of gods the Lord of the universe who fulfills the desires of all beings with the Purush Sukta In response to his prayers he heard in his meditation a voice from the heaven that said, Oh ! ye gods the Lord knows the miseries of the earth so without delay all of you do as I bid you to do Go down on the earth with your wives

वसुदेवगृहे साक्षाद् भगवान् पुरुषः परः । जनिष्यते तत्प्रियार्थं सम्भवन्तु सुरास्त्रियः ॥१४॥  
 वासुदेवकुलानन्तः सहस्रवदनः स्वराट् । अग्रतो भविता देवो हरेः प्रियचिकीर्षया ॥१५॥  
 विष्णोर्माया भगवती यया सम्मोहितं जगत् । आविष्टा प्रभुणांशेन कार्याथं सम्भविष्यति ॥१६॥

श्रीशुक उवाच

इत्यादिश्यामरगणान् प्रजापतिपतिविभुः । आश्वस्य च महीं गीमिः स्वधाम परमं ययौ ॥१७॥  
 दूरसेनो यदुपतिर्मथुरामावसन् पुरीम् । राजधानी ततः साभूत् सर्वयादवभूजाम् ।

मथुरा भगवान् यत्र नित्यं संनिहितो हरिः ॥१८॥

तत्संज्ञं तु कद्विचिच्छोरिव्यसुदेयः कृतोद्ग्रहः । देवक्या सूर्यया सार्धं प्रयणे रथमारुहत् ॥१९॥  
 उपसेनसुतः कंसः स्वसुः प्रियचिकीर्षया । रक्ष्मीन् हयानां जग्राह रथमे रथशतैर्वृतः ॥२०॥  
 पथि प्रग्रहिणं कंसमाभाष्याहाशरीरयाक् । अस्यास्त्वामष्टमो गर्भो हन्ता यां वहसेऽबुध ॥२१॥  
 इत्युक्तः स खलु पापो भोजानां कुलपांसनः । यमिनीं हन्तुमारब्धः खड्गपाणिः कब्धेऽग्रहीत् ।

वसुदेवो महाभाग उवाच परिसान्त्वयन् ॥२२॥

and all of you take birth in the Yadavas. To lighten the burden of the earth and for the good of all, the Supreme Divine will incarnate at Shree Vasudev's. Shree Shesha Nag, the partial manifestation of the Self effulgent divine on whom the Divine reposes in the ocean will also be born before the Divine incarnates and that great enchantress of the world, maya, of Bhagwan Vishnu, by the command of the Lord will also take birth, to do His biddings 13-16

Shree Shukadev said : Thus directing the gods and consoling the Goddess earth, Prajapati Brahma went to his Brahmaloak. At that time Sursena, king of the Yadavas living in Mathura was ruling the territories of Mathura and Shurasena. Since then, he made Mathura his metropolis where the Lord afterwards lived. Vasudev, son of Yadav named Shura, was married to Devaki. Vasudev with his bride was returning home after the wedding, in his chariot along with several other chariots. Kansa son of Ugrasen brother of Devaki who had come to see them off to please his sister took the reins of the chariot of Shree Vasudev and drove it to some distance to be with them for sometime before bidding them farewell. When he was driving a voice incorporeal was heard from above. Oh You fool, the eighth child of your sister whom you are driving will slay thee. Hearing this mysterious prognostication, Kansa a wicked felon and blemish to the Bhoja family that he was, drew his sword, caught hold of his sister by the hair to kill her, when Vasudev who was seated by her side intervened and pacifying him said : 17-22



वासुदेव उवाच

मृत्युर्जन्ममराणां धीर देहेन सह जायते । अद्य यादृशतान्ते वा मृत्युर्वै प्राणिनां भुवः ॥२३॥  
पया तत्राबुजा राज्ञा कृपणा पुत्रिकोपमा । हन्तु नार्हन्ति कस्याणीमिमां त्वं दीनवत्सल ॥२४॥

श्रीशुक उवाच

निर्गन्ध तस्य त शत्रया विचिन्त्यानङ्कुडुमि । प्राप्त काल प्रतिज्योदुमिद तत्रान्वपद्यत ॥२५॥  
मृत्युर्बुद्धिमतापोक्षो यादृदुद्धिवलोदयम् । यद्यमो न निरर्तेत नापराधोऽस्ति देहिन् ॥२६॥  
पय विमृश्य त पाप याचदात्मनिदर्शनम् । मनसा दूयमानेन विहसन्निदमब्रवीत् ॥२७॥

वासुदेव उवाच

न ह्यस्यास्ते भय सौम्य यद् वागाहाशरीरिणी । पुत्रान् समर्पयिष्येऽस्या यतस्ते भयमुत्थितम् ॥

श्रीशुक उवाच

स्वसुर्यधाम्निषड्भते कसस्तद्वान्यसारयित् । वसुदेवोऽपि त प्रीत प्रशस्य प्राविशद् गृहम् ॥२९॥

Oh Ye Brave ! He who is born has death ordained for him May be today or a hundred years hence, come it will and sweep him off is a certitude beyond all doubt This your younger sister is like your own daughter, quite humble and meek You are kind and merciful to the poor, pray do not kill her 23-24

**Shree Shukadev continued** When Vasudev saw that Kansa was insistent and stubborn, for a moment he was dumb founded He was in deep thought trying to find some way to avert this calamity In such moment of desperation one should not lose patience or poise but try and prevent such killing with all his intelligence and reason Nevertheless, if he cannot help in avoiding it, no fault then can be attributed to him Thus Shree Vasudev tried to dissuade Kansa from his resolve to kill his sister by all his reasoning and requests, but when he found that Kansa was adamant he grew despondent and amidst his mental torture he addressed him with feigned smile 26-27

**Vasudev said :** Kansa dear ! the voice that prophesied this danger does not indicate any harm to you from your sister Whatever danger there is to you is from her sons In all solemnity I promise I will hand over all her sons to you

**Shree Shuka said** Kansa who knew the worth of Shree Vasudeva's words, released his sister forthwith Vasudev happy at being released of a danger praised Kansa and went home quite pleased When Devaki

वसुदेवगृहे साक्षाद् भगवान् पुरुषः परः । जनिष्यते तत्प्रियार्थं सम्भवन्तु सुरुक्षियः ॥१४॥  
 वासुदेवकलानन्तः सहस्रवदनः स्वराट् । अग्रतो भविता देवो हरेः प्रियचिकीर्षया ॥१५॥  
 विष्णोर्माया भगवती यया सम्मोहितं जगत् । आविष्टा प्रभुणांशेन कार्यार्थं सम्भविष्यति ॥१६॥

श्रीशुक उवाच

इत्यादिश्यामरगणान् प्रजापतिपतिर्बिभुः । आभ्यास्य च महीं गीर्मिः स्वधाम परमं ययौ ॥१७॥  
 शूरसेनो यदुपतिर्मथुरामावसन् पुरीम् । राजधानी ततः साभूत् सर्वयादवभूभुजाम् ।  
 मथुरा भगवान् यत्र नित्यं संनिहितो हरिः ॥१८॥

तत्त्वां तु कर्हिचिच्छीर्त्विषुदेवः कृतोद्वहः । देवक्या सूर्यया सार्धं प्रयागे रथमारुहत् ॥१९॥  
 उपसेनसुतः कंसः स्वसुः प्रियचिकीर्षया । रक्ष्मीन् हयानां जग्राह रौप्यै रथशतैर्वृतः ॥२०॥  
 पथि प्रमद्विणं कंसमाभाष्याहाशरीरवाक् । अस्यास्त्वामष्टमो गर्भो हन्ता यां घहसेऽबुध ॥२१॥  
 इत्युक्तः स खलः पापे भोजानां कुलपांसनः । भगिनीं हन्तुमारब्धः खड्गपाणिः कचेऽग्रहीत् ।  
 वसुदेवो महाभाग उवाच परिसान्त्वयन् ॥२२॥

and all of you take birth in the Yadavas. To lighten the burden of the earth and for the good of all, the Supreme Divine will incarnate at Shree Vasudev's. Shree Shesha Nag, the partial manifestation of the Self effulgent divine on whom the Divine reposes in the ocean will also be born before the Divine incarnates and that great enchantress of the world, maya, of Bhagwan Vishnu, by the command of the Lord will also take birth, to do His biddings 13-16

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वासुदेव उवाच

मृत्युर्जन्ममराणां धीर देहेन सह जायते । अथ बान्धवशतान्ते वा मृत्युर्ग्राणिनां ध्रुवः ॥२३॥  
पपा तत्रानुजा बाला वृषणा पुत्रिमोपमा । हन्तु नार्हमि कल्याणीमिमां त्वं दीनवत्सलः ॥२४॥

श्रीशुक उवाच

निर्वन्ध तस्य त घातया विचिन्त्यानरुदुन्दुभिः । शत काल प्रतियोदुभिर्दं तत्रान्वययत ॥२५॥  
मृत्युर्द्विमतापोहो यावद्दुद्विवलोदयम् । यद्यसौ न निरर्तत नापराधोऽस्ति देहिन ॥२६॥  
पवं विमुक्ष्य त पाप यावदात्मनिर्दर्शनम् । मनसा ह्रूयमानेन विहसन्निद्रमत्रवीत् ॥२७॥

वसुदेव उवाच

न ह्यस्यान्ते भय सौम्य यद् वागाहाशरीरिणी । पुनान् समर्पयिष्येऽस्या यतस्ते भयमुत्थितम् ॥

श्रीशुक उवाच

स्वसुर्वधाभिवद्वते कसस्तद्धान्यसारचित् । वसुदेवोऽपि त प्रीतः प्रशस्य प्राविशद् गृहम् ॥२९॥

Oh Ye Brave ! He who is born has death ordained for him May be today or a hundred years hence, come it will and sweep him off is a certitude beyond all doubt This your younger sister is like your own daughter, quite humble and meek You are kind and merciful to the poor, pray do not kill her 23-24

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कीर्तिमन्तं प्रथमजं कंसायानक्रुन्दुभिः । अर्पयामास रुच्छ्रेण सोऽनुतादतिविदलः ॥३०॥  
दृष्ट्वा समत्वं तच्छौरेः सत्ये चैव व्यवस्थितिम् । कसस्तुष्टमना राजन् प्रहसन्निदमब्रवीत् ॥३१॥  
प्रतियातु कुमारोऽयं न ह्यस्मादस्ति मे भयम् । तथेति सुतमादाय ययावानक्रुन्दुभिः ।

गाभ्यनन्दतं तद्वाग्यमसतोऽचिजितात्मनः ॥३२॥

पतद् कंसाय भगवान्छशंसाभ्येत्य नारदः । भूमेभारयमाणानां दैत्यानां च वधोद्यमम् ॥३३॥  
ऋषेर्विनिर्गमे कंसो यदृन् मत्वा सुरानिति । देवस्या गर्भसम्भूतं विष्णुं च स्ववधं प्रति ॥३४॥  
देवकीं वसुदेवं च निगृह्य निगडैर्गृहे । जातं जातमहन् पुत्रं तयोरजनशङ्कया ॥३५॥  
उग्रसेनं च पितरं यदुभोजान्धकाधिपम् । स्वयं निगृह्य वुभुजे शूरसेनान् महाबलः ॥३६॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वाध्याये श्रीदण्णावतारोपक्रमे प्रथमोऽध्यायः ॥१॥

### अथ द्वितीयोऽध्यायः

श्रीशुक उवाच

प्रलम्बवक्त्राणूरुणावर्तमहाशनैः । यदृनां कदनं चक्रे बली मागधसंश्रयः ॥१॥

delivered her first son, Vasudev for fear of his being false to his promise, though anguished and nervous took his first child Kirtiman and placed it before Kansa. Kansa pleased at the integrity and equanimity of Vasudev spoke to him with a smile. Take him away. I have no fear from him. Vasudev returned with his child but he could not rely on the words of wicked and vile Kansa who had no control over his mind or senses. In the mean time the divine sage Narad came to Kansa and told him all about the plans of the gods to destroy the demons that were in scourge on this earth. When the Rishi had gone away Kansa believing the Yadavas to be the human forms of the gods and imagining that Vishnu as the son of the Yadav Vasudev and Devaki will kill him, threw both of them in prison and killed every child that was born to them. He incarcerated even his father Ugrasen the patriarchal head of the Yada, Bhoj and Andhak families, and ruled the kingdom of Shurasen.

Thus ends chapter one of Book X.

### CHAPTER II

Shree Shukadeva said : Now, Kansa with the support of Jarasandh, began his campaign of exterminating the Yadavas through the demons

हस्तेषु पद्भ्यु चालेषु देवस्या औग्रसेनिना । सतमो वैष्णवं धाम यमनन्तं प्रचक्षते ।

गर्भो बभूव देवस्या हर्षशोकविवर्धनः ॥२॥

भगवानपि विश्वात्मा विदित्वा कंसज भयम् । यदूनां निजनाथानां योगमायां समादिशत् ॥३॥

गच्छ देवि व्रज भद्रे गोपगोभिरललूतम् । रोहिणी यमुदेवस्य मायांऽऽस्ते नन्दगोदुले ॥४॥

देवस्या जडरे गर्भे शेपाख्यं धाम मामकम् । तत् संनिद्रप्य रोहिण्या उदरे संनिवेशय ॥५॥

अथाहमंशभागेन देवस्याः पुत्रतां शुभे । प्राप्स्यामि त्वं यशोदायां नन्दपत्न्यां भविष्यसि ॥६॥

अर्चयन्ति मनुष्यास्त्वां सर्वकामधरेभ्यरीम् । दुर्गति भद्रकालीति विजया वैष्णवीति च ॥७॥

संदिष्टैर् भगवता तथेत्योमिति तद्वचः । प्रतिगृह्य परित्रय गां गता तत् तथाकरोत् ॥८॥

गर्भे प्रणीते देवस्या रोहिणीं योगनिद्रया । भगवानपि विश्वात्मा भक्तानाममयंकृतः ।

आचिवेशांशभागेन मन आनकदुन्दुभेः ॥९॥

स विभ्रत् पौरवं धाम भ्राजमानो यथा रविः । दुर्गसदोऽतिदुर्घर्षो भूतानां सम्यभूव ह ॥१०॥

ततो ऋगन्मङ्गलमच्युतांशं समाहितं शरसुतेन देवी ।

दधार सर्वात्मकमात्मभूतं काष्ठा यथाऽऽनन्दकरं मनस्तः ॥११॥

Pralamba, Baka, Chanura, Trinavarta When Kansa killed six sons of Devaki, and when she had the Anant Shesh, luminous like the effulgence of Bhagwan Vishnu, in her womb, the Lord of the Universe saw the danger of Kansa looming large on his signal devotees the Yadavas he commanded his Yoga maya, as follows 1-3

Oh Ye blessed one ! Repair Ye to Gokul of Shree Nand, which is beautified by the cowherds and the kine. Rohini, wife of Shree Vasudev, lives there. Devaki bears in her womb the resplendent Shesha, which you remove from there by your yogic powers and deposit it in womb of Rohini. Then at the proper time I will incarnate as the son of Devaki, in all my brilliance and you be born as a daughter to Yashoda, wife of Nanda. As thou fulfilleth the desires of the people and bestoweth boons on them they will worship you as Durga, Bhadrakali, Vijaya and Vaishnavi and invoke your blessings 4-7

Thus commanded by the Lord the Yoga maya circumambulating the Lord came down on the earth and accomplished all as directed. When the embryo from the womb of Devaki was removed to the womb of Rohini by Yogamaya, the Lord, the soul of Universe the dispeller of doubts and fears of the devotees revealed himself in the heart of Vasudev in all his glory Vasudev also because of the great effluence of the Lord shone as brilliant as the sun and became unapproachable by any one 8-10

Then like unto the eastern quarter, bearing the delightful moon, Devaki received the Lord from Shree Vasudev and bore him in her

सा देवकी सर्वजगन्निवासनिवासभूता नितरां न रेजे ।  
 भोजेन्द्रगेहेऽग्निशिखेव रक्षा सरस्वती ज्ञानपले यथा सती ॥१२॥  
 तां दीक्ष्य कंसः प्रभयाजितान्तरां विरोचयन्तीं भवनं शुचिसिताम् ।  
 किमद्य तस्मिन् करणीयमाशु मे यदर्थतन्त्रो न विद्वन्ति विक्रमम् ॥१३॥  
 क्षियाः स्वसुगुरुमत्या वधोऽयं यशः श्रियं हन्त्यनुकालमायुः ॥१४॥

इति घोरतमाद् भावात् संनिवृत्तः स्वयं प्रभुः । आस्ते प्रतीक्षन्तस्तज्जन्म हरेर्वैरानुबन्धरुत् ॥१५॥  
 प्रह्ला भवश्च तत्रैतय मुनिभिर्नारदादिभिः । देवैः सानुचरैः साकं गीर्भिवृषणैर्मडयन् ॥१६॥

सत्यव्रतं सत्यपरं त्रिसत्यं सत्यस्य योनिं निहितं च सत्ये ।  
 सत्यस्य सत्यमृतसत्यनेत्रं सत्यात्मकं स्वां शरणं प्रपन्ना ॥१७॥  
 पद्मायनोऽसौ द्विफलस्त्रिमूलश्चतुरसः पञ्चविधः पटात्मा ।  
 सप्ततन्त्रगण्डविटपो नयाक्षो दशच्छेदी द्विखगो ह्यादिवृक्षः ॥१८॥  
 तथा न ते माधव तावकाः क्वचिद् भ्रमयन्ति मागांस्त्वयि वदसौहृदाः ।  
 त्वयाभिगुप्ता विचरन्ति निर्भया विनायकानीरुपमूर्धसु प्रभो ॥१९॥

mind. Devaki who had the Lord of the universe within her now though hallowed did not shine as she should, being confined to prison by Kansa, just as Sarasvati the Goddess of learning that does not shine or scintillate in a villain though learned, like a lamp that does not illuminate when under cover. When Kansa came and saw the benign Devaki, with innocent smile, in whom the Lord now reposes and who by her hallow beautifies the cell, said to himself What should I do now. In trying to serve my ends I should see that my prowess and my fame is not destroyed. She is a woman and that too my sister and moreover she is pregnant; if I kill her, my wealth, honour and my span of life all will perish. With these thoughts uppermost in his mind, though he could have killed his sister, he refrained from doing it and decided to wait till the child was born. Then came there Shree Brahma, Shankara, and other gods, the Sage Narad and others. They all began to sing His hymns of glory and prayed to Him with sweet words. 11-16

Oh Lord of truthful vows, we seek thy shelter who are attainable by truth alone and art true in all the three stages of time. Thou art the origin of the five main elements, thou pervadest them and even when thy are destroyed, thou remainest as the truth residual. Thou who art equanimous and equable to Thee the truth incarnate, we surrender in all humility. Thou art like the primordial tree in the form of

शृण्वन् शृण्वन् संस्मरयंश्च चिन्तयन् नामानि रूपाणि च मङ्गलानि ते ।

क्रियामु यस्त्वच्चरणारविन्दयोरादिष्टचेता न भयाय कल्पते ॥२०॥

न तेऽभवस्येश भवस्य कारणं विना विनोदं यत् तर्कयामहे ।

भयो निरोधः स्थितिरप्यविद्यया कृता यतस्त्वय्यमयाश्रयात्मनि ॥२१॥

मत्स्याभ्यक्षच्छपन्नसिंहवराहहंसराज्जन्यधिप्रविबुधेषु कृतावतारः ।

त्वं पासि नस्त्रिभुवनं च यथाधुनेश भारं मुचो हर यमदूत्तम वन्दनं ते ॥२२॥

दिष्ट्वाम्ब ते कुक्षिगतः परः पुमानंशेन साक्षाद् मगवान् भयाय नः ।

मा भूद् भयं भोजपतेर्मुमूर्षोर्गोप्ता यदृणां भविता तद्यात्मजः ॥२३॥

the univese. The material cause of the Universe, Prakriti has taken resort in this tree. This tree has happiness and misery as its fruits and the quality trio are its roots. Dharma, Artha, Kama and Moksha, these four are the secretions. There are five channels of perception and they are the senses. It has six subliminal tendencies in the form of Nature. They are attachment, hate, hunger, thirst, cupidity and delusion. Bark of this tree has seven layers (humours).

It has eight branches (the five main elements, mind, the intelligence and the ego), nine openings ( the nine outlets of the body ). In this tree there resides two birds, the individual soul and the soul universal Oh Madhav (slayer of demon Madhu)! those that completely surrender to you never come to grief and as you protect them, they are always fearless and transgress all their difficulties without any trouble. He who thinks, repeats, hears and meditates on your auspicious name and form and remembers you even in all his physical doings does not come back to this world. Thou hast, Oh Supreme Godhead ! no birth. Nevertheless, you do sometime take birth which we surmise is more or less a sportive gesture without any purpose. How could birth, life and death, which is caused to the individual soul by (your Maya) ignorance affect you who is beyond it, Thou hast, Oh Sire ! the best of the Yadavas ! protected the three worlds by incarnating as Fish, horse, Tortoise Man lion, Bear Swan, Sovereign, Brahmin and gods, likewise now also / pray remove the burden of this earth. We bow to thee and Ye oh mother ! blessed thou art that the Lord almighty the Supreme being has come in thy womb for the good of us all. Do not be afraid of Kansa now, his death is imminent. Thy son will protect the Yadus.

श्रीशुक उवाच

इत्यभिष्टूय पुरुषं यद्रूपमनिदं यथा । ब्रह्मेशानौ पुरोधाय देवाः प्रतिययुर्दिवम् ॥२४॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे गर्भगतविष्णोर्ब्रह्मादिकृतस्तुतिर्नाम द्वितीयोऽध्यायः ॥२॥

अथ तृतीयोऽध्यायः

श्रीशुक उवाच

अथ सर्वगुणोपेतः कालः परमशोभनः । यहाँवाजनजन्मश्रं शान्तर्क्षग्रहतारकम् ॥१॥

दिशः प्रसेदुर्गगनं निर्मलोद्गुणोदयम् । मही भङ्गलभूयिष्ठपुरमामयजाकरा ॥२॥

नद्यः प्रसन्नसलिला हृदा जलरहस्रियः । अग्नयश्च द्विजातीनां शान्तास्तत्र समिन्धत ॥३॥

जगुः किन्नरगन्धर्वास्तुष्टुः सिद्धचारणाः । मुमुक्षुर्मुनयो देवाः सुमनांसि मुदान्विताः ।

मन्दं मन्दं जलधरा जगर्जुलुसागरम् ॥४॥

निरीये तमउद्भूते जायमाने जनादने । देवस्यां देवर्त्तपिण्यां विष्णुः सर्वगुहाशयः ।

आचिरासीद् यथा प्राच्यां दिशीन्द्रिख पुष्कलः ॥५॥

Thus singing the glories of the Lord Brahma, Shanker and other gods went back to heaven. 17-23

Thus ends chapter second of Book X.

### CHAPTER III

**Shree Shuka Proceeded :** With the onset of a highly delightful season when planets and constellations were all propitious and asterick Rohini was in ascendance, the stars in firmament were resplendant in all their brilliance, the quarters were all clear, cities and towns and pasturers on the earth all looked bright cherry which signified good omen, waters of the river became pure and were beautified with lotuses. The Brahmins who kept eternal fire at home that remained partially extinguished blazed forth again and began to burn steadily. The kinnaras and the gandharvas sang the praises of the Lord. The siddhas and the bards also sang the hymn of the Lord. The gods and the sages who were much delighted at the approaching auspicious foreboding showered flowers, the rain clouds joined the waters of the sea in their low rumblings. It was then in the middle of the night like the full moon rising from the east, the knower of all beings, the soul of this universe the Lord became manifest through the divine Devaki. 1-5



तमद्भुतं बालकमभुजेक्षणं चतुर्भुजं शङ्खगदार्युदायुधम् ।  
 श्रीवत्सलक्ष्मं गलशोभिकौस्तुभं पीताम्बरं सान्द्रपयोदसौभागम् ॥ ६ ॥  
 महार्हचैदूर्यकिरीटकुण्डलत्विषा परिप्लवक्तुसहस्रकुन्तलम् ।  
 उद्दामकान्त्यङ्गदकङ्कणादिभिर्विरोचमानं वसुदेव पेक्षत ॥ ७ ॥  
 स विस्मयोत्फुल्लविलोचनो हरिं सुतं विलोक्यान्कदुन्दुभिस्तदा ।  
 अथैनमस्तौद्वधार्थं पुरुषं परं नताङ्गः कृतधीः कृताञ्जलिः ॥ ८ ॥

वसुदेव उवाच

विदितोऽसि भवान् साक्षात् पुरुषः प्रकृतेः परः । केवलानुभवानन्दस्वरूपः सर्वशुद्धिदत् ॥ ९ ॥  
 स त्वं विलोक्यितये स्वमायया विभर्षि शुक्लं खलु वर्णमात्मनः ।  
 सर्गाय रक्तं रजसोपगृहितं कृष्णं च वर्णं तमसा जनात्पये ॥ १० ॥  
 त्वमस्य लोकस्य विभो रिरक्षिषुर्गृहेऽवतीर्णोऽसि ममाखिलेश्वर ।  
 राजन्यसंज्ञासुरकोटियूथपनिर्घ्न्यह्यमाना मिहनिप्यसे चमूः ॥ ११ ॥  
 अयं त्वसन्ध्यस्तय जन्म नो गृहे श्रुत्वाप्रज्ञांस्ते न्यवधीत् सुरेश्वर ।  
 स तेऽवतारं पुरुषैः समर्पितं श्रुत्याधुनैवामिसरत्युदायुधः ॥ १२ ॥

Vasudev saw the wonderful form on the new born baby. He had lotus-like eyes. He had four arms that had conch, disc, mace and lotus respectively in them. He had a mark of Shrivatsa on his breast and the gem Kaustubha adorned his neck. He was clad in yellow silk raiment, with a complexion like that of a dense rain cloud, he looked resplendant in the crown and earrings, armlets and bracelets, with a girdle on the waist bedecked with priceless jewels. His fine locks of hair enhanced his beauty. Beholding Shree Hari as his son Vasudev struck with wonder and as if spellbound, bowed to the Lord in great reverence and prayed as under. 6-8

**Vasudev said :** Bhagwan! Though thou art knowable through ecstasy and experience and witnesseth intellect of all beings and art beyond all prakriti nevertheless, thou hast manifested to me in all thy physical grandeur. For the protection of the three worlds Thou assumest by thy Maya a white complexion, and at the time of creation, Thou assumest a red complexion, and at the time of dissolution, a dark complexion. Oh Ye Lord of the mobile and immobile, thou has so graciously condescended to sanctify my abode by thy birth, for the protection of this world. This wicked Kansa having heard that you will be born in our house, has killed thy elder brothers, suspecting each one of them as his would-be assassin. When he will hear about your birth from his servants, he will soon be here wielding his weapon 9-12

## देवक्युवाच

रूपं यत्तत् प्राहुरव्यक्तमाद्यं ब्रह्म ज्योतिर्निर्गुणं निर्विकारम् ।  
सत्तामात्रं निर्विशेषं निरीदं स त्वं साक्षाद् विष्णुरध्यात्मदीपः ॥ १३ ॥

नष्टे लोके द्विपराधावसाने महाभूतेष्वदिभूर्त गतेषु ।  
व्यस्तेऽव्यक्तं कालवेगेन याते भवानेकः शिष्यते शेषसहः ॥ १४ ॥

मर्त्यो मृत्युव्यालभीतः पलायन् लोकान् सर्वान् निर्भयं नाध्यगच्छत् ।  
त्वत्पादान्जं प्राप्य यदृच्छयाद्य स्वस्थः शेते मृत्युरस्मादपैति ॥ १५ ॥

समुद्भिजे भवदेनोः कंसाददमधीरधीः । उपसंहर विदवात्मन्नदो रूपमलौकिकम् ॥ १६ ॥

## श्रीमगवानुवाच

युवां मां पुत्रभावेन ब्रह्मभावेन चासकृत् । चिन्तयन्तो कृतस्नेहो यास्येये मद्रति पराम् ॥ १७ ॥  
यदि कंसान्निमेपि त्वं तर्हि मां गोकुलं नय । मन्मायामानयाऽऽशु त्वं यशोदागर्मसंभवाम् ॥ १८ ॥

Devaki then prayed to that child celestial. Oh Darling! thou who are invisible, the prime cause of the Universe, thou who art all radiance, almighty, unchangable, one without any desire or quality, the Brahma incarnate that hast graced my erstwhile habitation by thy benign manifestation in the form of Bhagwan Vishnu When the two parardha (multi-milleneums) years expire and the five great elements are dissolved in their own tanmatras the evolutes, and when all that is visible will vanish and disappear in the march of time and nothing whatever will remain, except Your self the infinite and the encless. That is why you are called the Shesh (that which remains behind when everything is consumed). When a man runs away for fear of death and does not get that protection anywhere in the world, then by accident if he is lucky he resorts to you and gets the protection he needs. On the contrary death flies from him It is because of you that I am worried and am afraid of Kansa lest he may harm you. Therefore oh Lord of the Universe, pray, conceal your superhuman form and assume that form corporeal and mundane. 13-16

**His grace the Divine said :** If you will meditate on me as Brahma and think of me with affection as your child, you will be liberated from your existence. If you are afraid of Kansa, take me to Gokul and bring over here my maya born as daughter to Yashoda. 17-18

श्री शुक उवाच

इत्युक्त्वाऽऽसीद्धरिस्तूर्णीं भगवानात्ममायया । पित्रोः सम्पश्यतोः सद्यो बभूव प्राकृतः शिशुः ॥१९॥  
 ततश्च शौरिर्भगवत्प्रचोदितः सुतं समादाय स सूतिकागृहात् ।  
 यदा बहिर्गन्तुमियेष तर्ह्यजा या योगमायाजनि नन्दजायया ॥२०॥  
 तथा हतप्रत्ययसर्ववृत्तिषु हाःस्थेषु पौरैश्चपि शायितेष्वथ ।  
 द्वास्तु सर्वाः पिहिता दुरत्यया बृहत्कपाटायसकीलशृङ्खलैः ॥२१॥  
 ताः कृष्णवाहे वसुदेव आगते स्वयं व्यवर्त्यन्त यथा तमो रवेः ।  
 घवर्षं पर्जन्य उषांशुगजितः शेषोऽन्वगाद् वारि निवारयन् फणैः ॥२२॥  
 मयोनिं घर्षत्यसरुद् यमानुजा गम्भीरतोयौघजयोर्मिफेनिला ।  
 भयानकावर्तशताकुला नदी मार्गं ददौ सिन्धुरिव श्रियः पतेः ॥२३॥  
 नन्दम्रजं शौरिरुपेत्य तत्र तान् गोपान् प्रसुतानुपलभ्य निद्रया ।  
 सुतं यशोदाशयने निधाय तत्सुतामुपादाय पुनर्गृह्णामगात् ॥२४॥  
 देवक्याः शयने न्यस्य वसुदेवोऽथ दारिकाम् । प्रतिमुच्य पदोर्लाहमास्ते पूर्ववदावृतः ॥२५॥  
 ॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे दृष्णजन्मनि तृतीयोऽध्यायः ॥३॥



**Shree Shuka said:** Thus the Lord paused, and by his own maya became a new born babe before the very eyes of his parents. When Vasudev thought of leaving the lying in cell with the child, right at that time Yashoda, wife of Nanda, gave birth to Yogamaya in Gakul. This Yogamaya deprived the doorkeepers of their senses and rendered them redundant. The citizens lay in deep slumber, and all the doors that were secured with iron bars and heavy chains, flew open, on their own, and just as darkness flies away with the rising sun, here also darkness flew away when Shree Vasudev left with Shree Krishna for Gokul. It then began to drizzle with subdued thunder and to protect the child and Shree Vasudev from getting wet Shesh (the cosmic cobra) spread his hood and followed them; because of the rains Yamuna was in spate, big waves and whirls with froth and foam were rising and falling, nevertheless Yamuna gave way to Vasudev as the ocean made way for Shree Rama. Vasudev reached Gokul, there he saw the cowherds fast asleep. He quietly laid the child by the side of Yashoda and took her daughter lying by her side in his arms and brought her to Mathura, and laid her in bed by the side of Devaki in the prison cell and putting his feet in the chains once again became a prisoner as before. 19-25

Thus ends chapter three of Book X.

अथ चतुर्थोऽध्यायः

श्रीशुक उवाच

ततो बालध्वनिं श्रुत्वा गृहपालाः समुत्थिताः । ते तु तूर्णमुपव्रज्य देवदया गर्भेनम् तत् ॥१॥  
 आचक्षुर्भोजिराजाय यदुद्दिग्धः प्रतीक्षते । सूतीगृहमगात् तूर्णं प्रस्थलम् मुक्तमूर्धजः ॥२॥  
 तमाह भ्रातरं देवी क्षुण्ण कर्ण सती । स्नुषेयं तव कल्याण स्त्रियं मा हन्तुमर्हसि ॥३॥  
 बह्व्यो हितिता भ्रातः शिशवः पावकोपमाः । त्वया दैवनिर्गुणेन पुत्रिकैका प्रदीयताम् ॥४॥  
 उपगुह्यात्मजामेवं रुदत्या दीनदीनवत् । याचितस्तां विनिर्भर्त्स्य हस्ताच्चिच्छिन्दे स्त्रलः ॥५॥  
 तां गृहीत्वा चरणयोजांतमात्रां स्वसुः सुताम् । अपोयच्छिलापृष्ठे स्वार्थोभूलितसौहृदः ॥६॥  
 सा तद्वत्तात् सनुत्पत्य सद्यो देव्यम्बरं गता । अदृश्यतानुजा विष्णोराचष्टाष्टमहाभुजा ॥७॥  
 किं मया हतया मन्दं जातः सत्तु तथान्तकृत् । यत्र क्व वा पूर्वशत्रुर्मा द्विसीः क्षुण्णान् वृथा ॥८॥  
 तत्पामिहितमाकर्ण्य कंसः परमदिरिमतः । देशकीं वसुदेवं च यमुच्य प्रथितोऽब्रवीत् ॥९॥

## CHAPTER IV

**Shree Shukadeva continued :** The prison warders woke up on hearing the cry of the child; they in all haste went and informed Kansa of the birth of the child to Devaki. Despondent and worried that he was all these days waiting for this tidings, he rose spontaneously from his bed on hearing this news and with his hairs dishevelled he ran falling and tumbling on the way, rushed to the lying in cell of his sister. Devaki saw her brother and pathetically appealed to him :

Oh blessed one ! this being thy sister's daughter is thy niece, pray do not kill her. Oh brother ! as may have been ordained thou hast killed many of my brilliant sons, I beg you to spare this child. 1-4

Devaki while thus bewailing and beseeching like a beggar, was hiding her child under her garment, but Kansa whose affection was eclipsed by self interest paid no heed to her implorings and pulled the child from her lap by her feet and dashed her on the floor; but lo ! the babe flew off his grip and rose to the sky and there she appeared as the eight armed goddess the Yogamaya of Bhagawan Vishnu, and said, who art thou to kill me ? Thy killer, thy adversary, has already been born elsewhere, do not slay poor and innocent beings in vain. Amazed at these words of the Yogamaya, Kansa released Vasudev and Devaki and very humbly spoke to them. It is not that men alone tell lies, even the gods equivocate; relying on that voice from the ether, a sinful wretch that I am, I slay the innocent babes of my sister. I know a

दैवमप्यनृतं वक्ति न मत्यां ण्य केऽलम् । यद्विश्रम्भादह पापः स्वसुनिहतमन्त्रिभूम् ॥१०॥  
 तस्माद् भद्रे स्वतनयान् मया व्यापादितानपि । मानुशोच यतः सर्व-स्वहृन् विन्दतेऽवशः ॥११॥  
 क्षमन्व मम दौरात्म्य सावजो दीनवत्सला । इत्युक्त्वाश्रुतुयः पादौ श्यालस्वस्रो रधाग्रहीत् ॥१२॥  
 मोचयामास निगडाद् विश्रब्धः कन्यकागिरा । देवर्षी वसुदेव च दर्शयन्नात्मसौहृदम् ॥१३॥  
 भ्रातुः समनुतप्तस्य श्रान्त्वा रोपं च देवकी । व्यसृजद् वसुदेवश्च प्रहस्य तमुवाच ह ॥१४॥  
 परमेतन्महाभाग यथा वदसि देहिनाम् । अज्ञानप्रमवाहंधो, स्वपरेति मिदा यतः ॥१५॥

श्रीशुक उवाच

कंस पथं प्रसन्नाभ्यां विशुद्धं प्रतिभाषितः । देवकीयसुरेवाभ्यामनुज्ञातोऽपिशद् गृहम् ॥१६॥  
 तस्यां राज्यां व्यतीतायां कंस आहूय मन्त्रिणः । तेभ्य आचष्ट, तत् सर्वं यदुक्त योगनिद्रया ॥१७॥  
 आरुर्ण्य भर्तुर्गदित तमूखदेवशत्रय । देवान् प्रति वृतामर्षा दैतेया नातिक्रोधिदा ।  
 अनिर्देशान् निर्देशाश्च हनिष्यामोऽद्य वै शिशूम् ॥१८॥

मूलं हि यिष्णुर्देवानां यत्र धर्मः सनातनः । तस्य च प्रहृगोवितास्तपो यज्ञाः सद्दक्षिणाः ॥१९॥  
 तस्मात् सर्वात्मना राजन् ब्राह्मणान् प्रत्यधाविनः । तपस्विनो यमशीलान् गावश्च हन्मो हविर्दुधाः  
 अयं वै तद्वधोपायो यद्वप्रीणां विहिंसनम् ॥२०॥

man has to reap the fruits of his misdeeds There he is helpless No  
 thing can save him Therefore, Oh blessed one ' do not grieve for thy sons  
 whom I killed The good souls like you are always compassionate and  
 kind to the poor, so, please pardon me for my wickedness Kansa, thus,  
 penitent, with tears in his eyes fell at the feet of his sister and  
 brother-in-law and released them from chains and to show his feel-  
 ings spoke to them very affectionately Devaki seeing his brother, repen-  
 tant and miserble forgave him, and gave up all anger against him  
 Mahabhaag (illustrious great) ' right you are, a man has to atone for  
 his misdeeds The empirical ego is the product of ignorance which  
 generates a sense of distinction, of mine and thine 5-15

**Shree Shukadeva said :** Thus spoken to by the happy Vasudev  
 and Devaki, Kansa took their permission and went home When the  
 night was over, Kansa in the morning summoned his counsellors and  
 told them what Maya had told him overnight When they heard their  
 Master, these adversaries of the celestials said to him Do not worry  
 sir, we will destroy all children, below and above ten days in age Vishnu  
 is the support of all celestials and Vishnu resides in Sanatan Dharma  
 and Sanatan dharma is solely dependant on the Vedas, the yagnas, the

विप्रा गावश्च वेदाश्च तपः सत्यं दम शमः । अज्ज्ञा दया तितिक्षा च क्रतवश्च हरेस्तनूः ॥२१॥

श्रीशुक उवाच

एवं दुर्मन्त्रिभिः कंसः सह सम्मन्य दुर्मतिः । ब्रह्महिंसां हितं मेने कालपाशावृतोऽसुरः ॥२२॥  
संदिश्य साधुलोकस्य कदने कदनप्रियात् । कामरूपघरान् दिक्षु दानवान् गृहमाविशत् ॥२३॥  
आयुः श्रियं यशो धर्मं लोकानाशिप एव च । हन्ति श्रेयांसि सर्वाणि पुंसो महदतिक्रमः ॥२४॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पञ्चमोऽध्यायः ॥१॥



अथ पञ्चमोऽध्यायः

श्रीशुक उवाच

नन्दस्यात्मज उत्पन्ने जाताहादो महामनाः । आहूय विप्रान् वैश्वान् स्नातः शुचिर्लंकृत ॥१॥  
याचयित्वा स्वस्त्ययनं जातकर्मात्मजस्य वै । कारयामास विधिवत् पितृदेवार्चनं तथा ॥२॥  
कालेन क्षान्शौचाभ्यां सस्कारेस्तपसेऽप्यया । शुध्यन्ति दानैः संतुष्टा द्रव्याण्यात्माऽऽत्मविद्यया

brahmins and the cows We will therefore destroy all these. Thus by this carnage your enemy will perish; as, the brahmins, the cows, truth, austerity, restrained faith, mercy, forbearance and Yagnas are different forms of (Vishnu) Shree Hari 16-21

Thus, Kansa caught in the noose of death saw his well being in the advise of his counsellors, the demons, who were fond of oppression of the good and who could assume various forms at their will He ordered them to do as planned by them, and withdrew to his apartment. Those that harm the great and the holy destroy their merit, wealth, fame, righteousness and shorten their lives. They do not attain the heaven and are deprived of the good will and blessings of the people.  
22-24

Thus ends chapter four of Book X



## CHAPTER V

Shree Shukadeva continued : Delighted at the auspicious tidings of the birth of a son to him Nanda, the magnanimous, took his bath, became neat and tidy and decked himself with ornaments He summoned the (Jyotishis) astrologers and through them performed the customary ceremonies and invoked their blessings on the birth of

सौमङ्गल्यगिरो विप्रा सत्मानदचन्दिनः । गायकाश्च जगुर्नन्दुर्भयौ दुन्दुमयो मुहुः ॥२॥  
 व्रज सम्पृष्टसंसिद्धाराजिरगृहान्तरः । चित्ररजपताकान्नकृच्चैलपल्लवतोरणैः ॥५॥  
 महावैद्यस्त्राभरणक्रन्तुकोष्णीपभूषिताः । गोपाः समाचयू राजन् नानोगायनराणयः ॥६॥  
 गोप्यश्चाकर्ण्य मुदिता यशोदायाः सुतोद्भवम् । आत्मानं भूषयांचतुर्वर्त्याकृष्णपानादिभिः ॥७॥

गोप्यः सुमृष्टमणिकुण्डलनिष्करुण्डश्चित्राम्बराः पथि शिरान्युतमालयपाः ।

नन्दालयं सचन्दया व्रजतीर्धरेजुव्यांलोलकुण्डलपयोधरहारशोभाः ॥८॥

ता आशिरयः प्रयुज्जानाश्चिरं पादौति धालके । हरिद्राचूर्णतैलहस्तिः सिञ्चन्त्यो जनमुज्जगुः ॥९॥  
 गोपाः परस्परं हृष्टा दधिभ्रीरघृताद्युभिः । आसिञ्चन्तो विलिम्पन्तो नमनीर्तश्च चिक्षिपुः ॥१०॥

the child. He worshipped the manes and the gods as prescribed in the scriptures and propitiated them. He gave unto brahmins cows adorned with ornaments and red coverings, because alms, gifts donations given on such occasions sanctify the wealth of the giver. All objects like earth etc., are generally purified on their own in course of time, some by bath and wash like the human bodies, some impure objects by being cleaned and some by purificatory ceremonies. The brahman gets sanctified by worship of the divine, wealth by giving and donating, mind by contentment, and the soul by Brahma-vidya. The singers began their songs, and drums and tabors were beaten and sounded. In Vraja every house was well swept and cleaned and its entrance decorated with flags and festoons, garlands, and green ashok leaves. The cowherds one and all well clothed and ornamented came to the house of Nanda with gifts and presents. Their wives, the gopikas, when they heard of the birth of a son to Yashoda decorated themselves with ornaments and rich clothes, applied collyrium in the eyes and other make up on the face and body to beautify them. They had gold chains and jewelled pendants in the necks and beautiful bracelets on their hands. Dressed in coloured costumes, when they were going to the house of Yashoda, their dangling earrings, pendants and necklaces, oscillating on their full bloomed bosoms, enhanced the charms of these gopikas. The roads on which they passed were strewn with flower petals that fell from their hair braids 1-8

They went to Nanda's house and blessed the child. These gopikas out of delight, then sang songs and sprinkled scented waters, and smeared turmeric and oil on one another. The cowherds also out of joy threw milk, curd, ghee, butter and water at each other 9-10

नन्दो महामनास्तेभ्यो वासोऽलंकारगोधनम् । सुतमागधवन्दिभ्यो येऽन्ये विप्रोपजीविन ॥११॥  
 तेह्यैः कभैरदीनात्मा यथोचितमपूजयत् । विष्णोराघनायां स्वपुत्रस्योदयाय च ॥१२॥  
 रोहिणी च महाभागा नन्दगोपाग्रिनन्दिता । व्यचरद् दिव्यवामः स कण्ठाभरणभूषिता ॥१३॥  
 तत आरभ्य नन्दस्य व्रजः सर्वसमृद्धिमान् । हरेर्निवासात्मगुणै रमाक्रीडमभ्युत्प ॥१४॥  
 गोपान् गोकुलरक्षायां निरूप्य मधुरां गतः । नन्द कंसस्य घापिष्यं करं दातुं कुर्वद ॥१५॥  
 यस्तु देव उपश्रुत्य भ्रातरं नन्दमागतम् । ज्ञात्वा दत्तकरं राहो ययौ तद्वमोचनम् ॥१६॥  
 पूजितः सुखमासीनः पुष्टानामयमादृतः । प्रसक्तधीः स्वात्मजयोरिदमाह विशाम्पते ॥१७॥  
 दिष्ट्या भ्रातः प्रययस इदानीमप्रजस्य ते । प्रजाशाया निवृत्तस्य प्रजा यत् समपद्यत ॥१८॥  
 फणित् पशव्यं निरुजं भूर्यगुत्तृणवीरुधम् । बृहद्वनं तदधुना यत्रास्ते त्वं सुहृद्वृतः ॥१९॥  
 भ्रातर्मम सुतः कश्चिन्मात्रा सह भयङ्गजे । तातं भग्नन्तं मन्त्रानो भवद्भ्यामुपललितः ॥२०॥

The munificent Nandaras welcomed the Sootas, Magadhas and the Bards, and others who made their living through their knowledge and learning and honoured them with gifts of clothes and cows and ornaments. To propitiate Lord Vishnu and for the well being of his child the benign Nanda welcomed and honoured all those that came there with various gifts and offerings according to their desires. Shree Nanda also greeted Rohini who was moving about richly dressed and ornamented receiving the guests, said to her that it was after her auspicious arrival in his house that he was blessed with a son in his old age. 11-13

From that day, Vraja became prosperous in every way. Laxmi, the goddess of wealth, of her own free will made it her play ground as it had become the abode of Shree Hari. 14

Once, entrusting Gokul to the care of the cowherd Nanda went to Mathura to pay his annual levy to Kansa. There when Vasudev heard that Shree Nanda had come to Mathura to pay his dues, he went to see him where he was staying. Shree Vasudev paid his respects to Shree Nanda and asked him about the wellbeings of his two sons and said: Brother! you had no progeny, and you had lost all hopes of having any in this advanced age, but, the Lord in his extreme compassion blessed you with a son. I am very happy about it. Surrounded by your friends in your big farm abounding in cattle, grass, vegetation and water, are you quite happy and free from all troubles? Is my son Balaram whom you both fondle, doing quite well with his mother, does he regards you as his father? 15-20



नन्द उवाच

अहो ते देवकीपुत्राः कंसेन बहवो हताः । पराशशिष्टवर्जा कन्या सापि दिवं गता ॥२१॥  
नूनं दृष्टनिष्ठोऽयमदृष्टपरमो जनः । अदृष्टमात्मनस्तत्त्वं यो वेद न स मुह्यति ॥२२॥

वसुदेव उवाच

क्ररो धैर्वापि नो दत्तो राक्षो दृष्टा पयं च य । नेह स्थेयं बहुतिथं मन्युत्पाताश्च गोकुले ॥२३॥

श्रीशुक उवाच

इति नन्दद्वयो गोपाः प्रोवास्ते शौरिणा ययुः । अनोभिरनङ्गुक्षैस्तमनुष्ठाप्य गोकुलम् ॥२४॥

॥ इति श्रीभक्तिमयवते दशमस्कन्धे पञ्चमोऽध्यायः ॥५॥



अथ षष्ठोऽध्यायः

श्रीशुक उवाच

नन्दः पयि वधः शौरेर्न मृपेति विचिन्तयन् । हरिं जगाम शरणमुत्पातागमशङ्कितः ॥१॥  
पत्नेन प्रहिता घोरा पूतना बालघातिनी । शिशूश्चचार निम्नन्ती पुरप्रामप्रजादिषु ॥२॥  
सा लेखयैरुदोपेत्य पूतना नन्दगोकुलम् । योषित्वा माययाऽऽत्मानं प्राविशत् कामचारिणी ॥३॥

**Shree Nanda replied :** Vasudev<sup>1</sup> all your sons through Devaki were killed by Kansa. Even your last surviving daughter had also gone to the heaven Really a man is bound down by his destiny, which is all powerful He who knows, destiny to be the cause of all happiness and misery is never perturbed nor lost. 21-22

**Shree Vasudev said :** You have paid your dues to the king. We have met one another, now you should not stay here any longer, because Gokal may have troubles in your absence Thus spoken to by Vasudev, Nanda and his cowherds who had accompanied him from Gokul yoked their carts, took his leave and returned to Gokul

Thus ends chapter five of Book 10.



## CHAPTER VI

**Shree Shuka continued :** On his way back to Gokul, Nanda thought that the words of warning uttered by Vasudev cannot be without any meaning So, apprehending some calamity he consigned himself to the Lord In the meantime Kansa had sent that terrible Pootana, a woman of devilish designs to kill infants and babes in all the towns, villages,

विवृध्य तां घालकमारिमाग्रहं चराचरात्माऽऽस निमीलितेक्षणः ।  
 यतन्तमारोपयद्भूमन्तकं यथोरगं सुतमबुद्धिरञ्जुधीः ॥४॥  
 तस्मिन् स्तनं दुर्जरवीर्यमुख्यं घोराङ्कमादाय शिशोर्ददावथ ।  
 गार्दं कराभ्यां भगवान् प्रपीडय तत्प्राणैः समं रोपसमन्वितोऽपिवत् ॥५॥  
 विवृत्य नेत्रे चरणौ भुजौ मुहुःप्रस्विन्नगात्रा क्षिपती सरोद् ह ।  
 प्रसार्य गोष्ठे निजरूपमास्थिता यज्जहती वृत्र इवापतन्मृष ॥६॥

घालं च तस्या उरसि क्रीडन्तमकुतोभयम् । गोघस्तूर्णं समभ्येत्य जगृहुर्जातसम्भ्रमाः ॥७॥  
 यशोदारोहिणीभ्यां ताः समं घालस्य सर्वतः । रक्षा विश्विरे सम्यगगोपुच्छभ्रमणादिभिः ॥८॥

अव्यादतोऽहमि मणिमांस्तव जान्वयोरू यतोऽन्युतः कटितट जडरं हयाम्यः ।  
 हत् कैशवस्त्वदुर ईश इनस्तु कण्ठं विष्णुर्भुज मुपमुखम ईश्वरः फम् ॥९॥  
 वक्ष्यप्रतः सहगदो हरिरस्तु पञ्चात्वत्पार्श्वयोर्धनुरसी मधुहार्जनश्च ।  
 कोणेषु शङ्ख उरुगाय उपर्युपेन्द्रस्तार्क्ष्यः क्षितीं हलधरः पुरुषः समन्तात् ॥१०॥

and Vraja. She arrived in Gokul performing her work of genocide. She was a woman of free will. She disguised herself by her maya as a beautiful woman and came to Nanda's house. Seeing this slayer of babes, the soul of the universe Shree Krishna closed his eyes. She thought, the Lord was sleeping, took him in her lap as a fool would take up a sleeping cobra thinking it to be a cord, and put into his mouth the nipple of her breast anointed with deadly poison. The Lord out of anger vehemently pressed her breast with both of his hands and sucked her to death. Squeezed in all her vitals, her eye balls shot out, she was beating the ground with her hands and feet. She perspired profusely and just as demon Vrajasura fell when struck with the thunderbolt, she also fell on the ground with a big thud in real demoniacal form wailing aloud when squeezed by the Lord. Se-ing the child playing fearlessly on the breast of this amazon of a Pootana, the gopis seized with terror, ran up to him and took him away. Rohini and Yashoda came there; they moved the tail of a cow round the head of the child to avert the evil and praying for his safety said : 18

Lala (a term of endearment for the child) May the Lord (who never takes birth) protect thy feet, may the jewel crested Shesha protect thy knees, Yagna guard thy thighs, Bhagawan Achyuta thy waist and Hayagriva protect thy tummy. May Keshav protect your heart, and Lord Ish and Ina guard thy chest and the throat. May Lord Vishnu guard

इन्द्रियाणि हृषीकेश प्राणान् नारायणोऽवतु । इतरेर्द्धापतिश्चित्तं मनो योगेश्वरोऽवतु ॥११॥  
 पृश्निगर्भस्तु ते बुद्धिमान्मानं भगवान् परः । क्रीडन्तं पातु गोविन्दः शयानं पातु माधवः ॥१२॥  
 व्रजन्तमग्न्याद् वैरुण्ड आसीनं त्वां त्रियः पतिः । भुजानं यशमुक् पातु सर्वग्रहभयङ्करः ॥१३॥  
 डाकिन्यो यातुधान्यश्च कूमाण्डा येऽर्भकग्रहाः । भूतप्रेतपिशाचाश्च यक्षरक्षोविनायकाः ॥१४॥  
 कोटरा रेवती ज्येष्ठा पूतना मातृकादयः । उन्मादा ये हागस्मारा देहप्राणेन्द्रियद्रुहः ॥१५॥  
 स्वानहृष्टा महोत्पाता वृद्धबालग्रहाश्च ये । सर्वे नश्यन्तु ते विष्णोर्नामग्रहणमीरवः ॥१६॥

श्रीशुक उवाच

इति प्रणयचङ्गाभिर्गोपीभिः कृतरक्षणम् । पाययित्वा स्तनं माता संन्यवेशयदात्मजम् ॥१७॥  
 नायनान्दादयो गोपा मधुराया व्रजं गताः । विलोक्य पूतनादेहं वम्बुवृत्तिविग्मिताः ॥१८॥

thy hands and Lord Vaman protect your face and Ishwar thy head May the Lord with his Sudarshan Chakra protect you on the front, and the Lord with his mace be in thy rear, may Madhusudan the wielder of the bow and Ajan the wielder of the sword guard thy flanks May the glorious Lord with conch in hand protect you in all corners, Upendra protect the region over thy head, Tarkshya on the soil and the plough bearing Bhagawan protect all your sides. May Bhagawan Hrishikesh protect thy senses, Bhagwan Narayan thy vital breaths, the Lord of Swetadweep guard thy heart and the Yogheshwar thy mind. May Prishnigarbh protect thy intellect and Shree Purushottam thy soul. May Govind guard you when thou art playing, Madhav guard you when thou art sleeping, Vaikunth when thou art walking and Shreepati protect you when thou art sitting. May the destroyer of all adversities, the Lord Yagnabhuk (the consumer of all oblations) guard you when you are eating. May all the adversities of the babes and the tormentors, the Dakinis, Yatudhanis, Kushmandas, Bhoot, Preta, Pishachas, the Yakshas, the Rakshasas, Kotara, Revati - witches and all other such evil spirits, and diseases such as madness, hysteria and other afflictions both mental and physical including evil omen, many other maladies and calamities that trouble the children, vanish by the recital of the name of Lord Vishnu. 9-16

**Shree Shukadeva said :** Thus all the affectionate gopis chanted the hymns for the protection of the child. The mother suckled him and laid him to rest. In the meantime Nanda and the cowherds returned from Mathura They were all amazed to see the huge and frightful

कलेवरं परशुभिर्द्वित्वा तत्ते प्रजीकृतः । हरे क्षिप्तवायव्यशो म्यदहनं याष्टधिष्ठितम् ॥१७॥  
 दह्यमानस्य देहस्य धूमश्चागुहसीरभः । उत्थितः कृष्णनिर्भुक्तमपचाहतपाप्मनः ॥१८॥  
 पूतना लोकबालघ्नी राक्षसी रुधिराशुना । जिवांसयापि हरये स्तनं दत्त्वाऽऽप सद्रतिम् ॥१९॥  
 नन्दः स्वपुत्रमादाय प्रेत्यागतमुदारधीः । मूर्ध्न्युपाधाय परमां मुदं लेभे कुम्भद ॥२०॥  
 य पतत् पूतनामोक्षं कृष्णस्यार्भकमद्भुतम् । शृणुयाच्छ्रुत्या मर्त्यो गोविन्दे लभते रतिम् ॥२१॥  
 ॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वापि षष्ठोऽध्यायः ॥६॥



अथ सप्तमोऽध्यायः

राजोवाच

अथान्यदपि कृष्णस्य लोकाचरितमद्भुतम् ।

मालुपं लोकमासाद्य तज्जातिमनुरुन्धनः ॥ १ ॥

यच्छृण्वतोऽपैत्यरतिर्विदुषा सत्त्वं च शुद्धयत्यचिरेण पुंसः ।

भक्तिर्हरौ तत्पुरुषे च सत्यं तदेव हारं यद् मन्यसे चेत् ॥२॥

tabernacle of Pootana. They then dismembered the body and cut it into pieces with axes, limb by limb threw them far away and set fire to them. But as the Lord had sucked her, all her sins were destroyed. So when her limbs were burning there arose from the fire that fragarance with the smoke like that of sandal wood. Thus the blood sucker Pootana the slayer of infants and babes though she came with that evil purpose to kill the Lord attained heaven. The benign Nanda took up the child, smelt his head out of affection and was overjoyed to find him hale and hearty. Whoever listens with faith to this wonderful account of redemption of Pootana by Lord Shree Balakrishna will soon be devoted to him. 17-23

Thus ends chapter six of Book X.



## CHAPTER VII

**The King quoth :** Please describe to us other deeds of the Lord who having descended on this earth performed them like human beings in his childhood Such stories and account of the Lord if heard with faith purifies a man and there developes in him that affection and devotion that generate abnegation and detachment to objects mundane. 1-2

## श्रीशुभ उवाच

कदाचिदौघानिर्गतां तु भवे जन्मयोगे समवेतयोपिताम् ।  
 रात्रिर्गीतद्विजमन्त्राचकैश्चकार सुनोरभिषेचनं सती ॥३॥  
 नन्दस्य पत्नी कृतमन्त्रान्मन्त्राननिष्टा नमशीदयच्छनै ।  
 औघानिर्गतां तु भवमना मनस्विनी समागतान् पूजयती नृनोन्म ।  
 नैराग्रणोद् वै रुदित सुतस्य सा रन् स्तनार्थो चरणानुदक्षिपत् ॥४॥  
 अथ शयानस्य शिशोरनोऽल्पकम्पगालमृदुमिदं व्यवर्तत ।  
 बिभ्वस्त्वानारमदुप्यमानन व्ययस्तचक्राश्रविभितकृरम् ॥५॥  
 हृष्टा यशोदाप्रमुखा प्रजस्त्रिय औघानिरे र्मणिषा नमागता ।  
 नन्दादयश्चाद्भुतदर्शनाकुला कथं स्वयं वै शक्यं निपर्यगात् ॥६॥

ऊचुरन्यथसितमतीन् गोपान् गोपीश्च गालमा । रुदतानेन पात्रेन क्षितमेतन्न सद्यः ॥३॥  
 न ते ब्रह्मिणे गोपा गालमापितमित्युन । अग्रमेव यत् तस्य गालकस्य न ते विदुः ॥४॥

Shree Shukadeva replied Once the Lord as the infant for the first time after his birth lay on his side This was treated as a festive occasion The asterik that was in ascendance at the time of his birth was in asendancee now Many women had assembled there for the festival. So gs were sung music was played the brahmuns blessed the child, chanting mantras Yashoda bathed her child with sacred waters Fresh ened after a good bath as is natural the Lord felt drowsy Seeing the child closing his eyes, she put him in a hammock tied under the seat between the wheels of the cart. After sometime the Lord felt hungry He cried, but in the rejoicings of the festival and in the reception of the Vrajavasis nobody heard him. Chagrined at this indifference of those around he raised his legs and gave a kick to the cart from underneath The cart overturned and fell at the lock of the coral like tender feet of the Lord The pots containing delicious liquids were all broken The wheels axle, yoke etc were thrown apart Yashoda, Nanda and other men and women that had come for this festival were all flabbergasted at this strange happening and said to themselves how could this cart overturn on its own When the cowherds and the gopis could not fathom this phenomenon, the little boys that had seen the cart overturn said that it was this babe that kicked the cart while crying and the cart fell over The cowherds could not trust the boys as they cannot know the great prowess of the child This is the work of some evil eye,

रुदन्त सुतमादाय यशोदा ग्रहशङ्किना । वृत्तस्वस्त्ययन विधौ सूने स्तनमपाययत् ॥१॥  
 इति बालकमादाय नन्दगोप समाहित । हुत्वा चाग्नि द्विजातिभ्य प्रादात् न महागुणम् ॥२॥  
 पक्वदाऽऽरोहमारुढ लालयन्ती सुत सती । गरिमाण शिशोर्वादि न सेहे गिरिरुन्धत् ॥  
 भूमौ निधाय त गोपी विस्मिता भारपीडिता ॥३॥

दैत्यो नाम्ना तृणार्घ्यं वसभृत्य प्रणोदित । चक्रघातस्वरूपेण जहाराभीनमभयम् ॥१॥  
 कृष्ण नमोगतो गन्तु नाशकनोद् भूरिभारभृत् । गले गृहीत उत्स्रष्टु नाशयनोद्भुतार्धकम् ॥२॥  
 गलग्रहणनिश्चेष्टो दैत्यो निर्गतलोचन । अयत्तराघो न्यपतत् सह्यालो व्यसुर्वज्रे ॥३॥

प्रादाय मात्र प्रतिद्वय विस्मिता कृष्ण च तस्योरसि लम्बमानम् ।  
 त स्वस्तिमन्त पुरुषादनीत जिहायसा सृत्यमुपात् प्रमुक्तम् ॥१॥  
 गोप्यश्च गोपा किल नन्दसुत्या लब्ध्वा पुन प्रापुरतीव्रमोदम् ।  
 द्विस्त्र स्वपापन निहिसित खल साधु समत्वेन भयाद् विमुच्यते ॥२॥

said Yashoda and took up the crying little Krishna and suckled him and asked the brahmins to sing the hymns of blessings for the child Shree Nanda perturbed at this incident soon recovered and offered oblations in the fire and freely distributed food to the brahmins 3 10

Once Yashoda was fondling and caressing the child in her lap when she suddenly felt that the child had grown as heavy as a mountain. She soon removed him from her lap and put him on the ground. At that moment a demon named Trinavarta sent by Kansa came there in the form of a hurricane and swept away little Krishna seated there but he could not rise much higher in the sky because of the great weight of the child. Krishna caught him by the neck. The devil could not undo the firm grip of this miraculous babe. He was strangulated and could not breathe. He flinched, his eyes shot out, his groans ceased and his life vanished. He fell down on the ground in Vraja with a powerful thud with the child. The gopis were horrified at this sight of the child hanging on the breast of the demon. They took him away and gave him to his mother Nanda. The cowherds and gopis seeing little Krishna return quite well and unhurt from the jaws of death were overjoyed. They said that the devil died by his own sins. The good and the pious are free from danger because their attitude in life is equanimous and catholic towards all. What penance we have performed, what adoration and worship we have offered to the Lord, what yagnis we have performed, what deeds of charity and benevolence we have done in sinking wells and digging 'aals' etc. for water, what deeds of munificence we have done and how much

किं नस्तपश्चीर्णमघोक्षजार्चन पूर्तंप्रदत्तमुत भूतसोद्वदम् ।

यत् सम्परेत पुनरेव बालको दिग्गम स्वयन्धून् प्रणयन्नुपस्थित ॥१७॥

एकदार्भकमादाय स्वाङ्गमारोप्य भामिनी । मुखं लालयती राजञ्जम्भतो ददृशे इदम् ॥१८॥

सा बोधय विद्वत् सहसा राजन् सजातवेषणु । सम्भील्य मृगशायिणी नेत्र आसीत् सुविस्मिता ॥१९॥

॥ इति श्रीशिक्षणभागवते दशमस्कन्धे पूर्वार्धे तृणावनमोक्षे नाम सप्तमोऽध्यायः ॥ ७ ॥

## अथाष्टमोऽध्यायः

### श्रीशुक उवाच

गर्ग पुरोहितो राजन् यत्ना सुमहातपा । ब्रजं जगाम नन्दस्य वसुदेवप्रचोदित ॥१॥

त दृष्ट्वा परमं गीतं प्रत्युत्थाय वृत्ताञ्जलि । नन्दयि वाव्रवीद् ब्रह्मन् पूर्णस्य करवाम किम् ॥२॥

महद्विचलनं नृणां गृहिणा दीनचेतसाम् । निश्रेयसाय भगवन् कथं पते नान्यथा क्वचित् ॥३॥

एव हि ब्रह्मचिदा श्रेष्ठं सत्कागन् कर्तुमर्हसि । बालयोरनयोर्नृणां पन्थां ब्राह्मणोऽगुद ॥४॥

fellow feeling and affliction &c showed towards other beings that the child who was taken as dead returned to us quite safe to the joy of us all 11 17

Yashoda was once playing with her child in her lap patting him affectionately The child at that moment yawned and Yashoda to her consternation saw the universe in the mouth of the child Struck with wonder at this marvel she experienced a thrill and a quiver Awe struck and amazed she closed her eyes 18 19

Thus ends chapter seven of Book X

## CHAPTER VII

**Shre Shukadeva continued** Once the great austere Gargacharya the priest of the Yadavas came to Vrindavan sent by Shree Vasudev Seeing him Nanda was overjoyed, rose from his seat and welcomed him with a bow and said Oh sage spiritual what can I do for one like you who is perfect and whose desires are all fulfilled Coming to us the householders of great persons like you is for our good because tied down to our houses and families that we are we are helpless and can neither renounce nor relinquish them You are the best among the Brahmagñanis (knowers of the Supreme Divine) I would therefore request you to please baptise both of my sons perform their purificatory ceremonies and name them For verily a brahmin is a guru from his birth 1-4

गर्ग उवाच

यदूनामहमाचार्यः रयातश्च भुवि सर्वतः । सुतं मया संस्कृतं मन्यते देवकीसुतम् ॥१॥  
 कंसः पापमतिं सख्यं तव चानकदुन्दुभेः । देवक्या अष्टमो गर्भो न रयी भवितुमर्हति ॥६॥  
 इति संचिन्तयन्नुत्वा देवक्या दारिकावचः । अपि हन्ताऽऽगताशङ्कस्तर्हि ननोऽनयो भवेत् ॥

नन्द उवाच

अलक्षितोऽस्मिन् रहसि मामकैरपि गोव्रजे । कुरु द्विजातिसंस्कारं स्वस्तिवाचनपूर्वकम् ॥८॥

श्रीशुक उवाच

एवं सम्प्रार्थितो विप्रः स्वचिकीर्षितमेव तत् । चकार नामकरणं गूढो रहसि बालयोः ॥९॥

गग उवाच

अयं हि रोहिणीपुत्रो रमयन् सुहृदो गुणैः । आख्यास्यते राम इति बलाचिरयात् पलं विदुः ।  
 यदूनामपृथग्भावात् संकर्षणमुशन्त्युत ॥१०॥

आसन् वर्णाश्रयो ह्यस्य गृह्णोऽनुयुगं तनूः । शुद्धो रक्तस्तया पीत इदानीं कृष्णतां गतः ॥११॥  
 प्राणयं वसुदेवस्य पञ्चविज्ञातस्तवात्मजः । वासुदेव इति श्रीमानभिधाः सम्प्रचक्षते ॥१२॥

**Shree Gargacharya replied.** I am the family priest of the Yada vas. This fact is known all over. If I consecrate your child, it will be construed as the child of Devaki. Kansa knows your friendship with Vasudev. The eighth child of Devaki cannot be a daughter, this he has heard from Yogamaya and he is since then much perturbed. Now if he comes to know that I have named the child his doubt will be confirmed, and he would kill the child which will be a great calamity for you. 5-7

**Shree Nanda said :** Nevertheless, please consecrate both of them and name them clandestinely. My relations also should not know about it. 8

**Shree Shukadeva said :** Thus prayed by Nandaji Shree Gargacharya performed the ceremony of naming the boys without anyone knowing about it, and fulfilled his wish for which he had come. Then Gargacharya said, this son of Rohini delights all by his virtues so let him be named "Rama." He has great strength and will be known as "Balarama" To him the Yadavas are not different from him, so he will be known as "Sankarshana". 9-10

This, your younger son incarnates in every yuga. At the time of incarnation he had assumed three different colours of his complexion



वह्नि सन्ति नामानि रूपाणि च सुतस्य ते । गुणकर्मणुरूपाणि तान्यहं वेद नो जनाः ॥१३॥  
 तस्मान्नन्दात्मजोऽयं ते नारायणसमो गुणेः । श्रिया कीर्त्यानुभावेन गोपायस्व समाहितः ॥१४॥  
 इत्यात्मानं समादिदय गर्गं च स्वगृहं गते । नन्दाः प्रमुदितो मेने आत्मानं पूर्णमाशिपाम् ॥१५॥  
 कालेन व्रजतापेन गोकुले रामकेशधौ । जानुभ्यां सह पाणिभ्यां रिक्तमाणी विजह्नुतुः ॥१६॥  
 कृष्णस्य गोप्यो रुचिरं वीक्ष्य कौमारचापलम् । शृण्वत्याः किल तन्मातुरिति होचुः समागताः ॥१७॥  
 यत्तान् मुञ्चन्मयचिदसमये क्रोशसंजातदासः । स्तेयं स्वादृत्यथ दधि पयः कल्पितैः स्तेययोगैः  
 मर्कन्भोक्ष्यन्मिभजति स चेन्नात्ति भाण्डं भिनत्ति । द्रव्यालामे स गृहकुपितो यात्युपक्रोदय तोकान्  
 हस्ताग्राह्ये रचयति विधिं पीठकोलूललायैश्छिद्रं ह्यन्तर्निहितवयुनः शिष्यमाण्डेषु तद्वित् ।  
 ध्वान्तागारे धृतमणिगणं स्वाङ्गमर्थप्रदीपं । काले गोप्यो यदि गृहकृत्येषु सुव्यवर्चिताः ॥१९॥

white, red, and yellow. In the present incarnation he has assumed a dark complexion. I will therefore name him 'Krishna'. Sometime this child of yours was born at, Vasudeva's, so, those that know him may also call him Vasudev. I know, there are many names, commensurate, with the qualities and deeds of your son, which others do not know, but let me tell you Nanda that this son of yours is like Narayan in wealth, fame and prowess, guard him with care Garagacharya then went back to his place. Shree Nanda whose wishes were all fulfilled was highly pleased. 10-15

In a few days Balarama and Shree Krishna soon began crawling about on their knees. The gopis seeing the agility of Shree Krishna in his playfulness from day to day came and complained to his mother Yashoda. Oh Ma, they said, this child of yours comes to our houses and when we are occupied in other work in our houses he comes and untethers the calves, and when we scold him, he laughs. He steals our milk, butter and ghee and eats them and distributes them to the monkeys; and if they do not eat, he breaks our pots. If he does not find anything in the house to steal and eat, he gets chagrined and by his pinpricks makes our children cry and runs away. If the butter pots on the hanging tripod, are not within his reach he pulls them down, by rising on a stool, and if the pots are higher and beyond his reach even with the expédients, he soon locates the pot containing curd or butter, and pricks it with a stick. If we put them in a dark corner when they cannot be seen, he soon finds them out in the rays of the precious stones of his jewellery in his neck 16-19

एकदा क्रीडमानस्ते रामाद्या गोपगणका । कृष्णे गृहे भक्षितवानिति माते न्यवेदयन् ॥२०॥  
यशोदा भयसम्भ्रान्तप्रेक्षणाश्रमभाषत । कस्मान्मृदमद्रान्तात्मन् भवान् भक्षितवान् रहः ॥२१॥

श्रीकृष्ण उवाच

नाहं भक्षितवानहं सर्वं मिथ्याभिज्ञसिन् । यदि सत्यमिरस्तर्हि समर्थं पश्य मे सुखम् ॥२२॥  
यद्येवं तर्हि दरादेहील्लुक्कः स भगवान् हरिः । व्यादद्यात्प्राहृतैर्यः क्रीडामनुवालयकः ॥२३॥  
सा तत्र दृष्ट्वा चिन्तं जगत्स्थाम्नु सं दिशः । सतिर्हीनगधिभूगोलं वावशीन्धुतारवम् ॥२४॥

सुतोस्तनो वीक्ष्य चित्रारिनास्ये प्रजं सहात्मनमनाप शङ्कम् ।

किं न्यून एतदुत देदमाया किं वा मदीयो यत बुद्धिमोहः ।

अथो धनुष्यैव ममार्मरुह्य यः कञ्चनोत्पत्तिक आत्मयोगः ॥२५॥

यह ममामो पतिरेप मे सुतो ब्रजेऽस्तस्याखिलवित्तपा सती ।

गोप्यश्च गोपाः सहगोधनाश्च मे यन्माययेत्यं दुमन्तिः स मे मन्तिः ॥२६॥

इत्थं चिदिततत्त्वायां गोपिकायां स ईश्वरः । वैष्णवीं व्यतनोन्मायां पुत्रस्तेहमयीं विभुः ॥२७॥

Once the cowherd boys with Balarama came and complained to ma Yashoda that Krishna has eaten clod. Yashoda thereupon upbraided him. You naughty boy, said she, have you surreptitiously eaten earth, no ? 20-21

I have not eaten earth Mother, said Krishna These are all lairs If that is so, open your mouth, said Yashoda to Shree Krishna. Shree Hari of boundless magnificence, who had incarnated in this human form out of sheer play, opened his mouth and lo ! there Yashoda saw in the mouth of Krishna the hole universe both mobile and immobile, the ether, the quarters, the mountains, the islands and the oceans, the air, the fire, the moon, the starry heavens the Vraja and herself Flabbergasted, and amazed she wondered whether it was dream or some heavenly illusion or is it my mental confusion or the natural grandeur of the child I bow down to the Lord by whose maya my understanding and my intellect has been perverted. I am led to believe that this is my husband, this is my son, I am the chaste wife of Nanda the Lord of Vraja, protector of all his wealth and property All these cowherds and and their wealth of the cattle are all mine. When Yashoda realised this truth, Lord enveloped her in that Vajrinavi Vaya, which excited her love for the child and she forgot all about what she had seen, and considered Shree Hari whose glory is extolled and eulogised in the Vedas, the

प्रया चोपनिषद्भिश्च सांख्ययोगैश्च सात्वतैः । उपगीयमानमाहान्यं हरिं सामान्यतामजम् ॥२८॥

राजोवाच

नन्दः किमफरोद् ग्रहान् श्रेय पवं महोदयम् । यशोदा च महाभागा पणौ यस्याः स्तनं हरिः ॥२९॥

श्रीशुक उवाच

द्रोणो वसूनां प्रचरो धरया सह भार्यया । जज्ञे नन्द इति ख्यातो यशोदा सा घराभवत् ॥३०॥

कृष्णो ब्रह्मण आदेशं मर्त्यं कर्तुं व्रजे विभुः । सहस्रामो वसंश्चक्रे तेषां प्रीतिं स्वलीलया ॥३१॥

। इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वर्षि विश्वरूपदर्शनेऽष्टमोऽध्यायः ॥८॥

अथ नवमोऽध्यायः

श्रीशुक उवाच

एकदा गृहदासीषु यशोदा नन्दगेहिनी । कर्मान्तरनियुक्तासु निर्ममन्थ स्वयं दधि ॥१॥

तां स्तन्यकाम आसाद्य मधन्तीं जननीं हरिः । गृहीत्वा दधिमन्थानं न्यपेक्षत् प्रीतिमावहन् ॥२॥

तमङ्गुमारुहमपाययत् स्तनं स्नेहस्नुतं सस्मितमीक्षती मुखम् ।

अदृष्टमुत्तुङ्ग्य जवेन सा ययायुस्तिष्ठ्यमाने पयसि त्वधिधिते ॥३॥

upanishada, the Yoga and in the songs of the devouts, as her own normal child. 22-28

**The King said :** What deeds of merit were done by these blessed Nanda and Yashoda that the Lord came down to them as their son. 29

**Shree Shukadeva said :** Drona was the foremost amongst the eight Vasus. He had a wife named Dhara. By the grace of Brahma, they were born as Nanda and Yashoda in Vraja, they were blessed by Brahma, with the great devotion for the Lord Hari. To fulfill the words of Brahma, the Lord come to Vraja with Balaram, and by his Lila enhanced and joy and love of Nanda and Yashoda. 30-31

Thus ends chapter eighth of Book X.

## CHAPTER IX

**Shree Shuka continued :** Once Yashoda entrusting other household work to the maid servants herself churned curd for butter. Little Krishna came to her for milk, and affectionately stopped her from churning. The mother seeing the lovely smiling face of the child took him into her lap and suckled him. In the mean while milk that was placed

संजातकोपः स्फुरितारुणाधरं संदश्य दग्धिर्दधिमन्थभाजनम् ।  
 भित्त्वा मृपाश्वर्द्धपदमना रहो जघास ह्रियङ्गवमन्तरं गतः ॥३॥  
 उत्तार्य गोपी सुष्टुतं पयः पुनः प्रविश्य संदश्य च दध्यमव्रकम् ।  
 भग्नं विलोक्य स्वसुतस्य कर्म तज्जहास तं चापि न तत्र पश्यती ॥४॥  
 उलूखलारूपेणैव व्यवस्थितं मर्कटं कामं ददत्तं शिधिं स्थितम् ।  
 ह्रियङ्गवं चौर्यविशङ्कितेक्षणं निरीक्ष्य पश्चात् सुतमागमच्छनैः ॥५॥  
 तामात्तर्याप्तिं प्रसमीक्ष्य सत्वरस्ततोऽघरुह्यापससारं भीतवत् ।  
 गोप्यन्वधावच्च यमागं योगिनां क्षमं प्रवेष्टुं तपसेरितं मनः ॥६॥  
 कृतागसं तं प्रवृन्तमक्षिणी कपन्तमञ्जमपिणी स्वपाणिना ।  
 उद्वीक्षमाणं भयविह्वलेक्षणं हस्ते गृहीत्वा भिषयन्त्यवागुरत् ॥७॥

त्यक्त्वा यष्टिं सुतं भीतं विज्ञायार्भकवत्सला । इषेप किल तं वद्धं दाम्नातद्दीर्यकोचिदा ॥९॥  
 न चान्तर्न बहिर्वस्य न पूर्वं नापि चापरम् । पूर्वापरं बहिश्चान्तर्जगतो यो जगच्च यः ॥१०॥

on fire began to boil and overflow. Yashoda who was suckling Krishna put him down on the ground from her lap and ran for the milk. The Lord grew angry and grinding his teeth, broke the pot of curd by hitting it with a stone. With false tears in his eyes, he went inside the house and began eating butter in one of the corners all alone. When Yashoda came back after putting down the pot of boiling milk from fire she saw the pot containing curd for churning was broken and Krishna had run away. Knowing this to be the mischief of her child, she smiled at his cleverness of breaking the pot and running away to show as if he has not done it. She went in and there she saw Krishna, standing on an inverted wooden mortar, taking out butter from the pot kept on the curd tripod suspended from the ceiling and distribuling it freely to the monkeys. He had fear in his eyes, lest he may be caught stealing. Yashoda with a stick in her hand, slowly came to him. Seeing her with a stick Shree Krishna feighing as if afraid of her got down from the mortar and ran. Yashoda ran after him, to catch him whom even the minds of Yogis of austere penance cannot captivate. Yashoda then caught him and holding him by his arm scolded him. Krishna who was frightened, in rubbing his eyes, while crying spread the collyrium from his eyes on to his cheeks. 1-8

When the loving mother saw the child frightened she threw away her stick and not knowing the might of the child thought of tying him with a rope. To him, who has nothing within and without, in front or in the rear, who is the universe incarnate, omnipresent and all perva-

त मत्वाऽऽत्मजमन्यत्त म र्यलिङ्गमघोक्षम् । गोपिकोदृषले दाम्ना वरन्व प्रागृत यथा ॥११॥  
तद् दाम धव्यमानस्य स्वार्मकस्य द्वागस । द्वयुल्लेनममूतेन सन्नेऽन्यच्च गोपिना ।  
तदपि द्वयुल्लेन न्यून यद् यदादत्त उन्वनम् ॥१२॥

पव स्वगेहदामानि यशोदा सदधयपि । गोपीना सुस्मयतीना स्मयन्ती त्रिस्मिताभवत् ॥१३॥  
स्वमातु स्त्रिजगात्प्राया त्रिलस्तकरत्नज । दृष्ट्वा परिश्रम दृष्ट्वा दृष्ट्वाऽऽसीत् स्वग्रन्धने ॥१४॥  
पवं सदशिना ह्यङ्ग हरिणा भृत्यगता । स्वशोनापि दृष्ट्वा यस्येद सेव्यर वशे ॥१५॥  
नेम विरिञ्चो न भवो न श्रीरग्नसथया । प्रसाद लेभिरे गोपी यत्तत् प्राप विमुक्तिदात् ॥१६॥  
दृष्ट्वास्तु गृहदृष्ट्येषु व्यप्राया मातरि प्रभु । अट्टाक्षीदर्जुनौ पूर्वं गुह्यकौ धनदात्मजौ ॥१७॥  
॥ इति श्रीसंक्षिप्तभागवत दशमस्कन्धे पूर्वांश गोपीवशादो नाम नवमोऽध्याय ॥९॥

ding and is not seen nor manifest, such lord in human form was taken by Yashoda as an ordinary child whom she wanted to tie to the mortar with a cord When she began to tie him the cord was found short by couple of fingers She then tied another piece of string to the former one which also when tied was found short Thus she tried to tie him adding pieces of string one after the other till all the cord in the house was exhausted Shree Yashoda and the other gopis that were there, wondered at this strange phenomenon and laughed 9 13

Beholding the mother tired and perspiring and the wreath of flowers in her hair braid loosened and displaced,— Shree Krishna out of mercy and affection for the mother, allowed himself to be bound Dear King! the Lord who is subject to nobody's control, but to whose control the entire universe and the Lokapalas are subject to showed by his action that he is subject to the control of his devouts and his votaries Yashoda felt very happy at her triumph The ecstacy she experienced at the triumph in binding the Lord was so great that even Shankar, Brahma and Laxmi, the spouse of Lord Vishnu, could not attain it with all their propinquity to him 14 16

Later when the mother was engaged in other household work, Shree Krishna espied two palm trees in front of him These were the two sons of Kubera—Nalakoobar and Manigriva who had become trees as imprecated by Narada for their vanity and arrogance

Thus ends chapter ninth of Book X

अथ दशमोऽध्यायः

राजोवाच

कथ्यतां भगवन्नेतत्तयोः शापस्य कारणम् । यत्तद् विगर्हितं कर्म येन वा देवयैस्तमः ॥१॥

श्रीशुक उवाच

अन्तः प्रविश्य गङ्गायां सुहृत्पत्नीं धनदान्मज्जो । चिक्रीत्तुयुवतिर्भिर्गजाविव करेणुभिः ॥२॥  
 यदृच्छया च देवपिर्भगवांस्तत्र कौरव । अपश्यन्धारद्वो देवौ श्रीवाणौ समबुध्यत ॥३॥  
 तौ दृष्ट्वा मदिरामत्तो श्रीमदान्धौ सुरात्मजौ । तयोरनुग्रहार्याय शापं दास्यन्निदं जगौ ॥४॥

नारद उवाच

न हान्यो जुषतो जोष्यान् बुद्धिभ्रंशो रजोगुणः । श्रीमदादाभिजात्यादिर्वयं स्त्रीघूतमासचः ॥५॥  
 देहः किमन्नदातुः स्वं निषेयतुमांतुरेव च । मातुः पितुर्वा यलिनः केतुरग्नेः शुनोऽपि वा ॥६॥

## CHAPTER X

**The King quoth :** Bhagawan ! please tell us the cause of imprecation of these two What did they do that offended the Devarshi Narada to curse them. 1

**Shree Shukadeva said :** Once these two sons of Kuber drunk and intoxicated, entered the waters of the Ganga with beauteous young women, and played with them bereft of all shame, as elephants would play with cow-elephants in waters By chance Devarshi Narada passing that way saw them both drunk and nude and cursed them for their good. 2-4

**Narada said :** Sense of understanding and discrimination of those that always delight in objects of passion and pleasure are blurred and dissipated by the quality of rajas, which comes from pride and pelf and birth in a noble family. Among these objects of enjoyments the main ones are wine, women and gambling. To whom does this body belong, to the person who feeds, or to the father or mother, or to the mother's father, or to the strong, or to the subjugator, or to the fire or dog The origin, and end of this body is unknown, its ownership cannot be established and which can be said to belong to everybody. Having known this then, which wise man except a fool will consider his body as his own and slay animals for his personal ends. Poverty is the only eye opener of that wicked man who is blinded by the pride of his pelf. It is the meek and the poor that consider all alike can know the substance. When a

पवं साधारणं देहमन्यक्तप्रभवाप्ययम् । को विद्वानात्मसात् कृत्वा हन्ति जन्तुतेऽसत ॥७॥  
 असतः श्रीमदान्धस्य दारिद्र्य परमाञ्जनम् । आत्मीपम्येन भूतानि दारिद्र्य परमीक्षते ॥८॥  
 दारिद्र्यो निरहंस्तम्भो मुक्तः सर्वमदैरिह । कृच्छ्रं यद्वच्छयाऽऽप्नोति तद्धि तस्य पर तप ॥९॥  
 साधूना समचित्तानां मुकुन्दवरणैपिणाम् । उपेक्ष्यैः किं घनस्तम्भैरसद्भिरसदाधै ॥१०॥  
 तदहं मत्तयोर्माध्या चारण्या श्रीमदान्वयोः । तमोमद हरिष्यामि खैणयोरजितात्मनोः ॥११॥  
 अतोऽर्हतः स्थावरता स्याता नैवं यथा पुनः । स्मृतिः स्यान्मत्प्रसादेन तत्रापि मदनुग्रहात् ॥१२॥  
 वासुदेवस्य सानिध्यं हृन्ना दिव्यशरच्छते । धृते स्वर्लोकता भूयो लब्धमस्मी भविष्यतः ॥१३॥

## श्रीशुक उवाच

ऋषेर्भागवतमुप्यस्य सत्यं कर्तुं यचो हरिः । जगाम शनैस्तत्र यनास्ता यमलार्जुनौ ॥१४॥  
 इत्यन्तरेणार्जुनयोः कृष्णस्तु यमयोर्ययौ । आत्मनिर्वेशमानेन तिर्यग्गतमुलूखलम् ॥१५॥

यालेन निष्कर्षयतान्धमुलूखलं तद् दामोदरेण तरसोत्कलिताङ्घ्रिय-धौ ।

निष्पेतु परमविभ्रमितातिवेपस्क-धप्रवालविटपा हतचण्डशर्दौ ॥१६॥

man becomes impecunious and is reduced to poverty all his arrogance and vain glory vanishes, and he becomes miserable This experience of his economic agony becomes his penance. The other unrighteous and the inebriate rich ignore him, whereas the good, the impartial, who always seek the feet of the Lord Mukund, do not neglect him out of pity I will therefore destroy the pride of these two, begotten by tamas, and who have grown mad with wine and women, and swelled with arrogance of affluence May they both the Yak has fall down on earth and become trees Even in that existence through my grace they will not lose their memory After a lapse of hundred celestial years, when Bhagawan Vasudev will approach them, they would once again attain that devotion and revert to their place in heaven 5-13

**Shree Shukadeva said .** To fulfill the curse of Devarshi Nurada Shree Krishna who was tied to the mortar by his mother Yashoda slowly went near these two palm trees, and when he went between these trees, the wooden mortar tied to his waist fell horizontally between the trees barring him from going further Bal Krishna then gave a strong jerk to the rope to pull out the mortar, this shook the trees, and felled them root and branch with a terrific noise, and lo ! there came out from the trees, two siddhas wonderfully handsome, brilliant like the idols of fire,

तत्र श्रिया परमया ककुभः स्फुरन्तौ सिद्धाद्युपेत्य कुजयोरिव जातवेदाः ।

कृष्णं प्रणम्य शिरसापिल्लोकनाथं वद्धाञ्जलीं विरजसाविदमूचतुः स्म ॥१७॥

तस्मै तुभ्यं भगवते वासुदेवाय वेधसे । आत्मद्योतगुणैर्दृष्टमहिम्ने ब्रह्मणे नमः ॥१८॥

नमः परमकल्याण नमः परममङ्गल । वासुदेवाय शान्ताय यदूनां पतये नमः ॥१९॥

वाणी गुणानुरुधेने श्रवणौ कथायां हस्तौ च कर्मसु मनस्तव पादयोनिः ।

स्मृत्या शिरस्तव निवासजगत्प्रणामे दृष्टिः सतां दर्शनेऽस्तु भवत्तनूनाम् ॥२०॥

श्री भगवानुवाच

ज्ञातं मम पुरंधैतद्विषयां कथनात्मना । यच्छ्रीमदान्धयोवाग्भिर्विचंशोऽनुग्रहः कृतः ॥२१॥

तद् गच्छतं मत्परमो नलकूपर सादनम् । संजातो मयि भावो वामीप्सितः परमोऽभघः ॥२२॥

श्रीशुक उवाच

इत्युक्तौ तौ परिक्रम्य प्रणम्य च पुनः पुनः । वद्धोत्पलमामन्त्र्य जग्मतुर्दिशमुत्तराम् ॥२३॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वाध्याये नारदश्वापो नाम दशमोऽध्यायः ॥१०॥

illuminating the quarters. Divorced of all their pride they bowed low to Shree Krishna, the Lord of the universe and spoke thus. 14-17

"We bow to that self effulgent Bhagawan Vasudev, to that Parabrahma, the supreme divine whose form is shrouded by his own manifest qualities. To that benign and the auspicious we pay our homage. Our salutation to thee Oh Vasudev! the serene and sedate, the Lord of the Yadavas, may our tongue always sing thy glories and our ears listen to thy blissful anecdotes, stories, and deeds of valour and may our hand always remain in thy service and our mind always meditate on thy lotus-like feet and our heads in bowing down to you and thy sanctuary the world, and may our eyes always delight in seeing and venerating the sages who are thy own forms personified." 18-20

His Divine Majesty Bhagawan Vasudev replied : I know of the imprecation of Devarshi Narada on both of you who were impetuous and arrogant of affluence, though it was a curse, it was a blessing to redeem you. Now you have become my bhaktas. Oh Nala and Koobar, you have got your desired love in me that will liberate you from this existence. 21-22

Shree Shuka said : Being thus spoken to by the Lord, who was tied to the mortar, circumambulated him and bowing him over and over again they went northward by his permission. 23

Thus ends chapter tenth of Book X.



## अथैकादशोऽध्यायः

श्रीशुक उवाच

गोपा नन्दादयः श्रुत्वा द्रुमयोः पततो रवम् । तत्राजमुः क्रुद्धेष्ट निर्घातभयशङ्किताः ॥१॥  
 भूम्या निपतितौ तत्र दृष्टशूर्यमलार्जुनौ । चध्रमुस्तद्विज्ञाय लक्ष्यं पतनकारणम् ॥२॥  
 उलूखलं विकर्षन्तं दाम्ना यद्धं स्वमात्मजम् । विलोभ्य नन्दः प्रहसद्वदनो विमुमोच ह ॥३॥  
 दर्शयंस्तद्विदां लोक आत्मनो भृत्यपश्यताम् । व्रजस्योवाह वै हर्षं भगवान् बालचेष्टितैः ॥४॥  
 क्रीणीहि भो, फलानीति श्रुत्वा सत्त्वरमच्युतः । फलार्थी धान्यमाशय ययौ सर्वफलप्रदः ॥५॥  
 फलचिक्रियिणी तस्य च्युतधान्यं कन्द्वयम् । फलैरपूरयद् रत्नैः फलभाण्डमपूरि च ॥६॥  
 सरित्तीरगतं कृष्णं भगार्जुनमथाह्वयत् । राम च रोहिणी देवी क्रीडन्तौ बालकैर्भृशम् ॥७॥  
 हे रामागच्छ ताताशु साजुजः कुलनन्दन । प्रातरेव कृताहारस्तद् भगान् भोक्तुमर्हति ॥८॥

## CHAPTER XI

**Shree Shuka continued** When Nandara and the other cowherds heard the heavy noise of the trees falling, they all rushed there thinking it to be the fall of a thunderbolt. They saw the two palms fallen and not finding the cause of the falling they were confused and wondered as to how they fell. There, Nandababa of pleasing countenance seeing his child tied to a cord pulling the mortar released him 1-3

The Lord by his childish pranks, delighted the people of Vraja and to those who knew him in this world, to them he showed how subdued he was to his devotees. If he heard a fruit vendor crying in the street selling fruits, he, the giver of fruits to mankind, would run up to the vendor with grain in his hands to buy fruits. The woman vendor would take all the grain from his hands and fill them with her fruits and the Lord in return would fill her basket of fruits with jewels.

Krishna, the feller of trees, whenever he went with Balaram and other playmates to play on the banks of the river, Rohini generally used to go to call him. They would not listen to her and did not come, so she would go back and send Yashoda. Yashoda would go to the river and beckon Krishna with the words 'Oh! ye joy of the family, come home with your brother Balaram, you have not taken your food, it is time you come and take it.' Oh Dasharha! Shree Nandara is waiting for you to

प्रतीक्षते त्वां दाशार्हं भोक्ष्यमाणो व्रजाधिपः । पताययोः प्रियं घेदि स्वगृहान् यात वाल्मताः ॥१॥

इत्थं यशोदा तमशेषशेरं मत्वा सुतं स्नेहनिबद्धधनृप ।

हस्ते गृहीत्वा सहस्राममच्युतं नीत्वा स्ववाटं कृतचतयोदयम् ॥१०॥

गोपवृद्धा महोत्पाताननुभूय बृहदने । तत्रोपनन्दनामाऽऽह गोपो भ्रान्तयोऽधिकः ॥११॥

उत्पातान्यमितोऽस्माभिर्गोकुलस्य द्वितैपिमिः आयान्त्यत्र महोत्पाता बालानां नाशहेतवः ॥१२॥

यत्तं बुन्दायनं नाम पशव्यं नवकाननम् । तत्तत्रायैव यास्यामः शकटान् युक्तान् मा चिरम् ॥१३॥

तच्छुचैरुधियो गोपाः साधु साध्विति वादिनः । व्रजान्त्वान्स्यान्समायुज्य ययू रूढपरिच्छदाः ॥१४॥

बृन्दायनं सम्प्रचिदय सर्वकालसुरायवहम् । तत्र चक्रुर्नृजावासं शकटेरर्धचन्द्रवत् ॥१५॥

एवं व्रजौकसां प्रीतिं यच्छन्तो बालचेष्टितैः । कलवारयैः स्दकालेन वत्सपालौ बभूवतुः ॥१६॥

अधिवृत्ते व्रजभुजः सह गोगलदरकैः । वाग्यामासतुर्नृसान् नानानीडापरिच्छदाः ॥१७॥

join him in his meals, come on, come and delight us. To the other boys she would say : boys ! now you all go home. Thus Yashoda believing the Lord as her own son affectionately led both Krishna and Balaram home and felt very happy about it 4-10

It so happened that once the old cowherds, visualised ill omens, forboding unrest and danger to the lives of the children in the vast forest. One Upnanda a cowherd old in age, undersanding and experience, said for the good of Gokul, we shoud all leave this place and go elsewhere. Such upheavels do happen wherein children are slain. There is a forest named Vrindavan with fresh pastures closeby which will be more congenial to our cattle. Let us all go there today. Get ready with your carts without delay. Hearing this the other cowherds gave their consent and leading their carts with their belongings came to Vrindavan, a place quite pleasing and delightful. There they arranged their carts in a semicircle like the cresant, as their shelter and live.] there. 11-15

Shree Krishna and Balaram delighting the populace of Vraja by their sweet childlike articulations and childish pranks, in course of time came of age and became little cowherds, grazing cattle with other little cowherd boys in the forest They kept other games also with them to play.

Once when Krishna and Balaram were tending their cattle on the banks of Yamuna with other playmates, a demon came there to kill the m both. Beholding him disguised as a calf among other calves,

कदाचिद् यमुनातीरे वत्सांश्चारयतोः स्वकैः । वयस्यैः कृष्णचलयोजिघांसुर्द्वैत्य आगमत् ॥१८॥  
 तं वत्सरूपिणं वीक्ष्य वत्सयूथगतं हरिः । गृहीत्वापरपादाभ्यां सहलाङ्गुलमच्युतः ॥१९॥  
 भ्रामयित्वा कपित्थाग्रे प्राहिणोद् गतजीवितम् । स कपित्थैर्महाकायः पात्यमानैः पपान ह ॥२०॥  
 स्वं स्वं वत्सकुलं सर्वं पाययिष्यन्त पशुदा । ते तत्र ददृशुर्वाला महासत्त्वमवस्थितम् ॥२१॥  
 स वै वक्रो नाम महानसुरो वक्ररूपधृक् । आगत्य सहसा कृष्णं तीक्ष्णतुण्डोऽग्रसद् बली ॥२२॥  
 तं तालुमूलं प्रदहन्तमग्निवद् गोपालसूनुं पितरं जगद्गुरोः ।  
 घञ्छर्द्दं सद्योऽतिरूपाक्षतं वक्रस्तुण्डेन हन्तुं पुनरभ्यपद्यत ॥२३॥  
 तमापन्नन्तं स निगृह्य तुण्डयोर्दोभ्यां वक्रं वंससंघं सतां पतिः ।  
 पश्यत्सु पालेषु ददार लीलया मुदावहो धीरणवद् दिवौकसाम् ॥२४॥  
 एवं विहारैः कौमारैः कौमारं जहनुर्मजे । निलायनैः सेतुबन्धैर्मर्कटोत्प्लवनादिभिः ॥२५॥  
 ॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पञ्चादशोऽध्यायः ॥११॥



Krishna approached him and holding his hind legs and tail, vehemently swing him round and smashed him against a tree that killed this heavy bodied demon 18-20

Once the boys were watering their cattle, when they espied a big strong animal. It was that demon "Baka" who had come disguised in the form of a stork. This sharp beaked mighty Baka suddenly rushed in and gulped Shree Krishna But this father of even Brahma, who had come as a child to Nanda, produced such burning sensation like fire in his palate that the demon could not contain him and vomitted him out The demon enraged and furious tried to assault him again Shree Krishna, the Lord of the benign, held him by his beak and tore him to pieces like a reed in the presence of the boys. 21-24

Thus the two brothers passed their childhood in Vraja merry making, playing hide and seek like monkeys and in various other sports and games 25

Thus ends chapter eleventh of Book X.



## अथ द्वादशोऽध्यायः

श्रीशुक उवाच

क्वचिद् घनाशाय मनो दधद् व्रजात् प्रातः समुत्थाय वयस्यवत्सपान् ।

प्रयोधयन्छुद्धरवेण चारुणा विनिर्गतो वत्सपुरःसरो हरिः ॥१॥

इत्थं सतां ब्रह्मसुखानुभूत्या दास्यं गतानां परदेवतेन ।

मायाश्रितानां नरदारकेण साकं विजिह्वः कृतपुण्यपुञ्जाः ॥२॥

अथाघनामाभ्यपतन्महासुरस्तेषां सुखग्रीवनिधीक्षणाक्षमः ।

धृत्वाद्भुतं चाजगरं दृष्ट्वावपुः पथि व्यशेत प्रसनाशया खलः ॥३॥

दृष्ट्वा तं तादृशं सर्वे मत्वा वृन्दावनश्रियम् । व्यात्ताजगरतुण्डेन ह्युत्प्रेक्ष्यन्ते स्म लीलया ॥४॥

अस्मान् किमत्र प्रसिता निविष्टानर्थं तथा चेद् वक्यद् विनङ्क्ष्यति ।

क्षणाग्नेनेति यकार्युशन्मुखं वीक्ष्योद्धसन्तः कर्ताडनैर्ययुः ॥५॥

## CHAPTER XII

**Shree Shuka continued** Once the Lord desired to take his meals in the forest. He rose early in the morning and woke up his playmates and cowherds by the melody of his horn and went to the forest along with them. These cowherds had done umpteen deeds of merit, and were very fortunate in as much as they got that rare experience of bliss celestial, of the wise, by their association and propinquity of the Lord who was the be all and end all of the devout, but who seemed a child to the ignorant and the deluded 1-2

Once a demon named Aghasura, assumed the form of a huge boa and lay across the road, with his mouth wide open to devour the boys, as if jealous of their happy and hilarious playfulness. These boys seeing the wide chasm, which looked like one of the beauty spots of Vrindavan, said to themselves will this swallow us? Never mind Let us get in, even if it does Krishna will destroy him like Bakasura in no time. Thus all of them looking on the charming face of Shree Krishna merrily went inside the seeming chasm. Krishna who know what they were doing tried to stop them, but before he could do it they were in alright with their calves. The demon did not swallow the boys or the calves. He was waiting for Shree Krishna to enter. When Krishna saw this, he said to himself: this devil should not live and these good boys, this happy crowd that is inside the boa which always looked to him for support, should not be harmed. How can these two be done simultaneously. Thus

इत्थं मिथोऽन्यमतज्जभाषितं श्रुत्वा निरोद्धुं भगवान् मनो दधे ।  
 तावत् प्रविष्टास्त्वसुरोदरान्तरं परं न गीर्णाः शिशवः सवत्साः ॥६॥  
 तान् वीक्ष्य कृष्णः सकलामयप्रदो ह्यनन्यनाथान् स्वकुरादवच्युतान् ।  
 कृत्यं किमत्रास्य पलस्य जीवनं न वा अभीपां च सतां विहिंसनम् ।  
 ह्यं कथं स्यादिति संचिचिन्त्य तज्जात्वाविशन्नुष्टमशेषदृग्ग्रिः ॥७॥

ततः स भगवान् कृष्णस्त्वध्ययः सार्मवासकम् । चूर्णाच्चिकीर्षीरात्मानं तरसा वधूधे गले ॥८॥

ततोऽतिहायस्य निरुद्धमार्गिणो ह्युद्गीर्णदृष्टेभ्रमतस्त्वितस्ततः ।  
 पूर्णोऽन्तरङ्गे पवनो निरुद्धो मूर्धन् विनिष्पाट्य विनिर्गतो वह्निः ॥९॥  
 तेनैव सर्वेषु यद्विर्गतेषु प्राणेषु यत्सन् सुहृदः परेतान् ।  
 दृष्ट्वा स्वयोत्थाप्य तदन्वितः पुनर्वन्ध्रान्मुकुन्दो भगवान् विनिर्ययो ॥१०॥

ततोऽतिदृष्ट्वाः स्वकृतोऽकृतार्हणं पुष्पैः सुरा अम्बरसञ्च नर्तनैः ।  
 गीतैः सुगा वाद्यधराश्च वाद्यकैः स्तवैश्च विप्रा जयनिःस्वनैर्गणाः ।  
 श्रुत्वा स्वधाम्नोऽन्यत्र आगतोऽबिराद् दृष्ट्वा महीशस्य जगाम विस्मयम् ॥११॥

राजन्नाजगरं चर्म शुष्कं धृन्वाद्यनेऽद्भुतम् । व्रजौकसां बहुतिथं यभूयाफ्रीडगद्वरम् ॥१२॥  
 पतत् कौमारजं कर्म हरेरात्माहिमोक्षणम् । मृत्योः पौण्ड्रके वाला दृष्ट्वाचुर्विस्मिता व्रजे ॥१३॥

reflecting the omniscient Lord entered the mouth of that boa, the demon, and there he swelled and inflated the size of his body manifold and blocked the air passage in his throat by which he could not breathe. The devil of Aghasura who wanted to crush and crumple Krishna and the rest thus strangled, struggled and rolled hither and thither on the ground; his eyes shot out, and all the wind that was blocked inside split open his head, which killed him. The Lord revived the calves and his play-mates who were dead and came out of the mouth of this huge reptile. The gods who were highly pleased at this exploit of the Lord worshipped him with flowers. The damsels displayed their joy through dancing, the musicians through music, the singers through their songs, the brahmins through their hymns, and the rest by hailing victory to the Lord. Brahma who heard these vociferous cries of joy came down to Vrindavan from his abode and seeing the virile exploit of the Lord was highly amazed. 3-11

Rajan! the wonderous carcass of the boa, which was like a big cave became a play ground for the inhabitants of Vraja. This deed of the Lord done when he was five years, was narrated by the boys in Vraja in his sixth year. 12-13

## राजोवाच

ब्रह्मन् कालान्तरकृतं तत्कालीनं कथं भवेत् । यन् कौमारे हरिकृतं जगुः पौनण्डिकेऽर्भकाः ॥१४॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पुराणि द्वादशोऽध्यायः ॥१२॥

## अथ त्रयोदशोऽध्यायः

## श्रीशुक उवाच

सतामयं सारभूतां निसर्गो यदर्थवाणीश्रुतिचेतसामपि ।

प्रतिक्षणं नव्यत्रदच्युतस्य यत् स्त्रिया विटानामिव साधुवार्ता ॥१॥

तथायवदान्मृत्यो रक्षित्वा वत्सपालकान् । सरित्पुलिनमानीय भगवानिदमब्रवीत् ॥२॥

अत्र भोक्तव्यमस्माभिर्दिवा रुढं क्षुधादिताः । वत्साः समीपेऽपः पीत्वा खरन्तु शनकैरक्षणम् ॥३॥

तथेति पाययित्वाभौ वत्सानारुध्य शाङ्गले । मुक्त्वा शिष्यानि बुभुक्षुः समं भगवता मुदा ॥४॥

**The king questioned :** Mighty Sire ! how was it that this exploit of Shree Krishna done in his fifth year, was described by the boys in his sixth year as if it had happened then, how is this possible ?

Thus ends chapter twelfth of Book X

## CHAPTER XIII

**Shree Shuka continued :** The speech, the ears and the mind of the good and the holy are generally engrossed in the Lord, nevertheless just as a lewd by nature talks about women differently everytime, so are these, the high souled who interpret the stories of the Lord in a new way every time they talk about Him. 1

The Lord then brought the cowherds to the banks of the river and said, "The sun is high in the sky, we have grown hungry, it is time we take out food. Let the calves graze till we finish out meals." All the boys agreed, they stopped the calves on the green pasture and watered them. Then everyone opened his tiffin and they all enjoyed their meals in the company of the Lord. At this time (the enjoyer of oblations in the sacrifice) the Lord had kept his flute in between the clothes wrapped round his waist, his horn and his staff in his armpit, had a morsel of rice and curd in his left hand and had pickles of fruits between his fingers, all the while amusing his friends with jokes and yarns. The gods were observing this play of the Lord with admiration. Thus

विभ्रद् वेणुं जटारपटयोः शृङ्गवेने च कक्षे चामे पाणौ मसृण्वचल तत्फलान्यङ्गुलीषु ।  
 तिष्ठन् मध्ये स्वपरिसुहृदो हासयन् नर्मभिः स्वैः स्वर्गे लोके मिपति बुभुजे यद्बुभुगालकेलिः ॥५॥  
 भारतैव वत्सपेषु भुजानेष्वच्युतात्मसु । वत्सास्त्वन्तर्वेने दूर विविशुस्त्वल्लोमिताः ॥६॥  
 तान् दृष्ट्वा भयसंनस्तानूचे कृष्णोऽस्य भीमयम् । मित्राण्याशात्मा विरमतेहानेष्ये वत्सकानहम् ॥  
 इत्युत्त्वाद्रिदरीरुजगहरेष्यात्मवत्सकान् । विचिन्वन् भगवान् कृष्णः सपाणिज्वलो ययौ ॥८॥  
 अम्भोजन्मजनिस्तदन्तरगतो मायार्मकस्येशितुर्द्रुमञ्जु महित्वमन्यदपि तद्वत्सानितो सत्सपान् ।  
 नीत्यान्यत्र कुरुडहान्तरदधात्सेऽवस्थितो य पुरा दृष्ट्वाचासुरमोक्षण अभवत् प्रातः पर त्रिस्मयम् ॥  
 ततो वत्सानदृष्ट्वैत्य पुल्लिनेऽपि च वत्सपान् । सर्वे विधिवत् कृष्ण सहसावजगाम ह ॥९॥  
 ततः कृष्णो मुद कर्तुं मन्मानणा च कस्य च । उभवायितमात्मान चक्रे विश्वहृदीश्वरः ॥११॥  
 यावद्वत्सपवत्सकात्पुरुषपुर्यावत्कराङ्गधादिक यावद्यष्टिषिपाणक्षेणुदलशिग्यायद्विभूपागयरम् ।

when the devout cowherds of the Lord were having their meals the calves grazing on the pasture wandered further deep in the forest As they were not seen the cowherds grew anxious The Lord noticed their anxiety and said to them : Comrades ! do not leave your meals, I will soon bring them back. With the morsel of food in his hand he left in search of the cattle He looked in the caves the mountains, and in places of danger for the cattle, but they were found nowhere Rajendra ! you know that Brahma who was astounded at the liberation of demon Aghasura was still waiting in the sky, to see the greatness of the Lord (who had become a child by his own Maya), took this opportunity and hiding the boys on the one side and the calves on the other he himself disappeared When the Lord could not find the calves in the forest and did not see the boys on the banks when he returned, he soon found out that this was the work of Brahma, so, the Lord of the universe to satisfy the mothers of the boys and Brahma, he metamorphosed himself into calves and the cowherds and proved the veracity of the vedic claim of सर्वं विष्णुमयं जगत्—the whole universe pervaded by Vishnu Everything looked as before The cowherds, the calves, their hands, legs, staves, horns, flutes, clothes, ornaments, qualities names, age and ways of sporting—all this was identical with the boys and the calves hidden by Brahma The Lord, then enjoying himself in the form of cowherds and calves, returned to Vraja Hearing the celestial melody of the flute the mothers of the cowherds' kids rushed out to receive their children, believing the supreme divine as there child and affectionately embraced

पावच्छीलगुणमिधामृतिवयो यावद्द्विद्वारादिकं सर्वं विष्णुमयं गिरोऽङ्गवद्भजः सर्वैस्वरूपो यमो ॥  
स्वयमात्माऽऽत्मगोचस्तान् प्रतिवायां तमवत्सपैः । श्रीदन्नात्मविहारैश्च सर्वात्मा प्राविशद् व्रजम् ॥

तन्मातरो वेणुरवत्वरोत्थिता उत्थाप्य दोभिः परिरम्य निर्भग्म् ।

स्नेहस्तुतस्तन्यपयःमुधासवं मत्वा परं ब्रह्म सुतानपाययन् ॥१४॥

व्रजोक्तमां स्वतोरेषु स्नेहवह्नयान्दमन्वहम् । शनैर्निःमीम ववृये यथा कृष्णे त्यपुर्वयत् ॥१५॥

इत्थमात्माऽऽत्मनाऽऽत्मानं वत्सपालमिषेण सः । पालयन् वत्सपो वर्षं चिक्रीडे वनगोष्ठयोः ॥१६॥

एकदा चारयन् वत्सान् सरामो वनमाविशत् । ततो चिदूराच्वरतो गायो वत्सानुपव्रजम् ।

गोवर्धनाद्रिशिरसि चरन्त्यो ददृशुस्त्वणम् ॥१७॥

समेत्य गायोऽधो वत्सान्वत्सवत्योऽप्यपाययन् । गिलन्त्य इव चाङ्गानि लिहन्त्यः स्वोद्यत्सं पयः ।

गोपास्तद्रोधनायासमोध्यलज्जोरुमन्युना । दुर्गाध्यकृच्छृतोऽभ्येत्य गोवत्सैर्दृष्टुः सुतान् ॥१८॥

व्रजस्य रामः प्रेमद्वैतौक्ष्योत्कट्यमनुक्षणम् । मुक्तस्तनैष्वपत्येष्वप्यहेतुविद्विन्तयत् ॥२०॥

केयं वा कुत आयाता दैवी वा नार्युतासुरी । प्रायो मायास्तु मे भर्तुर्नान्या मेऽपि विमोहिनी ॥२१॥

them and suckled the Parabrahma in the form of a cowherd with their nectar like sweet milk dozing from their breasts. The Vrajavasis loved Shree Krishna much more than their own children. This affection and love strongly increased on their own children this year without any bounds Thus the Lord as a cowherd spent full one year in sports and play in the town of Vraja and the forests around. 2-16

Once Shree Krishna came to the forest with Balaram to graze the cattle. On the hill Govardhan there were some cows grazing, which saw these calves grazing on the plane. These cows had their own calves with them, nevertheless they ran down leaving their kids behind and began licking these calves as if devouring them, and giving them their udders to suckle. The cowherds on the hill could not stop these cows from running down the hill. They felt ashamed and grew angry. With difficulty they came down the hilly path. There, they saw their own sons and their calves. Seeing them they were moved with joy and affection, their anger vanished. They lifted up their sons, embraced them, smelt their heads and felt very happy. The affection of the Vrajavasis on the grown up boys, that had given up suckling was increasing day by day. Balaram who could not understand this, thought to himself. Wherefrom has this maya come—may be God's, demon's or man's. Probably this may be my Lord's maya, otherwise I could not be so spelled. Thus reflecting with his intuitive vision he saw his cowherd friends, and the calves, as so many forms of Shree Krishna. A moment later when Brahma looked



इति संचिन्त्य दाशार्हो वत्सान् सवयसानपि । सर्वानाचष्ट धैकुण्ठ चभ्रुया घयुनेन स. ॥२२॥  
 तावदेत्यात्मभूरात्ममानेन झुट्यनेहसा । पुरोचद्वन्द्वं क्रीडन्त ददशे सकलं हरिम् ॥२३॥  
 यावन्तो गोकुले बालाः सवत्साः सर्वे षड्विं हि । मायाशये शयाना मे नाद्यापि पुनरस्थिताः ॥२४॥  
 पयं सम्मोहयन् विष्णु त्रिमोह विश्वमोहनम् । स्वयैव माययाजोऽपि स्वयमेव विमोहितः ॥२५॥  
 तावत् सर्वे वत्सपालाः पश्यतोऽज्ञस्य तत्क्षणात् । द्यद्विद्यन्त घनश्यामाः पीतकोशेयजाससः ॥

शनैरथोत्थाय विमृज्य लोचने मुकुन्दमुद्गीक्ष्य विनम्रकन्धरः ।

रुताञ्जलिः प्रथयवान् समाहितः सवेपथुर्गद्गदयैल्लेतलया ॥ २७ ॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वाध्याये प्रयोदशोऽध्यायः ॥ ३॥

अथ चतुर्दशोऽध्यायः

ब्रह्मोवाच

नोमीदृशं तेऽभ्रघपुषे तडिदम्बराय शुक्लावर्तसपरिपिच्छलसन्मुखाय ।

धम्यद्भजे फण्डवेप्रविपाणवेणुलक्ष्मशये मृदुपदे पशुपाङ्गजाय ॥१॥

back (Brahma's moment is equal to man's year), he saw Shree Hari playing with his mates as before though a year had elapsed Thus in trying to infatuate, the enchantor of the universe, Brahma himself was duped and trapped in his own maya At that time all the cowherds appeared to Brahma dark in complexion wearing yellow silk raiments like the Lord Brahma thus saw the supreme being the illuminator of all that is mobile and immobile in this cosmos personified in every body all around Brahma then rose, wiped tears from his eyes and in all humbleresse, joined the palms of his hands, bowed low and began chanting hymns of his glory 17-17

Thus ends chapter thirteenth of Book X

## CHAPTER XIV

**Brahma quoth :** Oh thou worthy of praise, who art clothed in garment as bright as lightening whose face is beautified by the peacock feathers in the crown and whose neck is adorned by garland of flowers who has delicate rosy feet, who carries with him a cane, a horn and the flute and thus adorned looking more handsome oh ye tender footed child of a cowherd ! I bow to thee Those who strive for the acquisition of supreme wisdom, leaving aside thy bliss-giving devotion, are like

श्रेयं कृतिं भक्तिमुदस्य ते विमो फलदयन्ति ये केवलबोधलब्धये ।  
 तेपामसौ पलेशलं पयः शिष्यते नान्यद् यथा स्थूलतुणवधातिनाम् ॥२॥  
 पुरेहं भूमन् बहवोऽपि योगिनस्त्वदपि तेहा निजकर्मलब्धया ।  
 विबुध्य भक्त्यैव कथोपनीतया प्रपेदिरेऽजोऽच्युत ते गतिं एगम् ॥३॥  
 अतः क्षमस्वाच्युत मे रजोभुवो ह्यजानतस्त्वत्पृथगीशमानिनः ।  
 भजाचलेपान्धतमोऽन्धचक्षुष णोऽनुकम्प्यो मयि नायवानिति ॥४॥  
 क्वाहं तमोमहदहंरचराशिवार्मुसंवेष्टिताण्डघटसप्तचित्तस्तिफायः ।  
 एवेदनिवधाविगणिताण्डपराणुचर्यावाताध्यरोमविधरस्य च ते महित्यम् ॥५॥  
 उक्षेपणं गर्भगतस्य पादयोः किं कल्पते मातुर्योश्चजागसे ।  
 किमन्तिनास्तिष्यपदेशभूपितं तदास्ति बुद्धिः कियदप्यनन्तः ॥६॥

यस्य कुक्षचिदं सर्वं सात्मं भाति यथा तथा । तत्तद्वपीह तत् सर्वं किमिदं मायया चिन्ता ॥७॥

those that pound the chaff and neglect the rice. They do not get anything and their efforts result in sorrow and despair. Oh the infinite ! several yogis in the past also, endeavoured for their desired acquisition through knowledge, but when they failed, they dedicated all their wishes and desires to you, and attained that state sublime with ease through your signal devotion. Oh Ye u changeable ! I, who am born of rajas have through ignorarce, believed myself to be the creator of this universe and blinded by that vain glory considered myself the supreme one, quite separate from you. Pray, forgive me believing me as thy humble servant, Oh thou, without birth, have mercy on me. Who am I in this vast universe of tripartite prakriti, with massive conscioueness, eather, air, heat, water, earth and ego and where am I the infinitesimally small in size as compared to thy immeasurable majesty in whose orifices of the body, countless Brahmanda in the form of molecules revolve. If a child in the womb of the mother moves its leg, the mother knows that the child is innocent of it and never minds it. Similarly, this universe known under different appellations is like a very minute particle somewhere in your belly, so, I too am within thee. With that magnanimity of the mother, Oh Ye infinite ! pray forgive me. This entire co-mos which is s en in the belly of the supreme, is found outside in thy saguna (qualified) form, then how can this be possible without your maya. Hast thou by that maya not shown to me that nothing exists without thee. First you were one, and then you became calves, and a friend of Vraja, the same number of forms became four armed Vishnus whilst they all

अथैव त्वद्वत्तेऽस्य किं मम न ते मायात्वमाशित -  
मेकोऽसि प्रथमं ततो ब्रजसुहृद्वत्साः समस्ता अपि ।  
तावन्तोऽसि चतुर्भुजास्तदखिलैः साकं मयोगासिता-  
स्तावन्त्येव जगन्त्यभूस्तदमितं ब्रह्माद्वयं शिष्यते ॥८॥

सुरेष्वपि पृथ्वीश तथैव नृष्वपि तिर्यक्षु यादस्वपि तेऽज्जनस्य ।  
जन्मासतां दुर्मदनिग्रहाय प्रभो विधातः सद्नुग्रहाय च ॥ ९ ॥  
को वेत्ति भूमन् भगवन् परमात्मन् योगेभ्योतीर्भयतखिलोऽयम् ।  
क वा कथं वा कति वा कदेति विस्मरत्यन् श्रीद्वेसि योगमायाम् ॥ १० ॥  
तस्मादिदं जगदशेषमसत्स्वरूपं स्थानाभमस्तधिपणं पुरुदुःखदुःखम् ॥  
त्यप्येव नित्यसुखयोधतनावनन्ते मायात उद्यदपि यत् सदिवाद्यभाति ॥ ११ ॥  
एकस्त्वमात्मा पुरुषः पुराणः सत्यः स्वयंज्योतिरनन्त आद्यः ।  
नित्योऽक्षरोऽजस्रसुखो निरञ्जनः पूर्णोऽद्वयो मुक्त उपाधितोऽमृतः ॥ १२ ॥

त्वमात्मानं परं मत्वा परमात्मानमेव च । आत्मा पुनर्यद्विर्मृग्य अहोऽज्ञजनताहता ॥ १३ ॥

worshiped thee with me then I find that they were so many forms of universe. Atlast you wound up this game of delusion and remained, as the sole eternal Brahma, the Absolute which is thy true form. Oh Lord in whatever incarnations thou appearest, either as god, rishi, man, beast, bird or fish, it is to humble the wicked and favour the pious and the saintly. Oh the immeasurable great, The Yogeshwar, (master of Yoga) who can fathom in the three worlds the mystery as to how when and in what form your sport, under the spell of thy Yogmaya, will be enacted? This entire universe because it has emanated from thee who art eternal, blissful and knowledge personified, appears true whereas in reality it is false and fictitious and full of miseries Thou art the only one the Param Purush, the trueself luminous infinite, eternal, unchangeable, ever bliss-ful, perfect, one, that has no second, free from all Maya and the soul of everybeing; to believe body as the soul and to search for the soul else-where, when it is within the body is rank ignorance. Oh the Infinite, the saints have sought thee in their quest for you by discarding the gross, stage by stage, till they found you within, because without this process of elimination there can be no consciousness of reality. as the recognition of a rope is not possible if there be no true consciuosness of the thing itself. Though a serpent may not be there, it may be rope only never-theless unless the serpent is ruled out by experience the existence of rope cannot be established. (कृते ज्ञानान्न मुक्तिः) There is no liberation

अन्तर्भवेऽनन्त भवन्तमेव ह्यतस्यजन्तो मृगयन्ति सन्तः ।  
 असन्तमप्यन्यहिमन्तरेण सन्त गुणं तं किमु यन्ति सन्तः ॥१४॥  
 अथापि ते देव एवाम्बुजद्वयप्रसादलेशानुगृहीत एव हि ।  
 जानानि तत्त्वं भगवन्महिम्नो न चान्य एकोऽपि चिरं विचिन्वन् ॥१५॥  
 तदस्तु मे नाथ स भूरिभागो भवेऽत्र चान्यत्र तु वा तिरश्चाम् ।  
 येनाहमेकोऽपि भवज्जनानां भूत्वा निपेवे तव पादपङ्कजम् ॥१६॥  
 अहोऽतिचन्या प्रजगोरमण्यः स्तन्यामृतं पीतमतीव ते मुदा ।  
 यासां विभो घस्ततरात्मजात्मना यत्तुतयेऽद्यापि न चालमध्यराः ॥१७॥

अहो भाग्यमहो भाग्य नन्नदगोपप्रजौकसाम् । यन्मित्रं परमानन्द पूर्णं ग्रह सनातनम् ॥१८॥  
 ताचद्रागादयः स्तेनास्ताघत्कारागृहं गृहम् । ताद्यन्मोहोऽङ्घ्रिनिगडो वायत्कृष्ण न ते जनाः ॥  
 प्रपद्यं निप्रपञ्चोऽपि विदुष्ययानि भूतले । प्रपन्नजनतानन्दसंदोहं प्रथितुं प्रभो ॥२०॥  
 अनुजानीहि मां कृष्ण सर्वं त्वं वेत्सि सर्वदक । त्वमेव जगतां नाथो जगदेतत्तत्तत्तत्तत् ॥२१॥

श्रीकृष्ण वृष्णिकुलपुष्करजोपदायिन् इमानिर्जरद्विजपद्मद्विधिवृद्धिकारिन् ।  
 उद्धर्मशार्वरहर क्षितिराश्रसधुगाकर्पमार्कर्महर्न् भगवन् नमस्ते ॥२२॥

without true knowledge, nevertheless if one is graced by the touch of thy feet, then alone he knows the secret of thy Majesty. Self perception is imposible without your grace inspite of life long quest and contemplation. Therefore oh Lord ! pray bless me, that I may be one of thy several devotees, and serve thy lotus like feet in this birth or in the birth hereafter even as an animal or a bird nevermind a human being. Blessed indeed are these cows and women of Vraj ■ that thou who cannot be propitiated even by Yagnas were pleased to drink with joy their delicious milk in the form, of their calves and sons. How lucky are these that live in Nanda's vraja because the Supreme Divine, bliss incarnate the Absolute, lives with them as their friend Oh Krishna, so long as man does not become one with thee, he is pestered by thieves like, love, envy, likes, dislikes etc and the home is no better than a prison house and his fascination for existence, is like fetters on his feet. Though thou art above all plurality, Thou descendest on this earth to delight the hearts of thy signal devouts Oh Shree Krishna, thou art like the Sun that illuminates the lotuses in the form of Yadav kulas, thou art like the moon increasing the joy of this earth, the gods, the brahmins and even the beasts. Thou art the dispeller of darkness of heresy and the destroyer of all demons on this earth To thee ! oh Lord the universe, who alone is worthy of homage, by one and all including the Sun, we bow till eternity. 1-22.

## श्रीशुभ उवाच

इत्थमिष्टूय भूमान त्रि परित्रय पादयो । नत्वाभीष्ट जगद्धाता स्वधाम प्रत्यपद्यत ॥२३॥  
 ततोऽनुदाप्य भगवान् स्वभुव प्रागजस्थितान् । वत्सान् पुलिनमानिन्ये यथापूर्वसप्त स्वकम् २४  
 पकस्मिन्नपि यायेऽद्दे प्राणेश चान्तराऽऽत्मन । वृष्णमायाहता राजन् क्षणार्धे मेनिरेऽर्भका ।  
 ऊबुध्व सुदृढ वृष्ण स्वागत तेऽतिरुहः । नैकोऽप्यभोजि कजल पदीत साधु मुच्यताम् ॥२६॥  
 ततो हसन् हृषीकेशोऽभ्यवहृत्य सहार्भके । दर्शयश्चमाजगर न्यवर्तत वनाद् व्रजम् ॥२७॥  
 अद्यानेन महाव्यालो यशोदानन्दस्त्वनुभ । हतोऽविता वय चास्मादिति बाला व्रजे जगु ॥२८॥

समाश्रिता ये पदत्लपल्लव महत्पद पुण्ययशोमुरारे ।

भगवदुधिर्घेत्सपद पर पद पद यद् विपदा न तेषाम् ॥२९॥

पथ विहारं कोमारे कोमार जहतुर्व्रजे । निलायनै सेतुर्नैर्वैर्मर्कटोत्पलघनादिभि ॥३०॥

॥ इति श्रीसक्षिप्तभागवत दशमस्कन्धे पूजार्थं ब्रह्मस्तुतिमाम चतुर्दशोऽध्याय ॥१४॥

**Shree Shuka said** Shree Brähma thus hymned and extolled the Lord and circumambulating him thrice, returned to his abode with the Lord's permission. The Lord then came with the calves on the banks of Yamuna where his playmates were awaiting him, before this phenomenon was conjured by him. Though one full year had elapsed without the Lord by their side these boys thought the period to be less than a second on account of Shree Krishna's Maya. 23-25

The boys said to Shree Krishna welcome! you did well in coming soon, we have not taken even a morsel without you. Come and take your meals. The Lord took his meals with them and returned to Vraja with the skin of the boar. The boys announced in Vraja how the son of Yashoda and Nand killed that day a great boar and protected them. 26-28

Those that resort to the boat in the form of the feet of the Lord, for them this ocean of existence is like a small pit made by the hoof of a calf, which they soon transgress and attain that stage divine from where they do not come back to this world of woes. 29

Thus oh King! Rama and Krishna passed their childhood in Vraja in merry making, playing hide and seek jumping like monkeys, and in various other sports and games. 30

Thus ends chapter fourteenth of Book \

## अथ पञ्चदशोऽध्यायः

श्रीशुक उवाच

ततश्च पौगण्डवयः श्रितौ ब्रजे बभूवतुस्तौ पशुपालसम्मतौ ।  
 गाश्चाख्यन्तौ सखिभिः समं पदैर्बुन्दावनं पुण्यमतीव चक्रतुः ॥ १ ॥  
 स तत्र तत्रारुणपल्लवश्रिया फलप्रसूनोरुभरेण पादयोः ।  
 स्पृशच्छिप्यान् धीक्ष्य वनस्पतीन् मुदा स्मयन्निवाहाप्रजमादिपूरुषः ॥ २ ॥

श्रीभगवानुवाच

अहो अमी वेषचरामराचितं पादान्बुजं ते सुमनःफलार्हणम् ।  
 नमन्त्युपादाय शिखाभिरात्मनस्तमोऽपहत्यै तरुजम् यत्कृतम् ॥ ३ ॥  
 यत्तेऽलिनस्तव यशोऽचिल्लोफतीर्थं गायन्त आदिपुरुषानुपदं भजन्ते ।  
 प्रायो अमी मुनिगणा भवदीयमुस्या गूढं घनेऽपि न जहत्यनघात्मदैवम् ॥ ४ ॥

## CHAPTER XV

**Shree Shukadev continued :** Then both krishan and Balaram who had attained Pauganda avastha (six to ten years of age) they were now fit to tend the cattle and while grazing the line in company of their friends they were sanctifying the grounds of Vraja by their holy feet. Seeing the trees, decked with red sprouts that adorned them and the branches bent low under the weight of fruits and flowers as if kissing their feet, Shree Krishna the Prime Purush, spoke to his elder brother with a smile 1-2

**Bhagwan said :** These trees, brother, bow down to you whose feet the go's worship with fruits and flowers and thus destroy the sins, that give birth in vegetation. Oh Lord primeval, your fame is like a place of pilgrimage. These wasps singing your praises worship you at every step. It appears to me that these wasps are your chief attendants the the ri-his that is why they donot leave you and move about with you as wasps even when you are hiding in this forest in human form. Oh the revered one yonder peacocks dance before you. The does also seem quite happy when they see you and the flock of cuckoos warble your praises in sweetnotes. That is why the inmates of this forest are indeed very lucky. The good always delight in offering the guests, things which are dear to them. Blessed are the earth, the grass, and the creepers, by the touch of thy feet, the trees and the plants by the touch of thy fingers and

नृत्यन्त्यमी शिरसि ईड्य मुदा हरिण्यः कुर्वन्ति गोप्य इव ते प्रियमीशणेन ।  
 सूक्तैश्च कोविलगणा गृहभागताय धन्या वनौकस इयान् हि सतां निसर्गः ॥५॥  
 धन्येयमयं धरणी तृणवीरघस्तत्पादस्पृशो द्रुमलताः करजामिमृष्टाः ।  
 नद्योऽद्रय खगमृगाः सदयावलोकैर्गोप्योऽन्तरेण भुजयोरपि यत्स्पृहा श्रीः ॥६॥

श्रीशुक उवाच

एवं वृन्दावनं श्रीमत् कृष्णः प्रीतमना पशून् । रेमे संचारयन्नद्रेः सरिटोवस्तु सानुगः ॥७॥  
 श्रीदामा नाम गोपालो रामकेशवयोः सखा । सुवलस्तोमकृष्णाद्या गोपाः प्रेम्णेदमव्रुवन् ॥८॥  
 राम राम महाबाहो कृष्ण दुष्टनिवर्हण । इतिऽविदूरे सुमहद् वनं तालालिंसकुलम् ॥९॥  
 फलानि तत्र भूरीणि पतन्ति पतितानि च । सन्ति कित्यवद्वानि धेनुकेन दुरात्मना ॥१०॥  
 प्रयच्छ तानि नः कृष्ण गंधलोमितचेतसाम् । वान्छास्ति महती राम गम्यतां यदि रोचते ॥११॥  
 पयं सुहृद्भ्यः शुभा सुहृत्प्रियचिकीर्षया । प्रहस्य जग्मतुर्गोपैर्वृतां तालवनं प्रभू ॥१२॥  
 बलः प्रविश्य बाहुभ्यां तालान् संपरिकम्पयन् । फलानि पातयामास मतङ्ग इवौजसा ॥१३॥  
 फलानां पततां शब्दं निशम्यासुररासभः । अभ्यघातत् क्षितितलं सनग परिकम्पयन् ॥१४॥  
 समेत्य तरसा प्रत्यग् द्वाभ्यां पद्भ्यां बल बली । निहत्योरसि काशब्दं मुञ्चन् पर्यमरत् पलः ॥१५॥

the nails The rivers, the mountains, the animals and the birds, are blessed by thy sight benign and the gopis of Vraja are blessed by the warmth of thy embrace so earnestly coveted by laxmi the Goddess of prosperity 3-6

**Shree Shuka continued :** Thus amidst delight, at the prosperity of Vraja Shre Krishna and the cowherds, were grazing the cattle on the banks of the river, near the hill Once Shreedama a friend of Krishna and Balaram and other cowherds Subala Stoke and others affectionately spoke to them Oh Rama<sup>1</sup> of great prowess and Krishna the destroyer of the wicked, there is a big forest not far from here abounding in rows of palm trees Heap of fruits is lying on the grounds and many more, keep falling, but there is a demon called Dhenukasura who does not allow any one to touch them Krishna we are much attracted by the sweet smell of these fruits pray get them for us Rama, we are very eager to taste them if you agree let us go there 7-11

Hearing these words of the friends Krishna and Balaram went to that Palm forest with them, to fulfill their desire. There Balaram shook the tree by both of his hands, as an elephant would shake the tree by his trunk Hearing the noise of the falling fruits, the demon in the form of a donkey came there, the earth and the hills trembling under his feet. That mighty demon kicked Balaram on his chest with

स तं गृहीत्वा प्रपदोभ्रामयित्वैकपाणिना । चिक्षेप वृणराजाग्रे भ्रामणत्यक्तजीवितम् ॥१६॥  
 नैतच्चित्र भगवति ह्यनेन्ते जगदीश्वरे । ओतप्रोतमिदं यस्मिस्तनुप्वङ्ग यथा पटः ॥१७॥  
 कृष्णः कमलपत्राक्षः पुण्यश्रवणकीर्तनः । स्तूयमानोऽनुगौपेः साग्रजो व्रजमाव्रजत् ॥१८॥  
 परं स भगवान् कृष्णो वृन्दावनचरः क्वचित् । ययौ राममृते राजन् कालिन्दीं सखिभिर्वृत ॥१९॥  
 अथ गावश्च गोपाश्च निदाघातपीडिताः । दुष्टजलं पपुस्तस्यास्तृपातां विपदूषितम् ॥२०॥  
 यिषाम्भस्तदुपस्पृश्य दैवोपहतचेतसः । निपेतुर्व्यसवः सर्वे सलिलान्ते वुरूहद्व ॥२१॥  
 पीड्य तान् धै तथा भूतान् कृष्णो योगेश्वरेश्वरः । ईक्षयामृतवर्षिण्या स्वनाथान् समजीवयत् ॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पञ्चदशोऽध्यायः ॥२५॥



अथ पौडसोऽध्यायः

श्रीशुक उवाच

विलोम्य दूषितां कृष्णां कृष्णः कृष्णाहिना यिमुः । तस्या विमुद्दिमन्विच्छन् सर्पं तमुदघासयत् ।

his two hind legs and ferociously braying all the while ran amuck hither and thither Balabhadra caught hold of his hind legs vehemently whirled him around, and snashed him against a tree which instantaneously killed him, and threw his corpse on to a palm tree which broke down with a crash felling other trees besides There was nothing surprising about this for Shree Balaram the human incarnation of Lord Shesh in whom the universe is woven as the warp and woof of a cloth The boys then sang the hymns of lotus eyed Krishna and they all returned to Vraja with the elder brother Balaram 12-18

If so happened that once Shree Krishan went to the banks of Yamuna with his mates There the cowherds and the cows being very thirsty oppressed by the great heat of the Sun drank the precious water of the river and as misfortune will have it all of them fell dead by the mere touch of that water, Yogeshwar Shree Krishna revived them by his sight shedding ambrosia 19-22

Thus ends chapter fifteenth of Book X



## CHAPTER XVI

Shree Shukdev continued further When Bhagwan Shree Krishna found the waters of Yamuna polluted and poisoned by Kaliy Nag, he drove him out and sent him away to render the water pure and drinkable



राजोवाच

कथमन्तर्जलेऽगाधे न्यगृह्णाद् भगवानहिम् । स वै बहुयुगावासं यथाऽऽसीद् विप्र कथ्यताम् ॥२॥

श्रीशुक उवाच

कालिन्यां कालियस्यासीद्भद्रः कश्चिद् विपात्रिना । म्रियन्ते तीरगा यस्य प्राणिनः स्थिरजङ्गमाः

तं चण्डवेगविपरीर्यमवेक्ष्य तेन दुष्टं नदीं च खलसंयमनाद्यतारः ।

कृष्णः कदम्बमधिरुह्य ततोऽतितुङ्गमास्कोट्य गाढरश्मौ न्यपतद् विपोदे ॥३॥

आधुम्य तत्स्वसदनाभिर्भवं निरीक्ष्य चक्षुःश्रवाः समसरत्तदनुप्यमाणः ।

क्रीडन्तमप्रतिभयं कमलोदराङ्घ्रि संदृश्य मर्मसु रुपा भुजया चच्छाद ॥४॥

गायो वृषा चत्सतर्यः क्रन्दमानाः सुदुःखिताः । कृष्णं न्यस्तेज्ज्वा मीता रुदत्य इव तस्थिरे ॥५॥

आयालवृद्धवनिताः सर्वेऽङ्ग पशुपुत्तयः । निर्जग्मुर्योकुलाद् दीनाः कृष्णदर्शनलालसाः ॥६॥

तेऽन्वेयमाणा दयितं कृष्णं सूचितया पदैः । मगय हृदयैर्जग्मुः पदव्या यमुनातटम् ॥७॥

अन्तर्हृदे भुजगमोगपरीतमारान् कृष्णं निरीदमुपलभ्य जलाशयान्तं ।

गोपांश्च मूढधिपणान् परितः पशून् च सैन्नन्दतः परमकदम्बलमापुराताः ॥८॥

The King said: How did the Lord overpower the cobra and punish him who was Living in the deep waters of the river? Why was he living here since such a long time? 2

**Shree Shuka said:** In the deep water of the Yamuna, there was a wide pit wherein the Cobra Kaliy was living. He was very poisonous, so much so that the animals that came near the banks of the river being drawn by its poisonous fumes fell down and perished. When Shree Krishna whose incarnation was for the destruction of the wicked and the vile, saw Kaliya the mighty venomous cobra, he girdled up his loins climbed the Kadamb tree on the banks of the river and smoting his hip and thigh like a wrestler, jumped in the poisonous waters. Kaliy could not bear this audacity of assault on his realm. He came near Shree Krishna (whose body was as delicate as the lotus) playing in the waters, bit him on his vitals and coiled round his body to crush him; the cows the bullocks and the calves greatly distressed, loudly moaned and bellowed stood there shedding tears gazing at the Lord. When this news reached Gokul everybody was dumb founded and everybody from the town, both young and old came out and following the foot prints of their dear Krishna, came to the banks of Yamuna. These cowherds saw Shree Krishna in deep waters firmly gripped by the cobra, and his playmates on the banks lying senseless, and the cattle, all bellowing

ताः कृष्णमातरमपत्यमु प्रविष्टां तुल्यव्यथा समनुगृह्य शुचः ग्रथन्त्यः ।  
 तास्या व्रजप्रियकथाः कथयन्त्य आसन् कृष्णाननेऽर्पितदृशो मृतकप्रतीकाः ॥१०॥

कृष्णप्राणान्निविशतो नन्दादीन्वीक्ष्य तं हृदम् । प्रत्यपेक्षत्स भगवान् रामः कृष्णानुमाद्यचित् ॥११॥

इत्थं स्वगोकुलमनन्यगतिं निरीक्ष्य सखीकुमारमतिदुःखितमात्महेतोः ।  
 आज्ञाय मर्त्यपदवीमनुवर्तमानं स्थित्वा मुहूर्तमुदतिष्ठदुःस्वयन्धात् ॥१२॥

ते जिह्वया द्विशिखया परिलेलिह्वानं द्वे सृक्किणी एतिकरालविपाग्निदृष्टिम् ।  
 क्रीडन्नमुं परिससार यथा रणेन्द्रो वभ्राम सोऽप्यवसरं प्रसमीक्षमाणः ॥१३॥

पथं परिभ्रमहतौजसमुद्यतांसमानम्य तत्पृथुशिरःस्वधिरूढ आद्यः ।  
 तन्मूर्ध्नि रत्ननिकरस्पर्शान्तिताम्रपादाम्बुजोऽपिलकलादिगुरुर्ननर्त ॥१४॥

यद् यच्छिरो न नमस्तेऽङ्ग शतैकशीर्ष्णस्तत्तन्ममर्दं चरदण्डधरोऽट्प्रिपातैः ।  
 क्षीणायुषो भ्रमत उल्बणयास्यतोऽहं नस्तो यमन् परमकश्मलमापं नागः ॥१५॥

तच्छिन्नताण्डवयिरुणकणातपत्रो रक्तं मुपैरुह यमन् नृप भग्नगात्रः ।  
 स्मृत्वा चराचरगुरं गुरुपं पुराणं नारायणं तमरणं मनसा जगाम ॥१६॥

and wailing. Seeing this the cowherds were very much grieved. Yashoda and other Gopis also followed them to the river. Yashoda seeing Krishna in waters, frantic and anquished rushed to jump in the river but, the gopis with great difficulty dissuaded her from doing it, though the gopis themselves were so distressed that they had in a sense become lifeless Nanda to whom Krishna was his life breath -was about to enter the waters to rescue Krishna was prevented by Balaram ( who knew Krishana's prowess ) from doing it. The Lord who was the sole support of every man, woman and child in Vraja saw that they were greatly distressed because of him, tarried for a while and soon released himself from the grip of the cobra, licking his cheeks with his two sharp fangs and ferocious eyes vomitting fire in the form of terrible poison. He cireled around like an eagle, Cobra also was moving around the Lord seeking, opportunity to strike him By these rounds the cobra was fatigued and his strength was exhausted when the Lord the Adi Purush jumped on to his hoods and danced, the soles of his feet were rendered crimson red because of the red jewels on the hoods of the Cobra Out of his hundred hoods whichever one lowered was kicked and crushed. Thus beaten, bruised and lacerated he became miserable and copiously bled from his mouth and nose His limbs now broken and life gradually ebbing and acknowledging Shree Krishna as Narayan the Lord of the Universe, he resorted to Him. Seeing, the miserable plight of their husband

हृष्टाहिमाद्यमुपसेदुरमुष्य पत्न्य आतांः खलुहसनभूषणकेशवन्धाः ।

साध्यः कृताञ्जलिपुटः शमलस्य भर्तुमोक्षेप्सवः शरणं शरणं प्रपन्नाः ॥१७॥ -

नागपत्न्य ऊचुः

न्याय्यो हि दण्डः कृतकिल्बिषेऽस्मिस्तवावतारः खलनिग्रहाय ।

अनुग्रहोऽयं भवतः कृतो हि नो दण्डोऽसतां ते खलु कर्मपापहः ॥१८॥

न नाकपृष्ठं न च सार्धभ्रीमं न पारमेष्ठ्यं न रसाधिपत्यम् ।

न योगसिद्धीरपुनर्मयं वा चाञ्छन्ति यत्पादरजः प्रपन्नाः ॥१९॥

नमोऽनन्ताय सूक्ष्माय कूटस्थाय विपश्चिते । नानावादानुरोधाय वाच्यवाचकशक्तये ॥२०॥

नमः प्रमाणमूलाय फलयै शास्त्रयोनये । प्रवृत्ताय निवृत्ताय निगमाय नमो नमः ॥२१॥

नमः कृष्णाय रामाय धनुर्देवसुताय च । प्रद्युम्नायनिरुद्धाय सात्त्वतां पतये नमः ॥२२॥

अनुपृक्षीष्व भगवन् प्रार्णास्त्यजति पन्नगः स्त्रीर्णां नः साधुशोच्यानां पतिः प्राणः प्रदीयताम् ॥२३॥

the cobra's wives, whose clothes and ornaments were loosened and hairs dishevelled were very unhappy and prayed to the Lord to release him from the terrible agony. 3-17

The Naga wives said : The sinner is well punished Your incarnation Bhagwan is to chastise, punish and destroy the wicked We are indeed blessed by Your grace . Punishment inflicted on this villan, of our wicked husband will remove his sins These that have attained your benign grace, do not wish sovereignty, kingdom of the nether worlds, Bramapad, Yoga Siddhi, or even absolution We bow to thee, oh the Infinite, the abstruse, the omnipresent, and the omniscient, who is beyond all distinction of name and form. Oh ye of great will and might, to Thee, the root of all senses, the wisdom of the wise, the source of all Shastras, the Vedas incarnate, that preach Pravratiti Marg ( the path of action ) and Nivratti Marg ( the path of inaction ) we bow over and over again. To Thee who infuses the radiance in all pure souls, the protector of the devotees and to that your quadruple form of Shree Krishn, Balaram, Pradumna and Anirudhha, we pay our homage. Have mercy on us oh Lord, this cobra will soon give up his life, we are women grieved at the plight of our husband, and our grief will make the good and pious sorry for us, so before that happens, pray grant us the boon of our husband's life. 18-23

## श्रीशुक उवाच

इत्थं स नागपत्नीभिर्भगवान् समभिष्टुतः । मूर्च्छितं भग्नशिरसं विससर्जाङ्घ्रिकुट्टनैः ।

कालियः शनकैर्दानः कृष्णं प्राह कृताञ्जलिः ॥२४॥

वयं खलाः सहोत्पत्त्या तामसा दीर्घमन्यवः । स्वभावो दुस्त्यक्तो नाथ लोकानां यदसद्ग्रहः ॥२५॥

भवान् हि कारणं तत्र सर्वज्ञो जगदीश्वरः । अनुग्रहं निग्रहं वा मन्यसे तद् विधेहि नः ॥२६॥

## श्रीशुक उवाच

इत्याकर्ष्य वचः प्राह भगवान् कार्यमानुषः । नात्र स्थेयं त्वया सर्पे समुद्रं याहि मा चिरम् ।

स्वशात्यपत्यदाराख्यो गोमृभिर्मुज्यतां नदी ॥२७॥

द्वीपं रमणकं हित्वा हृदमेतमुपाश्रितः । यज्ञयात् स सुपर्णस्त्वां नाद्यामत्पादलान्छितम् २८

पूजयित्वा जगन्नाथं प्रसाद्य गरुडध्वजम् । ततः प्रीतोऽभ्यनुज्ञातः परिक्रम्यभिवन्द्य तम् ॥२९॥

सकलवसुहृत्पुत्रो द्वीपमन्धेर्जगाम ह । तदैव सामृतजला यमुना निधिपामवत् ।

अनुग्रहाद् भगवतः क्रीडामानुषरूपिणः ॥३०॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वाध्याये कलियमोक्षेण षोडशोऽध्यायः ॥१६॥



**Shree Shuka said** - Thus when the wives of the cobra prayed and eulogised the Lord he released the cobra who had fainted as his hoods were crushed by his kicks. Thus humbled, the serpent slowly revived. He bowed to Shree Krishna and spoke. Oh Lord! by birth we are wicked and given to rage and temper. It is impossible to give up our nature which is possessed like the evil spirit and cannot be got rid of. Thou, Oh the omniscient, Lord of the Universe art the principal cause thereof. It is thy maya that has saddled us with such nature, therefore do as you like, punish us or spare us 24-26

Hearing these words said Shukadev, the Lord in the human form said, to the cobra that thou shouldst not live here. repair forthwith to the sea far away from here. with your wives, children and relations. The cattle and men will use the waters of the river after you are gone. You had come to this river from the island of Ramanak out of fear of the Eagle. He will not harass you now, that you bear the marks of my feet on your hoods, 27-28

The cobra thus worshipped and propitiated the rider of the Eagle, the Lord of the Universe, bowed to him and circumambulating him, left for the island with his family and relations. Since then the waters of Yamuna, by the grace of the Lord Shree Krishna became as sweet as nectar, and fit for use of all alike. 29-30

Thus ends chapter sixteen of Book X.



## अथ सप्तदशोऽध्यायः

राजोवाच

नागालयं रमणकं कस्मात्तत्याज कालियः । क्वं किं वा सुपर्णस्य तेनैकेनासमञ्जसम् ॥१॥

श्रीशुक उवाच

उपहार्यैः सर्पजनैर्मांसि मामीह यो बलिः । वानस्पत्यो महाबाहो नागानां प्राट्निरुपितः ॥२॥

स्यं स्यं मातं प्रयच्छन्ति नागाः पर्वणि पर्वणि । गोपीयायान्मनः सर्वे सुपर्णां महात्मने ॥३॥

विषवीर्यमदाविष्टः काट्ठवेयस्तु कालियः । कट्वीर्यवृत्त्य गदहं स्वयं तं वृमुजे बलिम् ॥४॥

तच्छ्रुत्वा कुपितो राजन् भगवान् भगवत्प्रियः । विजिघांमुर्महावेगः कालियं समुपाद्रवत् ॥५॥

तं तार्क्ष्यपुत्रः स निरस्थ मन्युमान् प्रचण्डवेगो मधुसूदनात्मनः ।

पक्षेण स येन हिरण्यरोचिषा जघान कद्रूस्तुमुग्रजिह्वः ॥६॥

सुपर्णपक्षामिहतः कालियोऽतीव चिह्नलः । हटं चिरेण कालिन्वास्तदगम्य दुरासदम् ॥७॥

तत्रैकदा जलचरं गदडो मक्ष्यमीप्सितम् । निवारितः सौमरिणा प्रसह क्षुधितोऽहरत् ॥८॥

मीनान् सुदुःखितान् दृष्ट्वा वीनान् मीनपतेर् इते । कृपया सौमरिः प्राह तत्रत्यक्षेममाचरन् ॥९॥

## CHAPTER XVII

**The King questioned .** Why did the Kaliya Nag give up the island of Ramanak the habitation of the Nagas Out of all the Naga what was his offense against Garuda. 1

**Shree Shukadev replied :** It was decided by the cobras, that to protect their species they should offer as oblation to Garuda one serpent every month and that serpent should be placed at the root of the tree, and accordingly the Nagas, offered the serpent in turn as arranged. Kaliya the son of Kadru proud of his venom and virulence disregarded Garuda and devoured the serpent meant as offering for him Knowing this Garuda who was so dear to the Lord, grew angry and ran after him to kill him Garuda of great speed and valour vehemently threw Kaliya aside and struck this son of Kadru with his right wing resplendent like gold. Thus severely hit and overwhelmed with fear Kaliya, hurriedly rushed and entered the deep waters of the river, where Garuda could not reach him 2-7

Once Garuda when he became very hungry forcibly caught hold of a fish, which was the king of fishes Maharshi Saubhari asked him not to do it but he would not listen to him Seeing all the fishes much distressed at this, the mahrashi took pity on them said " If Garuda comes

अत्र प्रविश्य गरुडो यदि मत्स्यान् स खादति । सद्यः प्राणैर्वियुज्येत सत्यमेतद् ब्रवीम्यहम् ॥१०॥  
 तं कालियः परं वेद नान्यः कश्चन लेलिहः । अवात्सीद् गरुडाद् भीतः कृष्णेन च विवासितः ।  
 कृष्णं हृत्वा चिन्तकान्तं दिव्यस्त्रगन्धवाससम् । प्रमोदनिभृतात्मानो गोपाः प्रीत्यामिरेमिरे ।  
 यशोदा रोहिणी नन्दो गोप्यो गोपाश्च कौरव । कृष्ण समेत्य लब्धेहा आसह्यधमनोरथाः ॥१३॥  
 रामश्चाच्युतमालिङ्ग्य जहासास्यानुभाववित् । नगा गावो वृषा वत्सा लेभिरे परमां मुदम् ॥१४॥  
 तां रात्रिं तत्र राजेन्द्र क्षुत्तृड्भ्यां धमकशिताः । ऊर्ध्वजोरुसो गावः कालिन्ध्या उपकूलतः ॥१५॥  
 तदा शुचिवनोद्भूतो दावाग्निः सर्वतो व्रजम् । सुप्तं निशीथ आनृत्य प्रदग्धुमुपचक्रमे ॥१६॥  
 तत उत्थाय सम्भ्रान्ता दह्यमाना ब्रजौकसः । कृष्णं ययुस्ते शरणं मायामनुजभीश्वरम् ॥१७॥  
 कृष्ण कृष्ण महाभाग हे रामामितविक्रम । एष घोरतमो वह्निस्तावकान् प्रसते हि नः ॥१८॥  
 इत्थं स्वजनयैकलव्यं निरीक्ष्य जगदीश्वर । तमग्निमपि वत्तीव्रमनन्तोऽनन्तोऽनन्तशक्तिधृक् ॥१९॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वाध्याये दावाभिभोजन सप्तदशोऽध्यायः ॥ १७ ॥

here again and kills any more fish he will die, these words that I pronounce are true" said the maharshi. Kaliya alone knew this curse of Saubhari and no other serpent knew about it and therefor afraid of Garuda kaliya lived there in deep waters where Garuda cannot approach him. But Shree Krishna drove him out from there.

Beholding Krishna coming out of the river wearing celestial raiment and garlands the cowherds overwhelmed with joy warmly embraced him. Yashoda, Nanda and other Gopas and Gopikas that had fainted were soon restored to consiousness On seeing Shree Krishna, they were all jubilant and happy to see him once again. Balaram who knew Shree Krishna's might smiled at him and embraced him The cows, calves, the bullocks and even the trees seemed quite pleased, so much so that the Vrajavasis and the cattle though tired because of the tension of suspense for Shree Krishna's safety during the day, and hungry and thirsty, forgot all about it and out of joy they spent that night with Shree Krishna on the banks of Yamuna, 8-15

It was then hot weather and there suddenly flared up a conflagration in the forest in the middle of the night, which surrounded Vraja from all sides. Soon it was all ablaze the Vrajavasis woke up and saw the danger and in their panic resorted to Lord Shree Krishna. The Lord beholding them harassed and distressed gulped and swallowed that blazing fire. 16-19

Thus ends chapter seventeen of Book X.



## अष्टादशोऽध्यायः

श्रीशुक उवाच

अथ कृष्णः परिवृतो ज्ञातिभिर्मुदितात्मभिः । अनुगीयमानो न्यविशद् व्रजं गोकुलमण्डितम् ॥१॥  
 व्रजे विक्रीडतोरेयं गोपालच्छन्मयायया । ग्रीष्मो नामर्तुरभवन्नातिप्रेयाञ्छरीरिणाम् ॥२॥  
 स च धुन्दायनगुणैर्वसन्त इव लक्षितः । यत्रास्ते भगवान् साक्षाद् रामेण सह केशवः ॥३॥  
 गोपजातिप्रतिच्छन्नौ देवा गोपालरूपिणः । ईडिरे कृष्णरामौ च नटा इव नटं नृप ॥४॥  
 भ्रामणैर्लङ्घनैः क्षेपैरास्फोटनविकर्षणैः । चिक्रीडतुर्नियुक्तेन काकपक्षधरौ क्वचित् ॥५॥  
 क्वचिच्च दुर्दुरल्लवैर्विविधैरुपहासकैः । कदाचित् स्पन्दोलिकया कर्हिचिन्मृपचेष्टया ।  
 पयं तौ लोकसिद्धाभिः क्रीडाभिश्चैरनुर्वने ॥६॥

पशून्धारयतोर्गोपैस्तद्वने रामकृष्णयोः । गोपरूपी प्रलम्बोऽगादसुरस्तज्जिहीर्षया । ७॥  
 तत्रोपाहूय गोपालान् कृष्णः प्राह विहारचित् । हे गोपा विहरिष्यामो ब्रह्महीभूय यथायथम् ॥८॥  
 तत्र चक्रुः परिवृढौ गोपा रामजनार्दनौ । कृष्णसद्यष्टिनः केचिदासन् रामस्य चापरे ॥९॥  
 आचेर्ययिधिः क्रीडा धाह्यवाहकलक्षणाः । यनारोहन्ति जेतारो बहन्ति च पराजिताः ॥१०॥

## CHAPTER XVIII

**Shree Shukadev continued :** Thus sorrouned by the happy kinsmen and the kine and prayed and extolled by them, Shree Krishna returned to Vraja looking magnificent admist the crowd Just about the time when these two brothers were sporting in Vraja under the guise of cowherd boys there set in the hot weather so abhored by men, but in Vrandavan where Krishna and Balaram were living it looked as pleasant as the spring All the celestials disguised as cowherds praised Krishna and Balaram, as actors would praise one another amongst themselves These two brothers with fine locks of hair indulged in sports such as wrestling, crossing throwing, jumping, and tugging, at times they delighted in jumping like frogs and in rocking and swinging sometimes they would also play "the king" Both the brothers in this way played and enjoyed themselves in the forest in such popular past time 1-6

Once Shree Rama and Shree Krishna were playing with the cowherds tending the kine, in the forest At that moment there came a demon named Pralambasura to abduct them Shree Krishna the master of games called the boys and said Let us divide ourselves in two groups and play In that game one group was led by Rama and the other was led by Krishna In this game the party that was defeated, had to carry the

रामसंघट्टिनो यदि श्रीदामवृषभादयः । क्रीडायां जयिनस्तांस्तानुदुः कृष्णादयो नृप ॥११॥  
 उवाह कृष्णो भगवान् श्रीदामानं पराजितः । वृषभं भद्रसेनस्तु प्रलम्बो रोहिणीसुतम् ॥१२॥  
 अविपक्षं मन्यमान कृष्णं दानवपुङ्गवः । बहन् द्रुततरं प्रागादवरोहणतः परम् ॥१३॥

तमुद्रहन् धरणिधरेन्द्रगौरवं महासुरो विगतरयो निजं वपुः ।  
 स आस्थितः पुरटपरिच्छदो यमौ तडिद्दुमानुहुपतिवाडिवाभुदः ॥१४॥  
 निरीक्ष्य तद्वपुरलम्बवरे चरत् प्रदीप्तहृद् भुकुटितटोग्रदंष्ट्रकम् ।  
 ज्वलच्छिषं कटककिरीटकुण्डलत्विपाद्भुतं हलधर ईपदत्रसत् ॥१५॥  
 अथागतस्मृतिरभयो रिपुं बलो विहायसार्थमिव हरन्तमात्मनः ।  
 दपाह्नच्छिरसि द्धेन मुष्टिना मुराधिपो गिरिमिव वज्ररंहसा ॥१६॥  
 स आहतः सपदि विशीर्णमस्तको मुखाद् धमन् रुधिरमपस्मृतोऽसुरः ।  
 महारवं व्यसुरपतत् समीरयन् गिरिर्यथा मघवत आयुधाहतः ॥१७॥

दृष्ट्वा प्रलम्बं निहतं बलेन बलशालिना । अभ्यवर्पन् बलं माल्यैः साधु साध्विति वादिनः ॥१८॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे प्रलम्बवचो नामष्टाध्यायः ॥१८॥



boys of the party that had won, on their shoulders. The game began and the party led by Rama with Shree dam, Vrishabha, and other cowherds won. Shree Krishna lifted Shree dam on his shoulders. Bhadrasesen took Vrishabha and Pralambasura carried Balaram on his shoulders. The demon thought Krishna to be more powerful so, he walked faster than Shree Krishna and went further away beyond the goal, fixed in this game of walking. 7-13

But Shree Balaram was very heavy in weight and the demon could not keep up the pace. So he had to slow down. He then assumed his true form of a demon, and adorned with ornaments in that form, he looked like the moon in the clouds amidst flashes of lightning. His body swelled and soon filled up the space. His eyes were blazing like fire. Balaram seeing this huge form of the demon was for a moment frightened but he soon recovered. The demon was carrying Balaram, as if he was carrying his own thing. Balaram grew wild gave him a heavy blow like that of a thunderbolt which split his head. The demon vomitted blood, fainted and with a terrific noise fell on the ground as a hill would fall, struck by the weapon of Indra. 14-17

Seeing Pralambasura killed by Balaram the cowherd boys showered flowers on him and praised him exclaiming "well done Balaram, well done." 18

Thus ends chapter feighteenth of Book X.





## अथैकोनविंशोऽध्यायः

श्रीशुक उवाच

ग्रीडासक्तेषु गोपेषु तद्भावो दूरचारिणीः । स्वेरं चरन्त्यो विविशुस्तृणलोमेन गह्वरम् ॥१॥  
 अजा गावो महिष्यश्च निर्विशन्त्यो वनाद् वनम् । इषीकाटवीं निर्विशिशुः भन्दन्त्यो दावतर्पिताः  
 तेऽपदयन्तः पदान् गोपा कृष्णरामादयस्तदा । मार्गमन्वगमन् सर्वे नष्टाजीव्या विचेतसः ॥३॥  
 मुञ्जादभ्यां भ्रष्टमार्गं क्रन्दमानं स्वगोधनम् । सम्प्राप्य कृपिता आन्तास्ततस्ते संन्यवर्तयन् ॥  
 ततः समन्ताद् वनधूमकेतुर्यदृच्छयाभूत् क्षयकृद् वनोन्मत्तम् ।  
 समीरितः सारथिनोद्यणोऽमुकैर्विलिङ्गानः स्थिरजङ्गमान् महान् ॥५॥  
 तमापतन्तं परितो द्याग्निं गोपाश्च गावः प्रसमीदय भीताः ।  
 ऊचुश्च कृष्ण सयल प्रपन्ना यथा हरिं मृत्युभयादिता जनाः ॥६॥  
 कृष्ण कृष्ण महावीर हे रामामितधिक्रम । दाघाग्निना दह्यमानान् प्रपन्नांस्त्रातुमर्हथः ॥७॥  
 वचो जिह्म्य कृष्ण यन्धना भगवान् हरिः । निर्मीलयत मा मैष्ट लोचनानीत्यभानत ॥८॥

## CHAPTER XIX

**Shree Shukadeva proceeded further** Once the cowherds were engrossed in their play in the forest, the cattle grazing by. The cows, grazing at will moved further in the forest looking for greenary. In grazing from forest to forest because of the heat of the Sun they became very thirsty and amidst bleating and bellowing of goats, cows and buffalos these cattle fled and entered the Munjakaranya (forest of dry grass) Shree Krishna, Balaram and cow herds when they finished their play looked for their cattle which they did not find. The cowherds became very anxious at the loss of their source of livelihood, followed the track of the cattle. By calling and shouting they found, that their kine had lost its way in the forest, and returned with them quite fatigued and thirsty 1-4

At that time there in the forest raged a conflagration in all its fury consuming the mobile and the immobile. Seeing this fire spreading all around, the cowherds and the kine were terribly frightened and as one afraid of death would resort to Shree Hari, all these with Balaram, went to Shree Krishna their saviour for protection, and said Oh Krishna, the mighty and Ye Balaram of endless exploits, pray spare us from this conflagration. Hearing the piteous appeal of his kinsmen, the Lord said Do not be afraid. Close your eyes when they closed

तथेति मीलितारूपेण भागवानग्निमुत्खणम् । पीत्वा मुनेन तान् कृच्छ्राद् योगाधीशो व्यमोचयत् ॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे द्वाविंशोऽध्यायः ॥१९॥

अथ विंशोऽध्यायः

श्रीशुक उवाच

तयोस्तद्भुतं कर्म द्वाघान्मोक्षमात्मनः । गोपाः स्त्रीभ्यः समाचर्युः प्रलम्बवधमेव च ॥१॥  
गोपवृद्धाश्च गोप्यश्च तदुपाकर्ण्य विस्मिताः । मेनिरे देवप्रवरी कृष्णरामौ भ्रजं गतौ ॥२॥  
ततः प्रावर्तत प्रावृद् सर्घसत्त्वसमुद्भवा । विद्योतमानपरिधिविस्फुजितनभस्तला ॥३॥  
सान्द्रनीलाम्बुदैर्घ्योम सविपुस्तनयितुभिः । अस्पष्टज्योतिराच्छन्नं ग्रहेव सगुणं यभौ ॥४॥  
तद्वित्वन्तो महामेघाश्चण्डभ्यसनवेपिताः । प्रीणनं जीयनं ह्यस्य मुमुक्षुः करुणा इव ॥५॥  
तपःकृशा देवमीढा ज्ञासीद् वर्षायसी मही । यथैव काम्यतपसस्तनुः सम्प्राप्य तत्फलम् ॥६॥  
their eyes, the Bhagwan Yogeshwar drank that terrible fire and released them from that danger 8-9

Thus ends chapter nineteenth of Book X

## CHAPTER XX

Shree Shuka said The cowherds described to their wives the story as to how demon Pralambasura was killed by Balaram and how they were all rescued from the great fire in the forest The elder gopas and gopikas when they heard this, were amazed and acknowledged Ram and Krishna as gods in Vraja. 1-2

Then set in the rainy season the giver of life and food to all beings Around the moon, were seen circles of water mark which generally fore cast whether, the thick clouds in the sky with flashes of lightening and thundering looked like the form of Brahma covered with the quality trio the satwa, rajas and tamas. Just as the kind and merciful will dedicate their lives to remove the miseries of mankind like wise these dark clouds when pushed by strong winds copiously showered rains on earth for the good of mankind. Just as one anxious for his desired objects does penance is pleased when he gets them, similarly the earth that had become dry and parched in summer—swelled and looked pleasant when drenched with waters of the rains. In Kaliyuga heresy holds the

निशामुत्प्रेषु यद्योतास्तमसा भ्रान्ति न ब्रह्मा । यथा पापेन पाखण्डा न हि वेदा कलौ युगे ॥७॥  
 भासन्नुत्पथवाहिन्यः क्षुद्रन्धोऽनुशुष्यती । पुंसो यथास्वतन्त्रस्य देहद्रविणसम्पदः ॥८॥  
 जलस्थलौकसः सर्वे नवचारिनिपेयया । अविभ्रद् रुचिरं रूपं यथा हरिनिपेयया ॥९॥  
 सरिद्धिः सङ्गतः सिन्धुद्विभुमे श्वसनोमिमान् । अपक्वयोगिनश्चित्तं कामार्क्तं गुणयुग्ं यथा ॥१०॥  
 गिरयो वर्षधारामिर्हन्यमाना न विव्यथुः । अभिमूयमाना व्यसनैर्यथाचोन्नचेतसः ॥११॥  
 लोकयन्धुषु मेघेषु विद्युतश्चलसौहृदाः । स्थैर्यं न चक्रुः कामिन्यः पुरुषेषु गुणिविच ॥१२॥  
 घनुर्वियति माहेन्द्रं निर्गुणं च गुणिन्यमात् । व्यक्ते गुणव्यतिकरेऽगुणयान् पुरुषो यथा ॥१३॥  
 न रराजोदपश्यन्नः स्वज्योत्स्नाराजितैर्धनैः । अहंमत्या भासितया स्वभासा पुरुषो यथा ॥१४॥

sway and not the Vedas. Likewise in the rains the glow worms shine in dark cloudy nights and not the real stars or planets One who is enslaved by his passions uses his body and wealth in wrong direction, similarly small rivulets that generally soon dries up in hot weather were now overflowing with rains and were flowing in wrong in direction. One becomes handsome by the service of the Lord similarly all beings living in waters and land on looked happy and gay asrevived by use of fresh water of the rains. As the mind of an immature Yogi is agitated by passion and objects of senses, the ocean of waves also seemed as if agitated by the rivers (his lady loves) flowing in it. Just as the mind of a person devoted to the Lord is not perturbed even in adversities, similarly the mountains never felt perturbed or moved even in heavy down pour on them (which was their adversity) during the rains. Just as a fickle minded profligate woman cannot remain with one who is virtuous, and chaste in the same way lightening also which is fickle and frivolous cannot remain steady in the clouds that are benevolent to mankind by pouring showers on earth for them. Just as the divine the Purush who though is beyond the qualities, shines in this world of plurality of satwa, rajas and tamas in the same way the rainbow even without the string (that ties the ends of the bow to give it a shape) on it adorned the sky. Just as the self luminous soul covered by ego does not shine, so also the moon, veiled by the clouds could not shine. As persons disgusted and surfeited with their hum drum lives delight and welcome the company of the devouts so also the peacocks on seeing the clouds were delighted and warbled welcome to them. The trees that had weakened and withered in the hot weather, when plentifully drenched by the rains, bloomed as they got what they desired as one

मेघागमोत्सवाद्दृष्टाः प्रत्यगन्दन्निगण्डिनः । गृहेषु तप्ता निर्विण्णा यथाच्युतज्जनागमे ॥१५॥  
 पीत्वापः पादपाः पद्मिरासन् नानात्ममूर्तयः । प्राकृष्टामास्तपमा धान्ता यथा कामानुमेयया  
 जलौघैर्निरभिद्यन्त सेतवो वर्षतीर्थधरे । पाराण्टिनाममहादैर्द्वैदमागाः बलौ यथा ॥१७॥  
 प्रावृष्टश्चिन्तय च तां वीक्ष्य सर्वभूतमुदावहाम् । भगवान् पूज्यांचयेः आत्मशक्त्युपवृद्धिताम् ॥१८॥  
 पवं नियसतोस्तस्मिन् रामकेशवयोर्व्रजे । शरत् समभवद् व्यभ्रा स्वच्छाम्बुपङ्गवानिला ॥१९॥  
 शरदा नीरजोत्पत्त्या नीराणि प्रकृतिं ययुः । भ्रष्टानामिव चेतांसि पुनर्योगनिषेवया ॥२०॥  
 ध्योऽन्तोऽब्धं भूतशासक्यं भुयः पद्ममपं मलम् । शरज्जहाराश्रमिणां कृष्णे भक्तिर्यथाशुभम् ॥२१॥  
 सर्वस्य जलदा हित्वा विरेजुः शुभ्रवर्चसः । यथात्यकैपणाः शान्ता मुनयो मुक्तफिल्सिपाः ॥२२॥  
 गाधवारिखरास्तापमधिन्दच्छरदकंजम् । यथा दग्धिः कृपणः कुटुम्ब्यपिजितेन्द्रियः ॥२३॥  
 निश्चलाम्बुरभूतूष्णीं समुद्रः शरदागमे । आत्मन्युपरते सम्यङ्मुनिर्व्युपरतागमः ॥२४॥

emaciated by austerity, blooms when he gets what he desires by way of fruits of his penance. Just as in Kaliyuga the Vedas are disregarded and transgressed by the sophisticated and the heretics, likewise the strong currents of water by heavy down four transgressed the limits overflowed and damaged the banks and enclosures. Seeing this happy phenomenon of the monsoon that pleases all beings the Lord congratulated Shree that had grown and bloomed by his grace. 3-18

Thus Krishna and Balaram were living in Vraja enjoying the monsoon, the autumn season set in with clear skies and soft winds flowing all over translucent waters. In this season owing to the autumnal blooming of the lotuses, the waters regained its purity, its real nature, as the minds of the fallen Yogis regain their Yogic poise once again by performing Yoga. Just as devotion to Shree Krishna removes the evils of all the ashramites, similarly with the advent of autumn, the skies cleared, the mud of the earth dried up, the waters were cleansed of all its dirt and discomfort caused to beings in rain was removed. The cloud giving up everything water etc. became snowy white and lustrous like the sages who become sinless and peaceful when they renounce all their desires. Just as the poor and niggardly of unsubdued passions, become miserable so, also the aquatic animals in shallow water experienced the heat of the autumnal sun became miserable the waters of the ocean became steady and calm, like the sage who when well satisfied with the self, gives up all his routine of vedic studies and becomes calm and sedate. As a Yogi stops his knowledge from being

केदारेभ्यस्त्वपोऽगृह्णन् कर्षका दृढसेतुभिः । यथा प्राणैः स्रवज्ज्ञानं तन्निरोधेन योगिनः ॥२५॥  
 शरदकांशुजास्तापान् भूतानामुडुपोऽहरत् । देहाभिमानज बोधो मुकुन्दो व्रजयोपिताम् ॥२६॥  
 खमशोभत निर्मेघं शरद्विमलतारकम् । सत्त्वयुक्तं यथा चित्तं शब्दग्रहार्थदर्शनम् ॥२७॥  
 वणिङ्मुनिनृपस्नाता निर्गम्याथान् प्रपेदिरे । वर्षरुद्धा यथा सिद्धाः स्वपिण्डान् काल आगते ॥२८॥

। इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पञ्चविंशोऽध्यायः ॥२०॥

### अथैकविंशोऽध्यायः

श्रीरुण उवाच

कुसुमितयनराजिशुम्भिभङ्गद्विजकुलबुधतरः सरिन्महीध्रम् ।  
 मधुपतिरवगाह्य चारयन् गा सहपशुपालयलक्ष्मून् वेणुत् ॥१॥

frittered away in frivolities by controlling his senses so the farmers also stopped waters flowing away from the fields by dykes and embankments. As self knowledge removes the pride in ones own body, and as Shree Krishna removes the pangs of women of Vraja by his presence, so also the moon belived the reings of the heat of the autumnal Sun Just as mind comprehensive of Shabda-Brahma that is without rajas and tamas, shines so the cloudless autumnal sky also shone with the brilliant stars As the Siddhas, gave up their bodies at the opportune time, so also the merchants the sages, the kings and the snatakas who had remined in doors during the rains now came out at the opportune time for their desired objects 19-28

Thus ends chapter twentieth of Book X.

### CHAPTER XXI

**Shree Shuka continued :** Once in autumn Shree Krishna with Balaram and the cowherd boys went to the forest while tending the kine, when the rivers and lakes were full with fresh rain waters, and the forest blooming with flowers, were resounding with the humings of the enraptured waps and bees and the hills echoing the singing and churping of the birds There while tending the kine Shree Krishna played the sweet melody of his celestial flute, Behold Ye friend, how magnificent Shree Krishna looks surrounded by the cowherds and the kine with his ears decked with flowers and his head gear made of peacock feathers clad in yellow selk raiments with a garland of flowers sound his neck filling

वर्होपीडं नटवरपुः कर्णयोः कर्णिकारं विशद् वासः कनककपिश वैजयन्तीं च मालाम् ।  
रन्धान् वेणोरधसुधया पूरयन् गोपटुन्देर्वृन्दारण्यं स्वपदरमणं प्राविशद् गीतकीर्तिः ॥२॥  
इति वेणुरयं राजन् सर्वभूतमनोहरम् । श्रुत्वा ब्रजराजः सर्वां वर्णयन्त्योऽभिरेभिरे ॥३॥

अक्षयवतां फलमिदं न परं विदामः सत्यः पशून्नुविवेशयत्योर्वयस्यैः ।  
वषट् ब्रजेशसुतयोरनुवेणु जुष्टं यैवां निपीतमनुरक्तकटाक्षमोक्षम् ॥४॥  
सूतप्रयागं र्द्वैतवकोत्पलान्जमालानुपृक्तपरिधानविचित्रवेणो ।  
मध्ये विरेजतुरलं पशुपालगोष्ठ्यां रङ्गे यथा नटवरौ क्व च गायमानौ ॥५॥  
गोप्यः किमाचरदयं कुशलं स्म वेणुदामोदराधरसुधासामपि गोविधानाम् ।  
भुङ्क्ते स्वयं यद्वशिष्ठसं हृदित्यो हृष्यन्त्योऽशु मुमुक्षुस्तरवो यथाऽऽयाः ॥६॥  
धन्याः स्म मूढमतयोऽपि हरिण्य पता या नन्दनन्दनमुपास्यविचित्रवेणुम् ।  
आकर्ण्य वेणुरणितं सहस्रणसारा- पूजां दधुर्विरचितां प्रणयाबलोकैः ॥७॥  
कृष्णं निरीक्ष्य घनितोत्सवरूपशीलं श्रुत्वा च तत्कर्णितवेणुविचित्रगीतम् ।  
देव्यो धिमानगतयः स्मरन्त्युत्सारा अदयत्प्रसूनकवरा मुमुक्षुर्विनीयः ॥८॥

the holes of his flute with sweet nectar like breath Hearing such melodious notes of the lute pleasing to all beings the women of Vraja in admiration talked about it among themselves There is no greater pleasure imaginable for the eye than to see the charming and lovely face of the son of the Lord of Vraja, always playing on the flute and driving the cattle to the forest surrounded by his playmates, Shree Krishna the son of Rohini with garland of variegated flowers, such as lilies, lotus etc in his neck and dressed in black and yellow silk garments singing in the forest looked wonderful and shone like a star artist on the stage How blessed is this flute and what acts of merit it has performed that it always enjoys, the delicious touch of Shree Krishana's lips and drinks the sweet ambrosia from it, and the river Yamuna seeing this, thrilled with joy seems to enjoy those sweet drops falling from his flute. These animals the hinds though foolish are blessed as even they listen in company of their males to the melody of Shree Krishna flute whom they adore by their lustful glances. Beholding the enchanting looks of Shree Krishna and hearing the sweet melody flowing from his flute even the celestial damsels that range through the heavens, seated on the laps of their husbands are spell bound, when flowers from their hair traids fall out Even the cows listen to this melody of the flute of Shyamsunder, with rapt attention and the calves stop sucking and with their mouth full of sucked milk, stand, motionless embracing their Lord

गायञ्च कृष्णमुखनिर्गतवेणुगीतपीयूषमुत्तमितकर्णपुटैः पिवन्त्यः ।  
 शावाः स्तुतस्तनपयः कवलाः स्म तस्युर्गोविन्दमात्मनि दृशद्युक्ताः स्पृशन्त्यः ॥१९॥  
 प्रायो यताम्य विहगा मुनयो घनेऽस्मिन् कृष्णेक्षितं तदुदितं कलवेणुगीतम् ।  
 आरुह्य ये द्रुमभुजान् कचिरप्रवालान् शृण्वन्त्यमीलितदृशो विगतान्यवाचः ॥२०॥  
 नयस्तदा तदुपधार्य मुकुन्दगीतमावर्तलक्षिनमनोभवभग्नवेगाः ।  
 आलिङ्गनस्थगितमूर्तिभुजैर्युरागृह्णन्ति पादयुगलं कमलोपहाराः ॥२१॥  
 दृष्ट्वाऽऽतपे यजपशून् सहस्रभगोपैः संचारयन्तमनु वेणुमुदीरयन्तम् ।  
 प्रेमप्रवृद्ध उदितः कुसुमावलीभिः सप्युर्ध्वधात् स्वचपुगाम्बुद आतपवम् ॥२२॥  
 हन्तायमद्विरयला हरिदासययौ यद् रामकृष्णधरणस्पृशप्रमोदः ।  
 मार्तं तनोति सहगोगणयोस्तयोर्यत् पानीयस्यवसकन्दरकन्दमूलैः ॥२३॥  
 गा गोपकैरनुयनं नयतोद्दारवेणुस्यनैः कलदैस्तनुभृत्सु सप्यः ।  
 अस्पन्दनं गतिमतां पुलकस्तरूणां निर्योगशकृतलक्षणयोर्विचित्रम् ॥२४॥  
 पञ्चविंश भगवतो या वृन्दायनचारिणः । वर्णयन्त्यो मियो गोप्यः क्रीडास्तन्मयतां ययुः ॥२५॥  
 ॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पञ्चविं वेणुगीत नैऋतिशोऽध्यायः ॥२॥

with tears of joy trickling down their eyes. The birds in the forest like sages perched on some branches of trees covered with foliage with white praval look hard at the Lord forgetting their chirping and warbling, listen to the flute of the Shree Krishna and this river, with her whirls of desire meandearingly flows listening to the music of Mukund and though spelled, offers lotuses by her waves which are like her hands at the feet of the Lord. While roaming in the heat of the Sun with Bala-arm tending the cattle when he plays the flute, the clouds the Lord of lightening, as a good friend seeing them oppressed by the heat out of affection shelters them by holding a canopy of their shadows over them. This Goverdhan the best of the hills, when tread by the delicate feet of the Lord rejoices immensely, offers him in worship, sprouts of green esculent roots of grass, and pure fresh water from its caves and thus honours him, the cows, and the cowherds. The Lord in this manner leads the herd of cattle and the group of cowherds from forest to forest playing his caelestial notes on his charming flute which render mobile the immobile in the corporeal beings and delight the inanimate trees and foliage which looks as if alive. Isn't this wonderful?

Thus the Gopis in Vrandawan while describing to one another the Lord's variegated sports were mentally absorbed and lost in him. 1-15

Thus ends chapter twenty one of Book X.

अथ द्वाविंशोऽध्यायः

श्रीशुक उवाच

हेमन्ते प्रथमे मासि नन्दव्रजकुमारिकाः । चेरुर्हविष्यं भुञ्जानाः कात्यायन्यर्चनप्रतम् ॥१॥  
 आप्नुत्पाम्भसि कालिंद्या जलान्ते चोदितेऽरुणे । कृत्वा प्रतिकृतिं देवीमानर्चुर्नृप सैकतीम् ॥२॥  
 कात्यायनि महामाये महायोगिन्यधीश्वरि । नन्दगोपसुतं देवि पतिं मे कुरु ते नमः ॥३॥  
 नद्यां कदाचिदागत्य तीरे निक्षिप्य पूर्वघत् । वासांसि कृष्णं गायन्त्यो विजह्नुः सलिले मुदा ॥४॥  
 भगवांस्तदभिप्रेत्य कृष्णो योगेश्वरेश्वरः । तासां वासांस्युपादय नीपमारुह्य सत्वरः ॥५॥  
 हसन्निः प्रहसन् बालैः परिहासमुवाच ह । अत्रागत्याचलाः कामं स्वयं स्वयं वासः प्रगृह्यताम् ॥६॥  
 एवं ब्रुवति गोचिन्दे तर्मेणाऽऽक्षिप्तचेतसः । आकण्ठमगन्ना शीतोदे वेषमानास्तममुब्रुवन् ॥७॥  
 इयामस्तुं दूरं ते दास्यः करचामतयोदितम् । देहि वासांसि धर्मज्ञ नो चेद् राज्ञे मुषामहे ॥८॥

## CHAPTER XXII

**Shree Shuka said :** Once in the cold weather in the month of Margshursha the maids of Vraja of Shree Nanda after feeding themselves with the havishyanna (Rice cooked in ghee offered as sacrifice to the deity in fire) began their worship of Goddess Katyayini. After their customary dip in the river Kalindi in the mornig, they made an idol of sand worshipped and prayed to her. Oh Goddess Katyayini Maha Maya Mahayogini, oh the goddess substratum of the universe, pray so ordain that the son of Nand baba may become our husband. We bow to thee. 1-3

Once it so happened that these little girls as usual leaving their clothes on the banks of the river were merrily sporting in the waters of Yamuna. The almighty Shree Krishna, the Lord of the Yogeshwaras, knowing their minds came there with his playmates. He took their clothes and went up the Kadamb tree nearby with other boys that had accompanied him. He then told the maidens "Ye girls come here one by one and collect your clothes" 4-6

Thus spoken to, the maidens charmed at this sportive joke of the Lord, merged in cold waters till their neck, and shivering said :

Oh Shyam Sunder we are thy maids, we shall do thy biddings, Oh Dharmagna (the knower of Dharma) please give us our clothes or we shall Complain to the king against you. 7-8



## थीमगवानुवाच

यूयं विचक्षा यदपो धृतव्रता व्यगाहतैतत्तदु देवहेलनम् ।

यद्ध्यार्जलि मूर्ध्यपनुत्तयेऽहसः कृत्वा नमोऽघो वसनं प्रगृह्यताम् ॥ ९ ॥

तास्तथावनता दृष्ट्वा भगवान् देवकीसुतः । यासांसि ताम्यः प्रायच्छत् करुणस्तेन तोषितः ॥ १० ॥

तासां विश्वाय भगवान् स्वपादस्पर्शकाम्यया । धृतव्रतानां संकल्पमाह दामोदरोऽवलाः ॥ ११ ॥

संकल्पो विदितः साध्यो भवतीनां मदर्चनम् । मयानुमोदितः सोऽसौ सत्यो भवितुमर्हति ।

यातायला व्रजं सिद्धा मयेमा रंस्यथ क्षपाः ॥ १२ ॥

इत्यादिष्टा भगवता लब्धकामाः कुमारिकाः । ध्यायन्त्यस्तत्पदाम्भोजं कृच्छ्राग्निविविशुर्व्रजम् ।

अथ गोपे पट्टितो भगवान् देवकीसुतः । वृन्दायनाद् गतो दूरं चारयन् गाः सह्यप्रजः ॥ १४ ॥

निदाघाकांतपे तिग्मे छायाभिः स्वाभिरात्मनः । आतपप्रायितान् धीक्ष्य द्रुमानाह यजोक्तसः ॥ १५ ॥

पश्यतैतान् महाभागान् परार्थकान्तजीवितान् । वातघपांतपहिमान् सहन्तो चारयन्ति नः ॥ १६ ॥

**The Lord said :** You are under a vow and you bathe in the river quite nude. This is an offense against the deity (the water god) To expiate for this sin, join your palms on your head bow down and take away your clothes. 9

Bhagwan Krishna son of Devaki was pleased seeing them all bowing down to him. Compassionate that he was he returned their clothes and knowing their resolve the Lord said : Oh Ye Maidens chaste and pure that you are, I know that your hearts desire is to please and adore me. It shall be granted and you will enjoy with me in the next few approaching nights. Now you go back to Vraja. 10-12

**Shree Shuka Deva contd :** Thus directed by the Lord and their desires fulfilled the gopis returned to Vraja much against their wish, contemplating on the feet of the Lord. 13

Once Shree Krishana, with his elder brother Balaram and the cowherds, were grazing the cattle in the forest. They went far away from Vraja. The Sun was very hot, seeing the trees shading the ground like a umbrella, Shree Krishna said to the cowherds.

Behold these trees, verily their birth in this world is highly blessed. They live only to do good to others. They suffer all climes be it, heat and rains, or cold, and protect us from them. Just as one with some expectation does not return disappointed from one who is generous similarly these trees give life to all creatures and do not disappoint

अहो एषां वरं जन्म सर्वप्राण्युपजीवनम् । सुजनस्यैव येषां वै विमुखा यान्ति नार्थिनः ॥१७॥  
 पत्रपुष्पफलच्छाया मूलवल्कलदारभिः । गन्धनिर्यासभस्मास्थितोऽर्धमः कामान् वितन्वते ॥१८॥  
 एतावज्जन्मसाफल्यं देहिनामिह देहिषु । प्राणैरर्थेधिष्या वाचा श्रेय एवाचरेत् सदा ॥१९॥  
 इति प्रवालस्तयकफलपुष्पदलोत्करैः । तरुणां नम्रशाखानां मध्येन यमुनां गतः ॥२०॥  
 तस्या उपवने काम चारयन्तः पशून् नृप । कृष्णरामाबुपागम्य क्षुधातां इदमब्रुवन् ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे गोपीविलापहारो नाम द्वाविंशोऽध्यायः ॥२१॥

अथ त्रयोविंशोऽध्यायः

गोपा उवाच

राम राम महावीर्यं कृष्ण दुष्टनियट्ण । एषा वै याचते क्षुन्नस्तच्छान्तिं कर्तुमर्हथ ॥१॥

श्रीशुक उवाच

इति विशापितो गोपैर्भगवान् देवकीसुतः । भक्ताया विप्रभायांया प्रसीदन्निदमब्रवीत् ॥२॥  
 प्रयात देवयजनं ब्राह्मणा ब्रह्मवादिनः । सत्रमाह्निरसं गाम श्वासते स्वर्गकाम्यया ।  
 तत्र गत्यौदनं गोपा याचतास्मद्विसर्जिताः ॥३॥

anyone. They are really blessed They fulfill the wishes of everyone either by their leaves, fruits, flowers, shade, roots, faggots, wood, smell gum, stones, sprouts and ashes In this world, life of one, who does good to others by his personal efforts, or by his wealth or by his intelligence or by good words is alone successful and blessed 14-19

The Lord thus praising the trees (in that avenue) with branches bent with the load of the sprouts, flowers, fruits, and foliage came to the banks of the Yamuna. On the pastures of the banks of the river, the cowherds grazed their cattle for long and when they felt hungry they approached Shree Krishna and Balaram and said 29-21

Thus ends chapter twenty second of Book X.

## CHAPTER XXIII

The Arhew said: Hey! you mighty Balaram and you Shree Krishna the slayer of the wicked we are very hungry and are muoh oppressed by it pray get us some food and satisfy our hunger. I

Shree Shukadev said: When the boys thus requested Shree Krishna, the Lord with a wish to favour his devotees the wives of the brahmins, said, Boys, repair ye to the place where some Brahmins, the

इत्यादिष्टा भगवता गत्वायाचन्त ते तथा । कृताञ्जलिपुट्रा विप्रान् दण्डवत् पतिता भुवि ॥५॥

गाश्चारयन्तावविदूर द्योदने रामाच्युतौ वो लपतो बुभुक्षितौ ।

तयोद्विजा द्योदनमर्थिनोर्यदि श्रद्धा च वो यच्छन धर्मवित्तमाः ॥५॥

इति ते भगवद्याञ्जं शृण्वन्तोऽपि न शुश्रुवुः । श्रुद्राश भूरिकर्माणो बालिश बृद्धमानिनः ॥६॥

तं ब्रह्म परमं साक्षाद् भगवन्तमधोक्षजम् । मनुष्यदृष्ट्या दुष्पद्मा मत्यात्मानो न मेनिरे ॥७॥

गोपा निराशाः प्रत्येन्य तथोचुः कृष्णरामयोः । तदुपाकर्ण्य भगवान् प्रहस्य जगदीश्वरः ।

व्याजहार पुनर्गोपान् दर्शयन्लोकिकीं गतिम् ॥८॥

मां ज्ञापयत पत्नीभ्यः ससंकर्षणमागतम् । दास्यन्ति काममन्नं वः स्निग्धा मय्युपिता धिया

गत्वाथ पत्नीशालायां दृष्ट्वाऽऽसीनाः स्वलंकृताः । नत्वा द्विजसतीर्गोपाः प्रथिता इदमब्रुवन् ॥

नमो वो विप्रपत्नीभ्यो नियोयत यचांसि नः । इतोऽविदूरे चरता कृष्णेनहेपिता वयम् ।

बुभुक्षितस्य तस्यान्नं सानुगस्य प्रदीयताम् ॥११॥

expounders of the Vedas perform the "Angiras" (a sacrifice to attain the heaven) and request them for food in our name. The cowherd boys went there as directed by the Lord and begged of the brahmins for food prostrating themselves on the ground before them said, Oh Ye Dharmvettas (knowers of religion) here close by in the forest, Rama and Krishna are tending their cattle. They are hungry and so we are. They have sent us to you for food. If you revere them and if you have faith in them please give us food for them, and for us, as begged. 2-5 The brahmins, great believers in karma that they were, ever desirous of the short lived happiness of heaven, and though foolish, believed themselves very wise, heard about the alms of the Lord through the boys, but did not pay any heed to their request. These rishis egoistic and pervert mistook the Lord for an ordinary mortal and did not grant his request for food. The boys returned disappointed and told Rama and Krishna all that had happened. Lord Krishna merely smiled and said. Nevermind go to their wives and tell them that I have come here with Sankarshan. These women are very affectionate and devoted to me. They will give you plenty of food. 6-9

The boys then went to the habitation of these women. There they saw them, well dressed and decked in ornaments, and mildly spoke to them. We bow to you young ladies, Shree Krishna who is strolling around in the vicinity with his brother has sent us to you for food as they are hungry. These wives of the Rishis who were always excited

श्रुत्वाच्युतमुपायातं नित्यं तद्दर्शनोन्मुखाः । तत्कथाश्रितमनसो यभ्युजातसम्प्रमाः ॥१२॥  
 चतुर्विधं बहुगुणमधमादाय भाजनैः । अमिसधुः प्रियं सर्वाः समुद्रमिव निम्नगाः ॥१३॥  
 यमुनीपवनेऽशोकनयपद्ममण्डिते । विचरन्तं वृतं गोपैः साप्रजं ददन्तुः स्त्रियः ॥१४॥  
 तास्तथा त्यक्तसर्वांशः प्राप्ता आत्मदिदक्षया । विद्यायापिलदग्ध्रा प्राह प्रहसिताननः ॥१५॥  
 स्वागतं वो महाभागा आस्यतां करवाम किम् । यन्नो दिदक्षया प्राप्ता उपपन्नमिदं हि वः ॥१६॥  
 मन्वद्वा मयि कुर्वन्ति कुशलाः स्वार्थदर्शनाः । अहितुस्यव्यवहितां भक्तिमात्मप्रिये यथा ॥१७॥  
 तद् यात देवयजनं पतयो वो द्विजातयः । स्वसत्रं पारयिष्यन्ति युष्माभिर्गृहमेधिनः ॥१८॥

पत्न्य ऊचुः

मैथं विभोऽर्हति भवान् गदितुं नृशंसं सत्यं कुरुष्व निगमं तव पादमूलम् ।  
 प्राप्ता घयं तुलसिदाम पदावसृष्टं कैशैर्निबोधुमतिलब्धं समस्तयन्धून् ॥१९॥  
 गृह्णन्ति नो न पतयः पितरो सुता वा न भ्रातृयन्धुसुहृदः कुत पय चान्ये ।  
 तस्माद् भयत्प्रपदयोः पतितात्मनां नो नान्या भवेद् गतिरिदम् तद् विधेहि ॥२०॥

at hearing the stories and anecdotes of the Lord and who were ever eager for his darshan knowing that Shree Krishna was close by grew impatient and rushed (as the rivers rush towards the ocean), with various preparation of food to offer it to the Lord. There in the garden beautified by the green foliage of Ashoka trees, on the banks of river Yamuna, these women saw the Lord enjoying with his brother and the cowherd boys. The Lord knowing that these women had come there solely for his darshan, giving up all other desires said to them with a smile-welcome ye fortunate fairies ! come and sit down. What good shall I do for you If you have come for my darshan then you have done well because the true devoted have unshaken faith and selfless devotion in me at all times, who am the soul and the darling of every-being All of you now go back to the place where your husbands are performing the Yagna as they will not be able to finish that Yagna without you. 16-18

The wives of Munis said : Oh the all pervading benign divine it does not besit thee to utter such words : Please fulfill thy promise, we have come to thee disregarding all our kith and kin, with a desire to adorn our hair with the garland of Tulsi fallen from thy feet. Now, our husbands, mothers, fathers, brothers, sons, relations and friends, nobody would take us back then what to talk of others. Oh destroyer of foes, we who have fallen at your feet do not desire anything except to be thy humble maids. 19-20

## श्रीभगवानुवाच

न प्रीतयेऽनुरागाय ह्यङ्गसङ्को नृणामिह । तन्मनो मयि युजाना अचिरान्ममवाप्स्यथ ॥२१॥

## श्रीशुक उवाच

इत्युक्तामुनिपत्न्यस्ता यद्यवाट पुनर्गता । ते चानम्यय स्वाभि स्त्रीभि सत्रमपारयन् ॥२२॥  
तत्रैका विधृता भग्न भगवन्त यथापुतत् । हृदोपगृह्य विजहौ देह कर्मानुबन्धनम् ॥२३॥  
भगवानपि गोविन्दस्तेनैवान्नेन गोपसान् । चतुर्विधेनाशयित्वा स्वयं च तुभुजे प्रभु ॥२४॥  
अथानुस्मृत्य विप्रास्ते अन्यतम्यन् वृतागस । दृष्ट्वा स्त्रीणा भगवति वृष्णे भक्तिमलौकिकीम् २५  
अहो पश्यत नारीणामपि वृष्णे जगद्गुरौ । नास्मा द्विजातिसंस्कारो न निवासो गुरावपि ॥२६॥  
अथापि ह्युत्तमश्लोके वृष्णे योगेऽवरेध्वरे । भक्तिर्दृष्ट्वा न चास्माक सस्मारादिमतामपि ॥२७॥  
अहो वयं धन्यतमा येषा नस्तादृशी स्त्रिय । भवत्या यासा मतिज्ञाता अस्माक निश्चला हरौ ॥  
नमस्तुभ्य भगवते वृष्णायाऽनुष्ठमेधसे । यन्मायामोहितधियो भ्रमाम कर्मवर्त्मसु ॥२९॥

Ye honoured ones, said the almighty, bodily contact alone is not sufficient to enhance love affection or attachment, between humanbeings  
If you concentrate your mind in me you will soon attain me 21

**Shree Sukhdev proceeded** Thus spoken to by the Lord the wives of the munis went back to the place of Yagna Their husbands bore no ill will towards them and they completed their Yagna with their wives as is the convention One of these women was not permitted by her husband, to go to the Lord She concentrated her mind in the form of the Lord as she had heard him described to her and gave up her mortal frame 22 23

The Lord Govind then distributed the food brought by these women to the boys and himself partook of it The brahmins seeing the signal devotion of their wives in the Lord felt guilty and repented, their action They thought to themselves, what a devotion in the Lord Krishna of our women folk who have neither the Sanskaras (sanctified by the purification ceremonies) nor have they lived in the family of the Guru, whereas we who though duly initiated have no reverence or devotion for this Yogeshwar Lord Krishna Verily we are indeed blessed that we have such wives It is because of their devotion that our mind and our faith in Lord Shree Hari became firm and unshakable We bow to Lord Shree Krishna the fountain head of knowledge shrouded by whose Maya we wander in the path of action full of mundane

इति स्वाधमनुस्मृत्य कृष्णे ते कृतहेलनाः । दिदक्षवोऽप्यच्युतयोः कंसाद् भीता न चाचलन् ३०

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे यज्ञपत्न्युद्धरणं नाम त्रयोविंशोऽध्यायः ॥२३॥

अथ चतुर्विंशोऽध्यायः

श्रीशुक उवाच

भगवानपि तत्रैव बलदेवेन संयुतः । अपश्यन्निवसन् गोपानिन्द्रयागकृतोद्यमान् ॥१॥  
तद्विभोऽपि भगवान् सर्वात्मा सर्वदर्शनः । प्रथयाचनतोऽपृच्छद् वृद्धान् नन्दपुरोगमान् ॥२॥  
कथ्यतां मे पितृ कोऽयं सम्भ्रमो य उरागतः । किं फलं कस्य चोद्देशः केन वा रुध्यते मज्जः ॥३॥  
शाखाक्षात्या च कर्माणि जनोऽयमनुतिष्ठति । विदुषु कर्मसिद्धिः स्यात्तथा नाधिदुषो भवेत् ॥४॥  
तत्र तावत् क्रियायोगो भवतां किं विचारितः । अथवा लौकिकस्तन्मे पृच्छतः साधु भण्यताम् ॥

नन्द उवाच

पुत्रेभ्यो भगवानिन्द्रो मेघास्तस्यात्ममूर्तयः । तेऽमिवर्षन्ति भूतानां प्रीणनं जीवनं पयः ॥६॥  
desires. Thus the brahmins realising their guilt though desirous of having a glimpse, darshan of Lord Krishna and Balram could not do it for fear of Kansa. 24-30

Thus ends chapter twenty third of Book X

## CHAPTER XXIV

Shree Shuka said : During his stay with Balaram at Nandbaba's Bhagwan Shree Krishna once saw the cowherds preparing for Yagna to propitiate Indra-Shree Krishna the soul of everybeing and the seer of all hearts, who knew everything approached, Nandbaba and the other older folks and said what is this all about, father, what is its object and for what end and for whom this Yagna is to be performed prey tell me. Actions are generally performed by men who have knowledge as also by those that are without knowledge but in these those performed by men with knowledge and understanding, are successful whereas those performed without knowledge or understanding are not successful and donot bear fruit. The work that you have begun today, is it in accordance with the scriptures, or merely conventional. Please explain to me well. 1-5

Rainfall is God Indra said Nandji:- Clouds are his form, water by which all beings get life and joy is poured on earth by the clouds My

तं तात वयमन्ये च वार्युचा पतिनीश्वरम् । पुता पुरपकाराणा पर्जन्य फलभावन ॥७॥  
य एव विखुजेद् धर्मं पारम्पर्यागत नर । कामाहोमाद् भयाद् द्वेषात् सर्वं नाप्नोति शोभनत् ॥८॥

श्रीभगवानुवाच

कर्मणा जायते जन्तु कर्मणैः विलीयते । सुख दुःख भयं क्षेम कर्मणैवाभिपद्यते ॥९॥  
स्वभावतन्त्रो हि जन स्वभावमनुलर्तने । स्वभावस्थमिदं सर्वं सदेवासुस्मानुषम् ॥१०॥  
सत्त्वं रजस्तम इति स्थित्युत्पत्त्यन्तहेतव । रजसोत्पद्यते विश्वमन्योन्यं विविधं जगत् ॥११॥  
रजसा चोदिता मेघा वर्षन्त्यम्बूनि सर्वतः । प्रजास्तैरेव सिद्ध्यन्ति महेन्द्रः किं करिष्यति ॥१२॥  
तस्माद् गवा ब्राह्मणानामद्रेक्षारभ्यता मखः । य इन्द्रयागसम्भारास्तैरेव साध्यता मय ॥१३॥  
हृयन्तामग्नयः सम्यग् ब्राह्मणैर्ब्रह्मवादिभिः । अन्नं यदुविधं तेभ्यो देयं वो धेनुदक्षिणा ॥१४॥  
अन्येभ्यश्चाभ्यक्षाण्डालपतितेभ्यो यथार्हतं । यत्सं च गवा दत्त्वा गिरये दीयता बलि ॥१५॥  
पतन्मम मतं तात क्रियता यदि रोचते । अयं गोब्राह्मणाद्रीणा महा च दयितो मयः ॥१६॥

child' ' I as well others, believe Indra as the Lord of rains because it  
■ he who gives the fruit of his labour to the tiller of the soil He who  
disregards or abandones religious traditions, through desires, cupidity  
fear or hatred, does not get peace or happiness in life 6-8

**Bhagwan said :** Every being ■ born, according to his own Karma  
and dies by his own Karma Happiness misery fear and well being all  
this ■ generated by Karma A man follows his nature, as he ■ controlled  
by it The quality trio the satwa rjas and tamas, ■ the cause of  
creation substenance, and dissolution Stimulated by rajas this world of  
vividness and diversity is created and it is by that rajas that the clouds  
shower rains, which gives life to all beings Then where does Indra  
come in and what has he to do with it You may therefore use all this  
material brought for Indra Yag (sacrific dedicated to Indra) for cows,  
brahmins, and the Giriraj and begin the Giriraj Yagna offer oblations  
in the fire of Yagna through the holy brahmins, chanting hymns, give  
them different kinds of delicious food, cows, and cash as dakshina  
(fees) further give food to all without distinction right from ■ dog to  
the untouchable and to the sinners and the morally fallen as they are  
to be pitied. Give fodder to the cows, offer homage and oblation to  
mt Goverdhan Father dear, this is my opinion Do as you like. The  
Yagna wherein the kine the brahmins, and the holy mount ■ propitia-  
ted ■ dear to me. 9-16

## श्रीशुक उवाच

कालात्मना भगवता शक्रदर्पे जिघांसता । प्रोक्तं निशम्य नन्दाद्याः साध्वगृह्णन्त तद्वचः ॥१७॥  
 तथा च व्यदधुः सयं यथाऽऽह मधुसूदनः । वाचयित्वा स्वस्त्ययनं तद्द्रव्येण गिरिद्विजान् ॥१८॥  
 उपहृत्य बलीन् सर्वानाहता यवसं गवाम् । गोधानानि पुरस्कृत्य गिरिं चक्रुः प्रदक्षिणम् ॥१९॥  
 कृष्णरत्नन्यतमं रूपं गोपविश्वम्भणं गतः । शैलोऽस्मीति युचन् भूरि बलिमाददद्बृहद्वपुः ॥२०॥  
 इत्यद्रिगोद्विजमसं चासुदेवप्रणोदिताः । यथा विधाय ते गोपाः सहकृष्णा व्रजं ययुः ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पञ्चविंशोऽध्यायः ॥२४॥

## अथ पञ्चविंशोऽध्यायः

## श्रीशुक उवाच

इन्द्रस्तदाऽऽत्मनः पूजां विज्ञाय विहतां नृप । गोपेभ्यः कृष्णनाथेभ्यो नन्दादिभ्यश्चुकोप सः ।  
 गणं सांघर्तकं नाम मेघानां चान्तकारिणाम् । इन्द्रः प्राचोदयत् क्रुद्धो वान्यं चाहेशमान्युत ॥२॥

**Shree Shukhdev then said :** Nanda and others when they heard these words of the Lord the Master of time, spoken purposely to humble the pride of Indra, acknowledged them as words of benevolence and did all as directed by Bhagwan Madhusudan, and with the same material that was brought for Indra Yag, they worshipped Giriraj gave presents and dakshina to the brahmins, who blessed them with benedictory verses and gave plentiful fodder to the cows. The cowherds then with all their cattle circumbulated Giriraj. Bhagwan Krishna assumed another form to inspire confidence in the cowherds. He said I am the big Giriraj and accepted offerings in abundance. Thus actuated by the Lord the cowherds finished their Yagna intended for Giriraj, brahmins, and the cows, and went to Vraja with Shree Krishna. 17-21

Thus ends chapter twenty four of Book X

## CHAPTER XXV

**Shree Shukha contd :** When Indra heard about this breach of his traditional worship through Yagra he became very angry both at Shree Nanda and the cowherds who believed Shree Krishna as their Master Indra who believed himself all powerful vexed that he was he commended the gamut of clouds known as "Sanvartaka" to rain in torrents on the earth with all the vehemance and said :— "Behold the



अहो श्रीमदमाहात्म्यं गोपानां काननौकसाम् । कृष्णं मन्यमुपायित्य ये चक्रुर्द्वहेलनम् ॥३॥  
परां धियाचलित्तानां कृष्णेनाध्यायितात्मनाम् । ध्रुवत श्रीमदस्तम्भं पद्मन् नयत संसयम् ।

श्रीशुक उवाच

इत्थं मघवताऽऽश्रन्ता मेघा निर्मुक्तयन्धनाः । नन्दगोकुलमासारं पीटयामासुरोज्जसा ॥४॥  
चिद्योतमाना विद्युद्भिः स्तनन्तः स्तनयितुभिः । तीर्थैर्मरुद्गैर्लुप्ता चक्रुर्जलशर्कराः ॥५॥  
स्थूणास्थूला वर्षाधारा मुञ्चन्त्यध्रेष्वमीक्ष्णशः । जलौघैः ह्राव्यमाना भृनाद्वयत नतोद्यतम् ॥६॥  
अत्यासारातिघातेन पशवो जातवेपनाः । गोपा गोप्यश्च शीनार्ता गोविन्दं शरणं ययुः ॥७॥  
कृष्ण कृष्ण महाभाग त्वन्नाथं गोकुलं प्रभो । ज्ञातुमर्हसि देवान्नः कुपिताद् भक्तवत्सल ॥८॥  
शिलावर्षनिपातेन हन्यमानमचेतनम् । निरीक्ष्य भगवान् मेने कुपितेन्द्रकृत् हरिः ॥९॥  
लोकेशमग्निनां मौढ्याद्विरिष्ये श्रीमदं तमः । मत्तोऽसतां मानभङ्गः प्रशमायो कल्पते ॥१०॥  
तस्मान्मच्छरणं गोष्ठं मन्नाथं मत्परिग्रहम् । गोपाये स्यात्प्रयोगेन सोऽयं मे व्रत आहितः ॥११॥  
इत्युपत्यक्तेन हस्तेन कृत्वा गोवर्धनाचलम् । दधार लीलया कृष्णद्वयकमिव बालकः ॥१२॥

arrogance of affluence of these Gopas living in the forest. They sought protection of a mortal named Krishna, and instigated by him insulted me, a diety, so by a heavy down pour, humble their pride and destroy their cattle. 1-4

**Shree Shuka said :** Thus ordered and set-free, the Meghas fell over Nanda's Gokul, in heavy showers with all the ferocity to submerge the town. The lightnings flashed, the clouds roared, and there was hail storm with strong gale blowing sharply with great velocity, the torrential rain that poured relentlessly, as if inundating the earth even the elevations and depressions on the ground were not visible all being under water. The animals shivered with cold because of rain and wind. The gopas and the gopikas oppressed by severe cold went to Shree Krishna, and said. Oh Krishna, ! the glorious you are the Lord of Gokul pray protect us from the fury of this god. 5-9

Seeing Gokul being destroyed by the severe hail storm Shree Hari soon knew that this was the act of the chagrined Indra, foolish as he is, he believes himself the Lord of all creatures. I will dispel his ignorance and humble his pride, Humiliation of such proud and wicked by me is an act of grace on them. Gokul and its people that have resorted to me in their hour of peril and who always consider me as their sole saviour and protector to them, determined and resolute that I am, I will protect by my Yoga. 10-12

With these words Shree Krishna raised the mt. Goverdhan and held

अथाह भगवान् नोपान् हेऽस्य तात ब्रजौकसः । यथोपजोषं विंशत गिरिगतं सगोधनाः ।

न त्रास इह वः कार्यो मदस्ताद्रिनिपातने ॥१४॥

धुत्तृङ्मथां सुखापेक्षां हित्वा तैर्धजवासिभिः । वीक्ष्यमाणो दधार्वाद्रि सप्ताहं नाचलत्पदात् ।  
कृष्णयोगानुभावं तं निशाम्येन्द्रोऽतिविस्मितः । निरस्तम्मो भ्रष्टसंकल्पः स्वान्मेघान्संयवारयत्  
खं व्यभ्रमुदितादित्यं घातवर्षं च दारुणम् । निशाम्योपरतं गोपान् गोवर्धनधरोऽग्रवीत् ॥१५॥  
निर्यात त्र्यस्त त्रासं गोपाः सखीघनार्भकाः । उपारतं घातवर्षं व्युदप्रायाश्च निम्नगाः ॥१६॥  
ततस्ते निर्ययुर्गोपाः स्वं स्वमादाय गोधनम् । शकटोद्दोषकरणं स्त्रीबालस्थविराः शनैः ॥१७॥  
भगवानपि तं शैलं स्वस्थाने पूर्ववत् प्रभुः । पश्यतां सर्वभूतानां स्थापयामास लीलया ॥१८॥

तं प्रेमवेगाग्निभृता ब्रजौकसो यथा समीयुः परिरम्भणादिभिः ।

गोप्यश्च सरनेहमपूजयन् मुदा दध्यक्षताद्रिर्युयुजुः सदाशिपः । १९॥

शङ्खदुन्दुभयो नेदुर्दिधि देवप्रणोदिताः । जगुर्गन्धर्वपतयस्तुम्बुरुप्रमुखा नृप ॥२०॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पञ्चविंशोऽध्यायः ॥२५॥



it aloft on the palm of his hand, as easily as a child would hold an open umbrella, and said : Father, Mother and Ye inmates of Vraja get underneath this hill with all your cattle without any fear of the mt. falling over you. The brajavasis all congregated underneath the hill as directed. They abandoned their care for their hunger, thirst, misery or happiness and being spelled at this mighty feat of the Lord just gazed at him in awe and amazement. Shree Krishna firm as a rock held the Mt for full seven days; beholding this Yogic prowess of the Lord, Indra was highly astonished. His resolve thwarted his vanity vanished and he stopped his clouds from further tempest. The sky soon became clear and from behind the clouds shone forth the Sun in all its brilliance. Shree Krishna who had held the Mt. all these days spoke to them. The rains and the winds have stopped, waters flooding the rivers have flowed down. You need have no fear. Now go out with your wives, children and the cattle. The women, children and the older folks loaded the carts with their belongings and slowly came out with their kine. The almighty then easily put down the hill on its base before in front of all these. The brajavasis overwhelmed with love embraced him. The Gopikas out of joy worshipped him with curd, rice and water and blessed him. The celestials in the heaven blew their conches and beat their drums and Rajan ! Timbaru and other Gandharvas delightfully played their music and sang, in praise of the Lord. 15-22

Thus ends chapter twenty fifth of Book XVII



## अथ षड्विंशोऽध्यायः

श्रीशुक उवाच

पवंविधानि कर्माणि गोपाः कृष्णस्य वीक्ष्य ते । अतद्वीर्यविदः प्रोचुः समभ्येत्य सुविस्मिताः ॥  
 घालकस्य यदेतानि कर्माण्यत्यद्भुतानि वै । कथमर्हत्यसौ जन्म ग्राम्येष्व्वात्मजगुप्सितम् ॥२॥  
 यः सप्तहायनो बालः करेणैकेन लीलया । कथं विभ्रद् गिरिवरं पुष्करं गजराडिव ॥३॥  
 दुस्त्यजश्चानुरागोऽस्मिन्सर्वेषां नो वञ्चोक्तसाम् । नन्द ते तनयेऽम्मासु तस्याप्यौत्पत्तिकः कथम्  
 क सप्तहायनो बालः क महाद्विविधारणम् । ततो नो जायते शङ्का व्रजनाथ तवात्मजे ॥५॥

नन्द उवाच

भूयतां मे वचो गोपा ध्येतु शङ्का च वोऽर्भके । एनं कुमारमुद्दिश गगौ मे यदुवाच ह ॥६॥  
 एष वः श्रेय आद्यास्यद् गोपगोकुलनन्दनः । अनेन सर्वदुर्गाणि यूयमज्ञस्तरिप्यथ ॥७॥  
 य एतस्मिन् महाभागाः प्रीतिं कुर्वन्ति मानवाः । नारयोऽभिभवन्त्येतान् विष्णुपद्मानिवासुराः

## CHAPTER XXVI

**Shree Shuka proceeded further :** The cowherds ignorant of such miracles of the Lord were astounded. They said to themselves such deeds of little Krishna are indeed miraculous. How could he have been born, among us the ordinary villagers, of no rank or file. Though only seven years in age he held aloft in one his palms the giriraj with as much ease as an elephant would hold high a lotus in his trunk. Nandraj how is it that the brajavasis bear innate love towards him since his birth. Where, this child of seven years, and where the raising of the mt. and holding it high on one of his palms for days together; what an anomaly, preposterous and absurd for all human understanding and imagination. Vrajanath this makes us suspicious about him; This child of yours is no ordinary mortal, his exploits are super human. 1-5

**Nanda said :** Ye cowherds listen to me. Give up your doubts about this child. Gargacharya has told me that "this child will delight gopas and Gokul and will give you prosperity and peace. You will transgress all your difficulties by his grace. Those people with good luck who will have abiding faith and love in him will never be vanquished by their enemies as the asuras are not vanquished by resorting to Lord

तस्मान्नन्द कुमारोऽयं नारायणसमो गुणैः । श्रिया कीर्त्यानुभावेन तत्कर्मसु न विस्मयः ॥१॥

इति नन्दयचः श्रुत्वा गर्गगीतं ब्रजोक्तसः । दृष्टश्रुतानुभावास्ते कृष्णस्यामिततेजसः ।  
मुदिता नन्दमानर्चुः कृष्णं च गतविस्मयाः ॥१०॥

देवे वर्पति यक्षविप्लवरूपा वज्राश्मवर्षानिलैः

सीदत्पालपशुस्त्रियात्मशरणं दृष्ट्वानुकम्प्युत्स्मयन् ।

उत्पाट्यैककरेण शैलमयलो लीलोच्छिलीन्ध्रं यथा

विभ्रद् गोष्ठमपान्महेन्द्रमदभित् प्रीयाञ्च रुद्रो गवाम् ॥११॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वोपे दशविंशोऽध्यायः ॥२६॥

### अथ सप्तविंशोऽध्यायः

श्रीशुक उवाच

गोवर्धने धृते शैल आसारद् रक्षिते ब्रजे । गोलोकादावजत् कृष्णं सुरभिः शक्र एव च ॥१॥

Shree Vishnu. Nanda, your child equals Narayan in wealth fame and prowess. So, donot be surprised at his deeds. 6-9

Hearing these words of Nanda as told to him by Gargacharya, the Vrajavasis who had seen and heard the glorious exploits of Shree Krishna were highly pleased and devoid of all doubts and wonder worshipped Shree Krishna and Nanda.

May that Lord of cattle be pleased with us, who had humiliated the pride of Indra, and protected Gokul from hailstorm and heavy rains of infuriated Indra and who when the cattle, women, and the cowherds, were about to be submerged in the floods, playfully raised Govardhan with one of his hands and held it aloft on his palm to shelter those who considered him as their saviour. 11

Thus ends chapter sixth of Book X



### CHAPTER XXVII

Shree Shuka said : Thus when Shree Krishna sheltered and saved Vraja, from heavy rains Indra and Kamdhenu came to him from

विविक्त उपसङ्गम्य व्रीडित. इतहेलनः । पस्पश पादयोरेनं किरीटेनार्कवर्चसा ।  
नष्टनिलोकेशमद्र इन्द्र आह कृताञ्जलिः ॥२॥

इन्द्र उवाच

विशुद्धसत्त्वं तत्र धाम शान्तं तपोमयं ध्वस्तरजस्तमस्कम् ।  
तथापि दण्डं भगवान् विभर्ति धर्मस्य गुप्त्यै खलनिग्रहाय ॥३॥  
स त्वं ममैश्वर्यमद्वन्द्वतस्य कृतागसस्तेऽविदुषः प्रभावम् ।  
क्षन्तुं प्रभोऽथार्हसि मूढचेतसो मीवं पुनर्भुन्मतिरीश मेऽसती ॥४॥

नमस्तुभ्यं भगवते पुरुषाय महात्मने । वासुदेवाय कृष्णाय सात्वतां पतये नमः ॥५॥  
स्वच्छन्दोपात्तदेहाय विशुद्धज्ञानमूर्तये । सर्वस्मै सर्वगिजाय सर्वभूतात्मने नमः ॥६॥  
त्वयैशानुगृहीतोऽस्मि ध्वस्तस्तम्भो बृथोद्यमः । ईश्वरं गुरुमात्मानं त्वामहं शरणं गतः ॥७॥

Goloka Indra whose pride, as the overlord was humbled and who felt ashamed at his sense of guilt and his contumacious conduct towards the Lord approached him when he was alone, and putting his brilliant crown resplendant as the sun at his feet bowed and prayed to him with his palms joined in obeisance 1-2

**Indra Said .** Oh Lord thy form is pure and immaculate, tranquil, truthful, and austere, devoid of all rajas and tamas. Nevertheless to preserve and protect righteousness dharma and to suppress and smite the wicked, you hold a sceptre to sway Proud of my wealth and splendour and ignorant of thy greatness and glory I offended thee. Stupid and dense that I am, Oh Lord almighty pray forgive me and bless me that I may not be guilty once again of such base and perverse mind of defying you Bhagwan, we bow to you, oh vasudev the head of the Satwatas Who incarnates at will, and who is knowledge personified and who art everybody and art the cause of all creation and seed of all beings to Thee we pay our homage You have by your grace, dispelled my ego and rendered my efforts fruitless I have come to thee Sire, in all humbleness to seek thy shelter, Thou who art the Lord, the preceptor of all, and the Supreme God head, the soul of the Universe 3-7

**The Lord said :** One who is blind with the pride of prosperity and pelf does not see me the great-chastiser, but, to whomsoever I want

## श्रीभगवानुवाच

ममैश्वर्यश्रीमदान्धो दण्डपाणि न पश्यति । तं भ्रंशयामि संपन्नो यस्य चेच्छाम्यनुग्रहम् ॥८॥  
 गम्यतां शक्र भद्रं वः क्रियतां मेऽनुशासनम् । स्वीयतां स्वाधिपारेषु युक्तैर्वः स्तम्भवर्जितैः ॥९॥  
 अथाह सुरभिः कृष्णमभिवन्द्य मनस्विनी । स्वसंतानंरूपामन्व्य गोपकृपिणमीश्वरम् ॥१०॥

## सुरभिरुवाच

कृष्ण कृष्ण महायोगिन् विश्वात्मन् विश्वसंभव । भवता लोकनाथेन रुनाथा वयमद्युत ॥११॥  
 त्वं नः परमकं दैव्यं त्वं न इन्द्रो जगत्पते । इन्द्रं नस्त्यामिपेक्षामो ब्रह्मणा नोद्रिता दयम् ॥१२॥

## श्रीशुक उवाच

पदं कृष्णमुपामन्व्य सुरभिः पयस्ताऽऽत्मनः । जलैराकाशगङ्गाया पेरयतकरोद्धृतैः ॥१३॥  
 इन्द्रः सुरभिः साकं नोदितो देवमातृभिः । अभ्यपिञ्चत दाशार्हं गोविन्द इति चाभ्यधात् १४  
 नानारसौघाः सरितो वृक्षा आसन् मधुस्रवाः । अकृष्टपच्यौपधयो मिरयोऽविभ्रदुन्मणीन् १५

to favour I deprive him of his prosperity. Indra you may now go back to your heaven. May good betide you. Execute my commands and devoid of pride, do your duties diligently and judiciously. 8-9

Kamadhenu that had come down from the heaven with Indra, bowed to Shree Krishna with her calves and spoke to him. 10

**Surabhi ( the Kamdhenu said ) :** Ye Mahayogi, the creator of the Universe and the soul of the Universe Shree Krishna as you are the Lord of the world, you are our Lord and protector. Thou art our supreme deity. We have been sent by Brahmaji to install you as our Indra and worship you accordingly 11-12

**Shree Shuka continued :** Thus with the permission of Shree Krishna, Kamdhenu (the cow celestial) bathed the Lord with her milk, and Indra along with the Devershis as actuated and inspired by the mothers celestial, bathed Dasharha Shree Krishna with waters of heavenly ganges brought by the trunk of his elephant Airavata, and thus performed His coronation and named him. "Govind." The rivers at that time became full with sweet waters. drops of delicious fluids oozed out from the trees and trickled down, crops ripened, without cultivation and the hills showed the precious stones on the surface, hitherto hidden

कृष्णेऽभिषिक्त पतानि सत्त्वानि कुरुनन्दन । निर्वैराण्यभवंस्तात क्रूराण्यपि निसर्गनः ॥१६॥  
इति गोगोकुलपतिं गोविन्दमभिषिच्य सः । अनुज्ञातो ययौ शक्रो वृत्तो देवादिभिर्दिवम् ॥१७॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वाध्याये इन्द्रस्तुतिनाम सप्तविंशोऽध्यायः ॥२७॥



## अष्टाविंशोऽध्यायः

श्रीशुक उवाच

एकादश्यां निराहारः समभ्यर्च्य जनार्दनम् । स्नातुं नन्दस्तु कालिन्ध्या द्वादश्यां जलमाविशत् १  
तं गृहीत्वानयद् भृत्यो वरुणस्यासुरोऽन्तिकम् । चुक्रुस्तमपदयन्तः कृष्ण रामेति गोपकाः ॥२॥  
भगवांस्तदुपश्रुत्य पितरं वरुणाद्वत्तम् । तदन्तिकं गतो राजन् स्थानामभयदो विभुः ॥३॥  
प्राप्तं वीक्ष्य हृषीकेशं लोकपालः सपर्यया । महत्या पूजयित्वाऽऽह तद्दर्शनमहोत्सवः ॥४॥

वरुण उवाच

अद्य मे निभृतो देहोऽद्यैवार्थोऽधिगतः प्रभो । त्वत्पादभाजो भगवन्नवायुः पारमर्ध्वनः ॥५॥

underneath. Rajan, when the Lord was thus installed the animals that were inimical by nature gave up their animosity. Indra then with the permission of the Lord returned to heaven with the gods after installing Shree Krishna Lord of Gokul as their Indra.

Thus ends chapter twenty seventh of Book X.



## CHAPTER XXVII

**Shree Shukdev proceeded** : Once Shri Nanda, observed fast on ekadashi ( the eleventh day of the bright half of the lunar Month ) and invoked the Lord. On the twelvth day in the early morning he entered the waters of Yamuna for ablution. A servant of Varuna ( the water Lord ) came there and carried him to Varuna. As the cowherds did not see Nanda they informed Rama and Krishna about it, when Shree Krishna heard that his father was kidnapped by a servant of Varuna, the Lord who is the dispeller of fear of his devotees, came to Varuna. Varuna that lokpal, guardian of the people, was pleased on seeing the Lord. He worshipped and prayed to him. 1-4

**Varna Said** : Blessed is my birth and my life, today, that I have got the great benefit of worshipping your feet, which the ascetics invoked

अजानता मामकेन मूढेनाकार्यवेदिना । आनीतोऽयं तव पिता तद् भवान् क्षंतुमर्हति ॥६॥

श्रीशुक उवाच

एव प्रसादितः कृष्णा भगवानीश्वरेश्वरः । आदायागात् स्वपितरं बन्धूनां चावहन्मुदम् ॥७॥  
नन्दस्त्वतीन्द्रियं दृष्ट्वा लोकपालमहोदयम् । कृष्णे च सन्नतिं तेषां ज्ञातिभ्यो विस्मितोऽब्रवीत् ।  
ते त्वीतुन्यधियो राजन् मत्वा गोपास्तमीश्वरम् । अपि नः स्वर्गतिं सूक्ष्मासुपाधास्यदधीश्वरः  
संकल्पसिद्धये तेषां महाकारणिको हरिः । दर्शयामास लोकं स्वं गोपानां तमसः परम् ॥१०॥  
नन्दादयस्तु तं दृष्ट्वा परमानन्दनिर्वृता । कृष्णं च तत्र च्छन्दोभिः स्तुयमानं सुविस्मिता ॥११॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे अष्टाविंशोऽध्यायः ॥२८॥



and by their worship transgressed this ocean of existence. The indiscreet fool of my servant brought your worthy father here, for which I am extremely sorry. and apologise Pray pardon me 5-6

**Shree Shuka said :** Bhagwan Shree Krishna the Lord of all beings thus propitiated by Varuna returned home with his father. The kinsmen that were there became very happy to see them. Amazed as he was at the grandeur of prosperity of Varuna, and his devotion to Shree Krishna Nanda described them to his friends and relatives. 7-8.

**Rajan! said Shree Shukhdev :** the cowherds now believed Shree Krishna as the soul almighty They therefore desired to know whether the Lord will now reveal to them his true form and his fine abode Vaikunth. To fulfill their desire the Lord in his boundless mercy revealed to them his true form the Eternal Brahma which is beyond prakriti and showed to them his supreme abode the magnificent Vaikunth. There Narda and the cowherds were overjoyed at seeing Vaikunth and the Lord being prayed and hymned there by the vedama-  
ntras felt very happy and experienced that bliss and peace of mind. 9-12

Thus ends chapter twenty eighth of Book X





## NOTE

From here begins the five chapters of the famous Ras Panchadyayi the sport celestial of Bal Krishna with gopis of Vraja

In these five chapters Maharshi Vyasa has in his inimitable language vividly described the varied aspects of romance of Gopi and Krishna culminating in the Ras Lila (the dance fiesta) the pinnacle of bliss wherein the divine manifests his ecstatic potencies in all their grandeur. Love and romance is as much a part of the divine as truth and bliss, as the divine is the sole embodiment of all the rasas (रसो वै सः) There is nothing mundane or spiritual which is without his cosmic touch, which we find in the Panchadyayi. There, he is the lover, he is the husband, he is the moral preacher, he is the overlord of sex subjugating the carnal instinct and the soul universal.

What was so remarkable about the child Balkrishna that endeared him to the gopis and the inmates of Vraja including the animals. The poet says he was devastatingly handsome the melody of his flute was so superb that even the animals were spell bound and the gopis went into raptures. He was so sweet and charming that even if a Gopi was chagrined at the pranks played against her, when faced by him all her anger would disappear and she would take him in her arms and caress him. Let us examine some of the deeds quite natural to him but exploits for others.

Soon after his birth in a few days he killed the demoniac Putna who masquerading as a damsel had come to kill him at the behest

of Kansa. When he was two years old he showed to his mother the universe in his mouth when he was asked by her to open it as he had eaten clod, as complained by his playmates. Then, he killed Bakasura, Trunavarta, and other demons sent by Kansa to kill him. At the age of seven he raised Mt. Goverdhan and protected the Gopas and Gopikas and the cattle wealth of Vraja against the wrath of Indra who showered rains in torrents to submerge Vrandavan. At the age of little over eight years he decided to hold Rasa to please and satisfy the gopis whom he had promised to do so. For this he beckoned his Yoga Maya (cosmic enchantress) and directed her to set the stage, enliven the environments, beautify the surroundings, fill the air with the perfume of flowers and foliage and build up an atmosphere of gaiety and delight worthy of the fiesta (the dance transcendental.)

All these we can see is not the work of a mortal child who, at this age is hardly sex conscious (never mind indulgence) and is incapable of such exploits. If this has to be believed then the supreme personality of Godhead Shree Krishna has to be acknowledged.

Shree Krishna's conduct in Panchadhyayi has raised storm of criticism from different quarters at different times. King Parikshit in Shreemad Bhagwat questions Shree Shukadev as to why the Lord who incarnated to protect the righteous and suppress the vile and who was the expounder and protector of the dignity of piety and virtue, why did he then Oh! Brahman, contravene the religious ukase and indulged in adultery. Shree Shukadev replied, when it appears to us that religion is transgressed by the mighty there is nothing indiscreet or hazardous about it because though their conduct to all appearances is like that of an ordinary mortal they being detached to all that egoistic feeling of me and mine and being in tune with the great reality are above all contamination and censure like fire which though consumes everything is considered holy and sacrosanct.

Such a reply may satisfy the faithful, but it will not appeal to a modern mind which is more pragmatic and inquisitive. Faith does not weigh much with him as he thinks it all abstract and speculative. He looks for something that will appeal to his reason and common sense, but personally I believe, no such explanation or defence is needed

here, as the age of the child (little less than nine years) is against all canons of alleged adulterous indulgence and flings back all the muck in the teeth of the scandal mongers, and the critiques.

Granting for a moment, that Shree Krishna did participate in a play which to all intents and purposes looked erotic and amorous, nevertheless the remarkable restrain and control displayed by him "अवकृत् सौरतः" (on the lower vitals, passion and lust) throughout his association with the gopis in the Panchadhyayi is highly significant of his transcendence and it was this control and restrain, "his innate nature" that humbled the pride of the gopis and endeared him to them who visualised in him the bliss giving divine potencies that made him their idol of love and devotion. For the gopis, Shree Krishna was the fountain head of pleasure and delight where as Shree Krishna being contended in his own self (आत्मराम) was (स्वमहिम्नैव प्रतिष्ठितः) installed in his innate majesty never looked outside his own self for pleasure or bliss. Let there be no mistake about it that these gopis were not a stock of ignoramous women folk. They were made of a different stuff, but as human beings they were not free from the grip of that indomitable prime-ordial instinct of mankind "sex." Instinct that has maddened monarchs and perturbed and harassed the sternest anchorites. It is austerity and awareness coupled with divine grace alone that can combat it.

In the beginning the gopis were attracted to Balkrishna through affection for a child which is natural to everybody. This affection for this charming, master of melody with the passing of time stimulated, the instinct in them which we find from their gestures, moods, expression and utterances, To say that the gopis had no sexual attraction would tantamount to self deception. It was after their close association with Shree Krishna that these gopis became highly Krishna conscious and it was this consciousness that ultimately ripened into spiritual efflorescence, which we find in the Gopi Geet wherein they have hymned "Oh friend we know that you are not merely the son of Nanda but you are the Lord of the Universe and the Soul of all beings. We also know that you have taken this birth in the Yadu family when prayed for by the Brahmadev to protect the world." They also prayed

to him to put his tender lotus like feet (that danced on the hoods of cobra Kaliya) on their breasts to destroy the wicked lust (कृन्धिहृच्छयम्) that lies low within them ever alert, to strike.

How then can these gopis be charged with adulterous leanings in the light of their prayer to destroy the wicked lust (काम)

Uddhava who was sent by Shree Krishna from Mathura to deliver his message to the gopis, after his discourse with them was so deeply impressed by their great devotional fervour for Shree Krishna that, he took the dust from underneath their feet and put it on his head. He also expressed a wish to be born in Vraja as a shrub, a creeper or foliage so that the dust raised by the gopis while walking may fall on him and he be sanctified as they have chosen the path of Krishna consciousness that is anxiously searched by the saints and ascetics. He returned to Mathura a wiser man. He came to preach wisdom to these young maidens but, was preached instead. So these young maidens were truly made of a different stuff as we observe from their prayer and devotion. In fact the gopis being the potencies of Shree Krishna were identical with him. For instance Radha (वृषभानु दुहारी) was his (अराध्यादिनी शक्ति) potency of ecstasy and delight. Similary the other gopis were also symbolic of his different potencies

If Shree Krishna was so deeply attached to the Gopis as alleged by those that delight in slander and censure, he would have frequented vraja after he went to Mathura as nothing prevented him from doing it. But, he never even once thought of going to meet the gopies. The gopis also never thought of going to Mathura to meet shree Krishna as they knew very well that he was no ordinary mortal subject to passions but he was the soul universal as sung by them in the gopi-geet; otherwise they would have gone on their own to meet shree Krishna in spite of the inhibitions of their husbands and parents, because the carnal pull is so strong and severe that nothing can prevent it. It is very formidable and rests only when consummated. But these gopis never thought about it as they by their contact and association with Shree Krishna had developed that awareness, that consciousness which made them happy by concentrating and meditating on him who was to them their the Bhagwan, the Purushottam,

Once it so happened that there was to be a total solar eclipse Pilgrims from all over the country congregated in very large numbers for a holy dip in the Syamanta panchak Tirth Akrur Vasudev Ugrasen, Yadavas, Kuntaji and many of her relatives besides, their friends and acquaintances had also come their Shree Nandrai and other gopis and gopikas had also come there in the hope of seeing Krishna and Balaram who would never miss to visit Syamanta panchak Tirth (holy place of Pilgrimage) on such rare occasion of total solar eclipse There the gopis saw their Lord the soul of everybeing and installed him in their hearts When they went to him for his darshan he assured them that he pervaded the entire universe and nothing can be without him Concentration and meditation on him with faith alone will liberate the the soul individual The gopis acknowledging the divine advice prayed to him that they may be so blessed that they may never be without his single minded devotion and may ever sing his hymns which have become a part of their existence This should set at rest much of the futile controversy

Centuries after, there flourished in Gujarat Shri Narsinh Mehta a devout Nagar who by the grace of Bhagwan Shanker saw in person (in flesh and blood) in Vaikunth the celestial abode of Bhagwan Krishna the Rashila in all its majesty and magnificence The ecstasy and bliss that he experienced at this glorious fiesta, he has described in so many words in his bhajans which is a positive pointer if a pointer were needed, that the Rashila was neither a myth nor an idle dream of a poet to enrich his epic but it was a live phenomena pulsating in rhythm and cadence in the song and swerve of the participants Krishna and Gopis It was the sport of the soul divine with its ownself, perhaps the profoundest play that blossomed and matured on its own potentials In the 18th century another Nagara Bhakta Kavi Dayaram of Dabhoi has described in his garbis and poems the discourses and dialogues he had with Shree Krishna and Radha He has fully endorsed the experiences of the many of his earlier devotees Let the sceptics say what they like but there is ample evidence in favour of the historicity of Shree Krishna the son of Devaki the darling of the gopis and the head of the Satwatas which leaves nothing to doubt his existence or

his glorious deeds on this earth millanneums ago. Millanneums have gone by, nevertheless he is as fresh as ever in the hearts of millions of our countrymen

Metaphysically Krishna being the soul of every body union of Shree Krishna and Gopi is the union of soul individual with the soul universal. If we take it as the descent of the divine in the human form then it has shown that the union of Krishna and Gopi is the consummation of human destinies where the union of bodies (craving for flesh) gives place to the bliss giving union of souls. Thus Krishna being a transcendental reality, frailty and shortcomings of mortals living under the influence of Maya have no bearing on him—Here I am reminded of the following verse of Bhagvat Gita—

अज्ञानन्ति मां भूदा मानुषीतनुमाश्रितम् ।

परं भाषमज्ञानन्तो मम श्रुत महेश्वरम् ॥२-११॥

Where Bhagwan says to Arjun that "fools deride me when I descend in the human form. They do not know my transcendent nature and my supreme domination on all that exist."

Shree Vallabhacharya, Nimbark, Jiva Goswami, Viswanath Chakravarty, and few others have written commentaries on the Panchadhyayi where they have defended Shree Krishna's conduct in their own way. As I do not want to enter into this controversy, I would deem it an audacity if I were to attempt to defend Bhagwan Krishna the defender and protector of the universe. To measure the immeasurable with our yard stick is foolish and ignominious. I would therefore be content with citing the following few verses from \*Panchadhyayi, which according to me knocks the bottom out of the charge of amorous indulgence so brazenly levelled by the indiscreet, and the ignorant.

Of all the incarnations in the descent of the Divine on this earth, the incarnation of Shree Krishna stands at the summit as, it was neither a partial manifestation nor a manifestation of graded category, but was a manifestation of the Supreme Divine in all its completeness. His exploits and miracles in his childhood in Vraja and his (विराट रथरूप) form corporeal of the Cosmic Purush shown to Arjun on the battlefield of

Kurukshetra in Mahabharat are highly eloquent of the glory and grandeur of this incarnation. That is why Bhagavat calls Krishna as कृष्णस्तु मगवान स्वयम् and ब्रह्मति परमात्मेति मगवान इति शन्यते.

If history or epics have any meaning there seldom walked on this earth such a multi splendoured personality like Shree Krishna in the living memory of mankind.

Bhimbbhai D. Mehta



\* Sk 10-29. 15 to 17 मर्तुः शुश्रुषणं खीणां परोक्षमो ह्यमायया × × × × प्रतियात  
ततो गृहान् ।

Sk 10-31 7 प्रणतदेहिनां × × × × रुन्धि हृत्तयम् ।

Sk 10-33 7 to 10 एवं परिष्वङ्ग करामिमर्श × × × × तिपेच आत्मन्यवदङ्ग-  
सौरतः । सर्वाः शस्त्रकाव्य कथा रसाद्ययाः ॥१०

## अथैकोनविंशोऽध्यायः

श्रीशुक उवाच

भगवानपि ता रानी शरदोत्कृष्टमल्लिका । धीक्ष्य रन्तु मनश्चक्षे योगायासुपाश्रित ॥१॥

तदोद्वराज कबुज करैर्मुख प्राच्या विलिम्पन्नरणेन शन्तर्भे ।  
स चर्पणीनामुदगाच्छुचोभृजन् प्रिय प्रियाया इव दीर्घदर्शन ॥२॥

हृष्टा सुसुदन्तमखण्डमण्डल रमाननाभ नखदुन्दुमारुणम् ।  
धनं च तन्मोमलगोभिरक्षित जगौ कल घामदशा मनोहरम् ॥३॥

निशम्य गीत तदनङ्गवर्धन व्रजस्त्रिय वृष्णगृहीतमानसा ।  
जाजगुर्न्योन्यमलक्षितोद्यमा स यत्र कान्तो ज्वलोलकुण्डला ॥४॥

दुहन्त्योऽमिययु काञ्चिद् दोह हित्या समुत्सुका । पयोऽधिष्ठित्य संयाधमनुडास्यापरा ययु ।  
परिवेषयन्त्यस्तद्वित्या पाययन्त्य शिशूपय । शुश्रूषन्त्य पतीन्काञ्चिदभ्रन्त्योऽपास्य भोजनम्

## CHAPTER XXIX

**Shree Shukadev continued** It was autumn The Jasmine flowers were gay and blooming in all its richness Lord Shree Krishna seeing the night quite pleasant and delightful made up his mind to play with the gopis as promised by him, with the help of his Yoga Maya The charming moon the Lord of the constellation rose in the sky illuminating the eastern horizon with his pleasing rays soothing the people oppressed by the heat of the Sun like a husband who lovingly feels and caresses the face of his dear wife whom he meets after a long time Beholding the moon in the sky rising in his full splendour, as if with a glowing red countenance like that of Laxmiji (the goddess of wealth) and seeing the woods flooded with the beautiful rays of the moon, the Lord played his flute melodiously which always arrested the minds of the gopis The gopis hearing the melody, that excited their passions hastened to the place with their earnings dangling in the air where the Lord was seated, without informing one another as to where they were going Some were so anxious to meet Shree Krishna that they left milking the cows half way, some left the milk on fire and did not wait to take it down from the hearths, and some rushed while wearing their clothes and ornaments, others suckling their babes and some even while serving their husbands and some who were taking their meals left it half finished and ran, some were paving the floor of their houses with





## अथैकोनविंशोऽध्यायः

श्रीशुक उवाच

भगवानपि ता रानी शरदोत्फुल्लमल्लिका । धीक्ष्य रन्तु मनश्चक्षे योगायासुपाश्रित ॥१॥

तदोदराज कटुम करंमुप प्राच्या विलिम्पन्नरणेन शन्तम् ।  
स चर्पणीनामुदगाच्छुचोमृजन् प्रिय प्रियाया इव गीर्घदर्शन ॥२॥

हृष्टा हृमुदन्तमखण्डमण्डल रमाननाम नखकुङ्कुमारुणम् ।  
धनं च तत्कोमलगोभिरञ्जित जगौ फल घामदृशा मनोहरम् ॥३॥

निशम्य गीत तदनङ्गवर्धनं प्रजखिय कृष्णगृहीतमानसा ।  
जाजगुर्न्योन्यमलक्षितोद्यमा स यत्र कान्तो जगलोलकुण्डला ॥४॥

दुहन्त्योऽमिययु काश्चिद् दोह हित्या समुत्सुका । पयोऽधिष्ठित्य संयाचमनुद्धास्यापरा ययु ।  
परिवेषयन्त्यस्तद्वित्वा पाययन्त्य शिशु-पय । शुश्रूषन्त्य पतीन्काश्चिदश्रन्त्योऽपास्य भोजनम्

## CHAPTER XXIX

**Shree Shukadev continued** It was autumn The Jasmine flowers were gay and blooming in all its richness Lord Shree Krishna seeing the night quite pleasant and delightful made up his mind to play with the gopis as promised by him, with the help of his Yoga Maya The charming moon the Lord of the constellation rose in the sky illuminating the eastern horizon with his pleasing rays soothing the people oppressed by the heat of the Sun like a husband who lovingly feels and caresses the face of his dear wife whom he meets after a long time Beholding the moon in the sky rising in his full splendour, as if with a glowing red countenance like that of Laxmi (the goddess of wealth) and seeing the woods flooded with the beautiful rays of the moon, the Lord played his flute melodiously which always arrested the minds of the gopis The gopis hearing the melody, that excited their passions, hastened to the place with their earnings dangling in the air where the Lord was seated, without informing one another as to where they were going Some were so anxious to meet Shree Krishna that they left milking the cows half way, some left the milk on fire and did not wait to take it down from the hearths, and some rushed while wearing their clothes and ornaments, others suckling their babes and some even while serving their husbands and some who were taking their meals left it half finished and ran, some were paving the floor of their houses with

लिम्पन्त्यः प्रमुञ्जन्योऽन्या अञ्जन्य काश्च कोचने । व्यत्यस्तवस्त्राभरणाः काश्चित्कृष्णान्तिकं ययुः  
ता वार्यमाणाः पतिभिः पितृभिर्भ्रातृबंधुभिः । गोविन्दापहृतात्मानो न न्यवर्तन्त मोहिता ॥८॥  
अन्तर्गृहगताः काश्चिद् गीप्योऽलम्बविनिर्गमाः कृष्णं तादृचनायुक्ता दध्युर्मीलितलोचना ।

जहर्गुणमयं देहं सद्यः प्रक्षीणवन्धनाः ॥९॥

ता दृष्टान्तिकमायाता भगवान् व्रजयोपितः । अवदद् वदतां श्रेष्ठो वाचः पेशैर्विमोहयन् ॥१०॥

### श्रीभगवानुवाच

स्वागन्तं चो महाभानाः प्रियं किं करवाणि वः । व्रजस्यानामयं कश्चिद् घृतागभनकारणम् ॥११॥  
रजन्येषा घोररूपा घोरसत्त्वनिपेक्षिता । प्रतितत व्रजं नेह स्थेयं स्त्रीभिः सुमध्यमाः ॥१२॥  
मातरः पितरः पुत्रा भ्रातरः पत्यश्च वः । विचिन्वन्ति हापश्यन्तो मा कृष्यं दधुसाध्वसम् ॥१३॥  
तद् यात मा चिरं गोष्ठं शुश्रुष्वं पतीन् सतीः । क्रन्दन्ति वत्सा बालाश्च तान् पाययत दुहत ॥१४॥

cowdung and some were painting their eyes with collyrium. Leaving their work half done, these gopis ran for the Lord. They were so merged in the Lord Shree Krishna that they had lost all physical consciousness, so much so, that they did not know that they were wearing the apparel and the ornaments in a wrong way. Their husbands, fathers, brothers and relatives, tried to dissuade them and prevent them from going but they did not stop, nor came back as their hearts were solely fixed on the Lord. Some gopis were confined to their houses and could not come out, remained behind, closed their eyes, concentrated their minds and devoutly meditated on the Lord. The bonds of Karma of these Gopis were destroyed; and so were the merits also; they gave up their bodies and attained that ecstatic pleasure of the feet of the Lord 1-9

When the Gopis of Vraja come to Shree Krishna, the best of the speakers spoke to them, charming them with the sweetness of his language. Welcome, Ye damsels of Vraja, said the Lord: what shall I do for you that will please you. Is everything faring well in Vraja? Why have you all come here, at this hour of the night in a forest infested with wild animals. Oh ye fairies, you should not remain here. Go back to Vraja your mothers, fathers, sons, brothers and husbands, may be searching for you, wondering as to where you could have gone. Do not harass them, repair ye back to your homes without delay. Oh ye chaste ones, go and serve your husbands, your calves may, be bellowing and your children may be crying, go and suckle them, milk the cows, and feed the calves ye blessed ones, the paramount duties of women are to serve their husbands selflessly, and to look after the well being of the

भर्तुः शुश्रूषणं स्त्रीणां परो धर्मो ह्यमायया । तद्वन्धूनां च कल्याण्यः प्रजानां चानुपोषणम् ॥१५॥  
 अस्वर्ग्यमयशस्यं च फल्गु रुच्छं भयावहम् । सुगुप्तितं च सर्वत्र औपपत्यं कुलस्त्रियाः ॥१६॥  
 श्रवणाद् दर्शनाद् ध्यानान्मयि भावोऽनुकीर्तनात् । न तथा सैनिकपेण प्रतियात ततो गृहान् १७

श्रीशुक उवाच

प्रेष्ठं प्रियेतरमिध प्रतिभापमाणं कृष्णं तदर्थविनिवर्तितसर्वकामाः ।  
 नेत्रे विमृज्य रुदितोपहृते स्म किञ्चित्संरम्भगद्गदगिरोऽध्रुवतानुरक्ताः ॥१८॥

गोप्या उबुः

मैवं विभोऽर्हति भवान् गदितुं नृशंसं संत्यज्य सर्वविषयांस्तथ पादमूलम् ।  
 भक्ता भजस्य दुरवग्रह मात्यजारमान् देवो यथाऽऽदिपुरुषो भजते मुमुक्षुन् ॥१९॥  
 तत्पत्यपत्यसुहृदामनुवृत्तिरङ्ग स्त्रीणां स्वधर्म इति धर्मविदा त्वयोक्तम् ।  
 अस्त्वेषमेतदुपदेशपदे त्वयीशे प्रेष्ठो भवांस्तनुभृतां किल धम्भुरात्मा ॥२०॥

near and dear of their husbands and to rear their children with affection and care. Profligacy by a woman of good family is heaven barring, breeds misery and infamy, and is scandalous and contemptible in everyway. The emotional exuberance that you experience by listening to my accounts, by my Darshan or by recalling my names or meditating on me; you will not experience by living near me; therefore like good girls return ye all back to your homes. 11-17

**Shree Shukadev said :** The gopis, who had given up all their desires for the sake of Shree Krishna, when they heard him speak to them so harshly, finding their hopes frustrated became sick at heart wiping their eyes swollen with weeping said to him whom they loved so dearly, with voice choked with emotions and sighs. 18

**The Gopikas said :** Oh Lord it does not behave thee to speak unto us such cruel words. Renouncing every-thing we have dedicated ourselves to thy feet. Pray donot discard us, donot forsake us but please love us with the same warmth with which Narayan loves his devotees. Oh dear ye master of righteousness you just said that it is the paramount duty of all women to serve their husbands and look after their children and their relatives. It is alright, we accept it; but when you alone are our Lord and our god then all what you said to us equally applies to you, as you are, the friend and soul of all beings.

कुर्वन्ति हि त्वयि रतिं कुशलाः स्व आत्मन् नित्यप्रिये पतिसुतादिभिरातिदैः किम् ।  
 तन्नः प्रसीद परमेश्वर मा स्म छिन्या आशां भृतां त्वयि चिरादरविन्दनेत्र ॥२१॥  
 चित्तं सुतेन भवतापहृतं गृहेषु यन्निर्विशत्युन करावपि गृह्यन्त्ये ।  
 पादौ पदं न चलतस्तव पादमूलाद् यामः कथं व्रजमयो करवाम किं वा ॥२२॥  
 तन्नः प्रसीद वृजिनार्दन तेऽङ्घ्रिमूलं प्राप्ता विसृज्य वसतीस्त्वद्गुपासनाशाः ।  
 त्वत्सुन्दरस्मितनिरीक्षणतीव्रकामतप्तात्मनां पुरषभूषण देहि दास्यम् ॥२३॥  
 व्यक्तं भवान् व्रजभयातिहरोऽभिजातो देवो यथाऽऽदिपुरुषः सुरलोकगोप्ता ।  
 तन्नो निषेहि करपङ्कजमार्तयन्धो तप्तस्तनेषु च शिरस्तु च किङ्करीणाम् ॥२४॥

श्रीशुक उवाच

इति विपलचितं तासां ध्रुत्वा योगेश्वरेश्वरः । प्रहस्य सदयं गोपीरात्मारामोऽप्यरीरम् ॥२५॥  
 नद्याः पुलिनमाविश्य गोपीभिर्हिमवालुकम् । रेमे तत्तरलानन्दकुमुदामोदवायुना ॥२६॥

The wise always adore you and love you who are the most Loveable and the soul universal. Then, why should not we who are so devoted to you not do it. What have we to do with the husbands, children and relatives who only bring misery to us Therefore, ye lotus eyed Lord pray be pleased with us and do not destroy our long cherished hopes in thee. You have stolen our hearts that were attached to our homes, and so our hands that were busy with the household work. Our feet do not move even by a step away from you, how then can we go back to Vraja and what shall we do there. Oh Darling! we have come to you leaving behind all our dear ones with a keen desire to serve you. Oh Soother of afflictions! be propitious to us and do not disappoint us. Oh Gem amongst men, pray accept us and our service, we who are tormented by acute passion kindled by your alluring glances and bewitching smiles As, Adinarayan the prime purush incarnates to protect the celestials and the mortals, you have also incarnated in Vraja to protect us the inmates from fear and miseries of life. Oh friend of the humble, put your lotus like palms on our heads and hearts to pacify our burning passions. 19-24

**Shree Shukadev contd :** Thus when the Lord of the Yogeshwars heard such imploring words of gopis spoken so pathetically and feelingly by them smiled, and out of compassion for them, though always delighting in his own self, He began to play with them. He went the cool sandy beach of the Yamuna. He rejoiced at the sight of the surging

पत्रं भगवतः कृष्णालङ्घ्यमाना महात्मन । आत्मानं मेनिरे श्रीणा मानिन्योऽभ्यधिकं भुवि ॥२७॥  
तासां तत् सौभाग्यं दीक्ष्य मानं च केशव । प्रशमाय प्रसादाय तत्रैवान्तरपीयत ॥२८॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पृथगे भगवतो रासक्रीडावर्णनं नमैकोनत्रिंशोऽध्यायः ॥२९॥

### अथ त्रिंशोऽध्यायः

#### श्रीशुक उवाच

अन्तर्हिते भगवति सहस्रैव मृगाङ्गना । अतप्यस्तमचक्षाणां करिष्य इव यूथपम् ॥१॥

गत्यानुरागस्मितविभ्रमेक्षितैर्मनोरमालापविहारविभ्रमैः ।

आक्षिप्तचित्ताः प्रमदा रमापतेस्तास्ता विचेष्टा जगृहुस्तदात्मिका ॥२॥

गायन्त्य उच्चैरमुमेव सहता विचिन्त्युरुन्मत्तकवद् वनाद् वनम् ।

पप्रच्छुराकाशवदन्तरं बहिर्भूतेषु सन्त पुरुष वनस्पतीन् ॥३॥

waves caused by the mild breeze that had sweet fragrance of night lotuses. The gopis who were thus honoured by Shree Krishna were filled with pride and they believed themselves to be the best of the women on this earth, Shree Krishna beholding their pride, to humble it for their good disappeared at that very instant from that place 25-28

Thus ends chapter twenty ninth of Book X.

### CHAPTER XXX

**Shree Shukadev proceeded** Thus when the Lord suddenly disappeared the gopis of Vraja were much perturbed and distressed, at the cow elephants would be, when they do not see the elephant their centre of attraction the leader of the herd. These Vryanganas women of Vraja, whose minds were captivated by the charming smiles, amorous discourses, and lustful glances of the Shree Krishna, had in a sense become one with the Lord began to imitate him, and act like him. All of them together began to sing loudly as if in a chorus about him, and wandered in his quest from forest to forest. They began to ask the trees and the vegetation about this Param Purush, who pervades like the sky all beings, both within and without. Oh ye Pippal ye Punlag, ye Champa have you seen the younger brother of Balaram, Shree Krishna, whose sweet captivating smile humbles the pride of the

दृष्टो व कश्चिदभ्युत्प्लक्षपुन्नागचम्पवा । रामानुजो मानिनीनामितो दर्पहरस्मित ॥४॥  
कश्चित्तुलसि कल्याणि गोविन्दचरणप्रिये । सह त्वालिकुलैर्विभ्रद् दृष्टस्तेऽतिप्रियोऽच्युतः ॥५॥

चूतप्रियालपनसासनकोविदारजम्बर्कविल्वचकुलाग्ररुदम्बनीपा ।

येऽन्ये परार्थभवका यमुनोपकूला शंसन्तु वृष्णपद्मीं रहितात्मना न ॥६॥

किं ते वृत क्षिति तपो यत् केशवाङ्घ्रिस्पृशोत्सवोत्पुलकिताङ्गहर्षविभासि ।

अप्यङ्घ्रिसम्भव उरुक्रमविब्रमाद् वा आहो वराहवपुष परिरम्भणेन ॥७॥

इत्युन्मत्तवचो गोप्य कृष्णा-क्षेपणकातरा । लीला भगवतस्तास्ता ह्यनुचक्षुस्तदात्मिका ॥८॥  
कस्याश्चित्पूतनायन्त्या वृष्णायन्त्यपिवत्स्तनम् । तोकायित्वा रक्ष्यन्त्या पदाहङ्गकटायतीम्  
दैत्यायित्वा जहारान्यामेका वृष्णार्थभावनाम् । रिङ्गयामास काप्यङ्घ्री कर्पन्ती घोषनि श्वनैः ॥  
आहूय दूरगा यद्वत् कृष्णस्तमनुवर्ततीम् । वेषु कणन्ती क्रीडन्तीमन्या शसन्ति साधिति ११

haughty demsels Have you seen him passing by ? and Ye ( basil ) Tulsi,  
so dear to the feet of the Lord have you seen this darling of ours  
who always keeps you with him though you are surrounded by the  
wasps Oh ye trees different in names, you grow on this earth for the  
welfare of others You are blank and unconcerned like the pilgrims  
living on the banks of Yamuna, will you show us which way Shree  
Krishna has gone and oh goddess earth great indeed is thy penance  
How delighted you are at the touch of the feet of the Bhagwn Krishna  
that you appear beautiful with horripilations on your body in the  
form of grass and foliage Will you tell us whether you derived this  
pleasure by the touch of the Lord or by the strides of the Lord in  
Vamanavatar or by the embrace of the Lord in his incarnation as  
Varaha 1-7

The gopis thus raving, talked to the trees and the objects all  
around aggrieved in the quest of the Lord, and feeling themselves, as  
if one with the Lord they imitated his (Lila) playful modes and  
moods Some gopi that became, putana suckled another gopi that  
became Krishna Another one believing herself as if she was Balakrishna  
kicked another Gopi who had become a cart The third one became  
as if a demon, and carried away the gopi that acted like Balakrishna The  
other one walked on her knees with anklets ginging, immitating Balakrishna  
crawling on his knees Some gopis played the flute, like Krishna as if  
beckoning the cows grazing on the pastures that have gone far away.

भैष्ट वातत्रयाभ्या तत्राणं त्रिहित मया । इत्युस्तैकेन हस्तेन यतन्तुन्निद्रेऽभ्यत्म् ॥१७॥  
 रत्नैका पदाऽऽक्रम्य शिरस्याहापरा नृप । दुष्टाहे गच्छ जानोऽहं खलाना ननु दण्टधृक् ॥१८॥  
 कृष्ण पृच्छमाना वृन्दावनलनास्तरुन् । व्यचक्षत वनोद्देशे पदानि परमात्मन ॥१९॥  
 नि व्यक्रमेतानि नन्दसूनुर्महात्मन । वध्या पदै सुपृक्तानि त्रिलोक्यातां समनुवन् ॥२०॥  
 याः पदानि चैतानि याताया नन्दसूनुना । संसन्त्यस्तप्रकोप्यायाः करेणो करिणा यथा ॥  
 याऽऽराधितो नूनं भगवान् हरिरीश्वरः । धन्या अहो अर्मा आल्यो गोविन्दाङ्गत्रयजरेणयः  
 न ब्रह्मेशो रमा देवी दधुर्मुर्ध्न्यघनुत्तये । इत्येव दर्शयन्त्यस्ताश्चेरुगोप्यो निचेतसः ॥२१॥  
 गोपीमनयत् कृष्णो त्रिहास्यान्या स्त्रियो यने । सा च मेने तदाऽऽत्मान वरिष्ठ सर्वयोपिताम् ।  
 हित्वा गोपी कामयाना मामसौ भजते प्रिय ॥२२॥

ते गत्वा वनोद्देशं दृष्ट्वा वैशद्यमप्रधीत् । न पारयेऽहं चलितुं नय मा यत्र ते मनः ॥२३॥

other one praising her for immitating Krishna Some other gopis  
 uld say " Do not be afraid of strong winds and rains, I have arranged  
 protect you and would hold her scarf over the others head There,  
 other one would put her feet, on the head of another and say Oh  
 wicked viper get thee gone from here I am born to punish and  
 astise the wicked 8-13

The gopikas thus questioning the trees and creepers of Vrandavan,  
 w at one place on the ground the foot prints of Shree Krishna which  
 ey recognised and followed them, a little further away they saw the  
 oprints of a woman, along with those of Shree Krishna Whose foot  
 ints could these be going along with the Lord? They said, she has  
 deed invokd the Lord and propitiated him Friends this dust of the  
 et of the Lord is so auspicious and bless giving that even Brahma,  
 anker, and Laxmi hold it on their heads to keep away all evil  
 hus showing the foot marks of the Lord to one another, the gopis  
 azy to find the Lord roamed about the forest 14-18

Here Krishna who had left behind other gopis had gone away  
 ith another one This gopi that Shree Krishna took away with him  
 aving behind other gopis thought to herself that ' as Shre Krishna is  
 love with me alone, and with no other gopi, I am the best of all  
 opis.' She stopped on the way in the forest and said to Bhagwan  
 am tired and I cannot walk any further so you p'ease lift me and  
 rry me wherever you like. Shree Krishna said 'if that is so you can



एवमुक्तः प्रियामाह स्कन्ध आरुहतामिति । ततश्चान्तर्दधे कृष्णः सा वधूरन्वतप्यत ॥२१॥  
 हा नाथ रमण प्रेष्ठ कासि कासि महाभुज । दास्यास्ते कृपणाया मे सखे दर्शय संनिधिम् ॥२२॥  
 अन्विच्छन्त्यो भागवतो मार्गं गोप्योऽचिद्वरतः । ददृशुः प्रियविरलेपमोदितां दुःखितां सखीम् ॥  
 तथा कथितमाकर्ण्य मानप्राप्तिं च माधवात् । अवमानं च दौरात्म्याद् विस्मयं परमं ययुः ॥२३॥  
 तन्मनस्कास्तदालापास्तद्विचेष्टास्तदात्मिकाः । नद्गुणानेव गायन्त्यो नात्मागाराणि सस्मरुः  
 पुनः पुलिनमागम्य कालिन्याः कृष्णभाषनाः । समवेता जगुः कृष्णं तदागमनकाङ्क्षिताः ॥२४॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे गोपीवस्त्रापहारो नाम द्वाविंशोऽध्यायः ॥२१॥



ride on my shoulders" and when she tried to ride on his shoulder he disappeared. This beloved became very miserable and said : Oh Lord ! Oh darling, one with mighty arms where art thou ? Pray give your darshan to this poor distressed maid of yours. 19-22

The other gopis who were looking for the Lord in the forest came over there and saw this gopi anguished at the separation of the Lord, and heard from her all what she said. These gopis were surprised to find that one who had been so honoured by the Lord, should have been so egregiously humiliated when she grew arrogant at the attention paid to her by the Lord.

These gopis had become one with the Lord by there minds, speech, and actions, more so by immitating him. Naturally therefore they had forgotten all about themselves, their sex, and there homes; and all the while singing the glories of the Lord, they returned to the banks of the Yamuna, awaiting his return. 23-26

Thus ends chapter thirteenth of Book X.



\* To attribute unclean relationship to this sanctimonious emotions and feelings of exalted love and devotion of the gopis for the Lord is a reflection of a lewd and a corrupt mind.



## अथैकत्रिंशोऽध्यायः

गोप्य ऊचुः

जयति तेऽधिकं जन्मना यजः श्रयत इन्दिरा शश्वद्व हि ।  
 दयित ददयतां दिशु तावकास्त्वयि धृतासवस्त्वां विचिन्वते ॥१॥  
 शरदुदाशये साधुजातसत्सरसिजोदरध्रीमुपा दृशा ।  
 सुरतनाथ तेऽशुक्लदासिका धरद निम्नतो नेह किं ययः ॥२॥  
 विपजलाप्ययाद् व्यालराक्षसाद् वर्षमारुताद् वेद्युतानलात् ।  
 घृणमयात्मजाद् विभ्यतोमयादपम ते वयं रक्षिता मुहुः ॥३॥  
 न खलु गोपिकानन्दनो मयानखिलदेहिनामन्तरात्मदहू ।  
 विस्मनसार्थितो विभ्यगुप्तये सय उदेयिवान् सात्यतां कुले ॥४॥  
 विरञ्चिताभयं घृणिधुर्य ते चरणमीयुषां संसृतेर्मयात् ।  
 फरसरोवहं कान्त कामदं शिरसि धेहि नः श्रीरुद्रप्रहम् ॥५॥  
 यजजनार्तिहन् वीर योपितां निजजनस्मयध्वंसनस्मित ।  
 भञ्ज सखे भवत्किङ्करी. स्म नो जलरहाननं चारु दर्शय ॥६॥

## CHAPTER XXXI

The Gopis sang : Oh Lord, Vraja became great glorious with  
 your birth, Laxmi the Goddess of wealth followed you and made this  
 her permanent abode Oh dear we roam about in thy quest in all  
 directions as we are living only for thy sake Meek and humble we  
 are thy maids oh shyam ! pray accept our salutaion and show unto us  
 thy face so dear and divine Oh bestower of boons, Lord of amours,  
 you have by the arrows of your lustful glances pierced our  
 hearts and rendered us lifeless does this not amount to killing  
 How repeately oh dear one you have protected us from monsters, fire  
 conflagrations, heavy down pours, hurricanes and blizzards, lightning  
 and venom of cobra and snakes Countless are thy favours and obligations  
 which, when we endeavour to describe, our language gets languished  
 and our tongues get stuck up Oh friend we know that you are not  
 merely the son of Nanda but you are the Lord of the universe and the  
 soul of all beings, we also know that you have taken this birth in the  
 Yadu family when prayed for by Brahmadev to protect the world. Oh  
 the best of the Yadavas pray put on our heads thy lotus like palm  
 that bestows all boons, with which you hold the hand of Laxmi, and  
 which also renders fearless all those that resort to you Oh Thou

प्रणतदेहितां पापकर्मणं तृणचरानुग श्रीनिवेतनम् ।  
 कणिकणार्पितं ते पदाम्बुजं कृणु कुचेपु न कृन्धि हृच्छयम् ॥३॥  
 मधुरया गिरा चल्गुवाक्यया बुधमनोमया पुष्करेक्षणा ।  
 विधिन्नीरिमा वीर मुह्यतीरघरसीधुनाऽऽप्याययस्व नः ॥८॥  
 तय कथामृतं तप्तजीवनं कविमिरीडितं कल्मषागहम् ।  
 श्वघणमङ्गलं श्रीमदातत भुवि गृणन्ति ते भूरिदा जनाः ॥९॥  
 प्रहसितं प्रियं प्रेमवीक्षणं विहरणं च ते ध्यानमङ्गलम् ।  
 रहसि संविद्यो या हृदिस्पृशः कुहकं नो मनः क्षोभयन्ति हि ॥१०॥  
 खलसि यद् मजाधारयन् पशून् नलिनसुन्दरं नाथ ते पदम् ।  
 शिलतृणाङ्कुरैः सीदतीति नः कलिलता मनः कान्तं गच्छति ॥११॥  
 दिनपरिक्षये नीलकुस्तलैर्वनरुहाननं विश्रदावृतम् ।  
 घनरजस्वरलं दर्शयन् मुहुर्मनसि न स्मरं वीरं यच्छसि ॥१२॥

destroyer of all ills of vrajasis how by thy mischievous smile you  
 humble the pride of thy devotees. Pray show us your beautiful lotus  
 like face, and put on our breasts your lotus like feet that danced on  
 the hood of the cobra kaliya, and destroy our passions and lust Oh ye  
 lotus eyed gallant pray revive us by the nectar of thy lips Stories and  
 accounts describing your play, your deeds and your exploits, sung by  
 the great are highly soothing and auspicious Here the reference is to  
 the transcendent message of the Supreme Personality of the Godhead  
 Shree Krishna They destroy our sins and when listened to with faith  
 like ambrosia instill new life unto us. Those that describe the deeds of  
 the Lord at length are highly charitable and munificent people as it  
 consoles the distressed and gives solace to the grieved Oh darling when  
 you go out to graze the cattle we become anxious and feel very sad  
 as when we think how painful it may be to you to walk in the fields  
 on thorns, grass, and clinkers pricking your soft lotus like feet At the  
 close of the day when you return from the forest and when we see  
 your face dust laden covered with dishevelled locks of hair, nevertheless  
 looking so handsome, that it excites our passions Oh dear please give  
 us that nectar of your dalliances well kissed by the flute which kindles  
 our passion, destroys our sorrow and drowns all our other desires In  
 the day when you are away from us in the forest to tend the kine, we  
 feel every moment of separation from you as an age, and when you  
 return at dusk and see your darling face again, we keep gazing at it,

प्रणतकामदं पञ्जाचिंतं धरणिमण्डनं ध्येयमापदि ।  
 चरणपङ्कजं शन्तमं च ते रमण नः स्तनेष्वर्पयाधिहन् ॥१३॥  
 सुरतचर्धनं शोकनाशनं स्वरितवेणुना सुष्ठु चुम्बितम् ।  
 इतररागविस्मारणं नृणां चितर वीर नस्तेऽधरामृतम् ॥१४॥  
 अदति यद् भवानहि कातनं त्रुटिर्युगायते त्वामपश्यताम् ।  
 कुटिलकुन्तल श्रीमुख च ते जड उदीक्षतां पद्मरुद्धं इशाम् ॥१५॥  
 पतिसुताग्नयभ्रातृचान्धवानतिविलङ्घ्य तेऽन्त्यच्युतागताः ।  
 गतिविदस्तघोद्रीतमोहिता कितव योषितः कस्यजेन्निशि ॥१६॥  
 रहसि संविदं हृच्छयोदयं प्रहसिताननं प्रेमवीक्षणम् ।  
 पृष्ठदुरः धियो वीक्ष्य घाम ते मुहुरतिस्पृहा मुह्यते मनः ॥१७॥  
 प्रजयनीकमां व्यक्तिरङ्ग ते वृजिनहन्मलं विश्वमङ्गलम् ।  
 त्यज मनाक् च नस्त्यत्स्पृहात्मनां रजनहद्रजां यक्षिपुद्गम् ॥१८॥  
 यत्ते सुजातचरणाभ्युरुहं स्तनेषु भीताः शनैः प्रिय दधीमहि कर्मशेषु ।  
 तेनाटवीमटसि तद् व्यथते न किञ्चित् कृपादिभिर्भ्रमति घीर्भवायुषां नः ॥१९॥  
 ॥ इति श्रीमक्षिप्तभागवते दशमस्कन्धे पञ्चमं रासर्गजं गोपीगीतं त्रिंशोऽध्यायः ॥१३॥

so much so that we think how foolish it is of Brahma to have created eyelids that deprive us of looking at you even for a moment We have come to you Oh Achyut, leaving behind our husbands, sons, and others those that are close to us, you know how charmed we are by your music so delightful and celestial, pray do not desert us who have come to you in the night of our own free will Your smiles, your look at us full of love, your broad chest the abode of Laxmi and your significant amorous gestures, and pranks in secret, all this tempt us and infatuate our minds over and over again to covet thee. Your manifestation is for the destruction of all afflictions of the dwellers of Vraja and the forests round about and for the general good of the rest, so, pray give us that top secret herb known to you which we always crave for and which destroys and cures the disease of the heart of those whom you call your own Oh darling we hold on our hard breast, thy delicate lotus like feet with great care lest they may be hurt, whereas you wander in the forest bare footed, then, are they not injured by the gravels pricking your tender soles? Even by such thoughts our minds are harassed for thee, as thou art our very life 1-19

Thus ends chapter thirty one of Book X

## अथ द्वाविंशोऽध्यायः

## श्रीशुक उवाच

इति गोप्यः प्रगायन्त्यः प्रलपन्त्यश्च चित्रघा । रुद्रः सुस्वरं राजन् कृष्णदर्शनलालसाः ।  
 तासामाविरभूच्छौरिः स्मयमानमुराम्बुजः । पीताम्बरधरः स्रग्वी साक्षान्मन्मथमन्मथः ॥२॥  
 तं विलोक्यागतं प्रेष्टं प्रीत्युत्प्लुहशोऽञ्जला । उत्तस्थुर्युगपत् सर्वास्नन्वः प्राणमिवागतम् ॥३॥  
 काचित् कराम्बुजं शौरेजंगृहेऽञ्जलिना मुदा । काचिद् दधार तद्वाटुमंसे चन्दनरूपितम् ॥४॥  
 अपरानिमिषद्दृग्भ्यां जुषाणा तन्मुषाम्बुजम् । आपीतमपि नातृप्यत् सन्तस्तच्चरणं यथा ॥५॥  
 तं काचिन्नेग्ररन्ध्रेण हृदिहृत्य निमीत्य च । पुलकाद्भ्युपगुह्यारते योगीवानन्दसम्प्लुता ॥६॥  
 सर्वास्ताः केशयालोकपरमोत्सवनिर्वृताः । जडुर्विरदजं तापं प्राङ् प्राप्य यथा जनाः ॥७॥  
 तामिर्विधृतशोकमिर्भगयानच्युतो वृतः । व्यरोचताधिकं तात पुरुषः शक्तिमिर्यथा ॥८॥

## CHAPTER XXXII

**Shree Shukadev contd :** Thus the Gopis so ardently craving for the darshan of Shree Krishna, were lamenting (each one in her own way) the disappearance of the Lord, when there appeared amidst them, that supreme personality of godhead the handsome Bhagwan Shree Krishna that would insatuate even the god of love, wearing the yellow silk raiment with a garland of flowers in his neck, smiling sweetly at them All the Gopis seeing their darling Lord amidst them suddenly rose together as if animated with life. Some caught hold of the hand of the Lord, whereas the other put the Lord's hand anointed with sandal paste on her shoulder, and the third looked very hard at the Lord and gazed at him without a wink, as if devouring his lotus like face nevertheless remaining dissatisfied just as, the pious, remain dissatisfied even though serving his feet all the while. Some gopis installed the Lord in their hearts, through their eyes and experienced, that thrill of ecstasy of embrace of the Lord. All these gopikas by the darshan of the Lord which was to them an occasion of festivity felt supremely happy as their heat of separation from the lord was appeased by his presence, just as the heat of the miseries of the people on the earth are relieved by the contact of the wise. Bhagwan thus surrounded by these charming and cheerful gopis, who had shed their agony of separation from him, looked magnificent like the Param Purush—the Supreme Divine. with his potencies, just as the shrutis of the Upanishads

नृदृशनाद्विभृतहृद्भुजो मनोरथान्त धृतयो यथा ययु ।  
स्वैरुत्तरीये उच्यते इमादितैर्ग्रीष्मलपनासनमात्मजन्धवे ॥९॥

तत्रोपविष्टो भगवान् स ईश्वरो योगेश्वरान्तर्हृदि कल्पितासन ।  
चक्रास गोपीपरिपट्नतोऽचितस्त्रैलोक्यलक्ष्म्यैरुपद वपुर्दधत् ॥१०॥

गोप्य उच्यते

भजतोऽनुभजन्त्येव एव एतद्विपर्ययम् । नोभयाच्च मननयेत् पण्डितो ब्रूहि साधु भो ॥११॥

श्रीभगवानुवाच

मिथो भजन्ति ये सप्य स्वार्थकान्तोद्यमा हि ते । न तत्र सौहृद धर्मं स्वाथार्थं तद्धि नान्यथा  
भजन्त्यभजतो ये वै करुणा पितरो यथा । धर्मा निरपयादोऽन सौहृद च मुमक्ष्यमा ॥१२॥  
भजतोऽपि न वै केचिद् भजन्त्यभजत कुत । आमारामा ह्याप्तकामा अटतश्च गुरुराह ॥१४॥

destroy the malady of the anguished in this world and fulfills his desires similarly the heart burnings of the separation of the Gopis were quelled and all their desires fulfilled by his darshan They then spread on the ground the scarf rendered ochre by the sandalwood paste anointed on their breasts for the Lord to sit upon Shree Krishna looked splendid when seated surrounded by the gopis 1-10

**The Gopis said** Some people love those who love them, there are others who love even those who do not love them and there are some who are not attached either to those that are devoted to them or not devoted to them, meaning that they are indifferent to both Sire, pray tell us what is the meaning behind this quaint conduct of the people in life 11

**Bhagwan said** • Those that mutually love one other know that attachment, to be selfish prompted by their self, interest In such attachment there is neither that good feeling nor virtue It is entirely propelled by self interest which vanishes when the interest is served Those that love who do not love them are of two kinds the kind and merciful or the father and mother Of these the former, has untainted merit and the latter has boundless affection There are four classes of people that are not attached to those that are devoted to them Those that delight in themselves, those who have no desires, the ungrateful and the treacherous These people are faithless even to those that are faithful and loving Then, what to talk about those who do not love them 12-14

न पारयेऽहं निरपयसंयुजां स्वसाधुकृत्यं विबुधायुपाणि दः ।

या मामजनं दुर्जरगेहं दृष्ट्वाः संवृश्च्य तद् द्यः प्रतियातु माधुना ॥१॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे त्रयसिंशोऽध्यायः ॥१॥

अथ त्रयसिंशोऽध्यायः

श्रीशुक उवाच

इत्थं भगवतो गोप्यः श्रुत्वा घाचः सुपेशलाः । जडुचिरदृजं तापं सदङ्गोचितशिरः ॥  
रासोत्सवः सम्प्रवृत्तो गोपीमण्डलमण्डितः । योगेश्वरेण कृपेन तासां मध्ये द्वयोर्द्वयोः ॥  
ततो दुन्दुभयो नेतुर्निपेतुः पुपप्लुष्टयः । जगुर्गन्धर्वपतयः सखीकास्तद्यशोऽमलम् ॥  
तत्रातिशुशुमे ताभिर्भगवान् देवकीसुतः । मध्ये मणीनां हिमानां महामरकतो यथा ॥

Ye demsels, breaking your family bonds you have showered on me  
your selfless love, innocent and chaste, which I cannot compensate  
even if I were to grant you a life span of a heavenly being. May you  
get that holy merit known as devotion. 15

Thus ends chapter thurnty second of Book X.

## CHAPTER XXXIII

Shree Shukadev said : By whose darshan the gopis whose desires  
were fulfilled, when they heard the sweet words of Shree Bhagwan,  
were relieved of the pangs of separation caused by his sudden  
disapperance. Now the Lord the master of the play, resplendent with  
sparkling gopis began his long promised sportive dance,  
love Rasa, wherein he manifested his multiplicity in  
Shree Krishna the one, became many through himself between every two gopis in the round  
and music began playing and flowers were showered  
the gandharvas with their wives thronged in  
immaculate glory of the Lord. In this circular array  
appeared magnificent like an emerald that shined  
of golden hue. The gopis going round with him with  
in cadence, hands moving gracefully in rhythmic  
mischievously amorous glances at one another, wa

पादन्यासैर्भुजविधुतिभिः चस्मितैर्भ्रुविलासैर्मज्जन्मध्यैश्चलकुचपटैः कुण्डलैर्गण्डलोलैः ।  
स्विद्यन्मुख्य कवररशनाग्रन्थयः कृष्णवधो गायन्त्यस्तं तडित इव ता मेघचक्रे विरेजुः ॥१॥  
गोप्यो लब्ध्वाच्युतं कान्तं श्रिय एकान्तवल्लभम् । गृहीतरुण्यस्तहोभ्यां गायन्त्यस्तं विजह्निरे द

पवं परिष्वङ्गकरामिमर्शस्निग्धेक्षणोद्दामविलासहासैः ।

रेमे रमेशो व्रजसुन्दरीभिर्यथार्थकं स्वप्रतिविम्बविभ्रमः ॥७॥

हृत्वा तावन्तमात्मान याचतीर्णोपयोपितः । रेमे स भगवास्ताभिरात्मारामोऽपि लोलया ॥८॥

ततश्च कृष्णोपवने जलस्थलप्रसूनगन्धानिलज्जुष्टदिक्ते ।

चचार भृङ्गप्रमदागणावृतो यथा मदन्युद् द्विरदः करेणुभिः ॥९॥

पयशशङ्काशुचिराजिता निशाः स सत्यकामोऽनुरताचलरागः ।

सिपेय आत्मन्यवकृद्सौरतः सखां शरत्काव्यकथारसाश्रयाः ॥१०॥

राजोवाच

संस्थापनाय धर्मस्य प्रशमायेतरस्य च । अवतीर्णो हि भगवानशेन जगदीश्वरः ॥११॥

drops of perspiration trickling down their faces, knots of their hair  
braids and garments on the breast and waist girdles loosered, their  
earrings dangling on their ear lobes, these ecstatic gopis singing merrily  
going round in the Ras with swing and swerve, appeared  
gorgeous and shone like lightening in the dark clouds Thus by embra-  
cing by hugging by pressing their hands, smiling and looking amorously,  
at each other, the lord of Laxmi revelled in these beauties of Vraja  
as a child would revel in his own image reflected in the mirror  
Bhagwan the Supreme godhead who was the fountain head of pleasure  
and who had not to seek pleasure from elsewhere then took as many  
forms as were the gopis, in the Ras and played with them for their  
pleasure and delight 1-8

Thus surrounded by the bees and the beauties of Vraja he sported  
in the groves of fragrant flowers on the banks of Yamuna, like an inebriated  
elephant sporting in a crowd of cow elephants In this way Shree Krishna  
who was rigidly righteous though surrounded by lovely maids remained  
clean and celebrate through out by the strength of his indomitable will He  
purposely sported in this autumnal moon at night and displayed all  
the facets of romance and amours in all its consummation as could be  
well portrayed in poems and composition of extra marital love. 9-10

The king said: The lord who incarnated to protect righteousness  
and to suppress the vile and who was the expounder, propounder and



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या माभजन् दुर्जरगेह्यदृष्टलाः संवृद्धय तद् चः प्रतिवातु माधुना । १५॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पुराणं राक्षसीद्वारा गोपीमातृत्वन नाम द्वाविंशोऽध्यायः ॥१२॥

अथ त्रयस्त्रिंशोऽध्यायः

श्रीशुक उवाच

इत्थं भगवतो गोप्यः श्रुत्वा वाचं मुपेक्षलाः । जहृर्गिरदं तापं रादङ्गोपचिताशिपः ॥१॥

रासोत्सवः सम्प्रवृत्तो गोपीमण्डलमण्डितः । योगेश्वरेण कृष्णेन तासां मध्ये द्वयोर्हयोः ॥२॥

ततो दुन्दुभयो नेदुर्निपेतुः पुणपृष्ठयः । जगुर्गन्धर्वपतयः सखीकास्तद्वशोऽमलम् ॥३॥

तत्रातिशुशुभे तामिर्भगवान् देवकीसुतः । मध्ये मणीनां हेमानां महामरकतो यथा ॥४॥

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Thus ends chapter thurnty second of Book X.

## CHAPTER XXXIII

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पादभ्यासैर्भुजविधुतिभि चस्मितैर्भ्रूलसैर्म यन्मधैश्चलकुवपटै. कुण्डलैर्गण्डलोलै ।  
स्विद्यन्मुख्य कनररशनाग्रन्थय वृष्णप्रद्यो गायन्त्यस्तं तडित इव ता मेघचमे विरेजु ॥५॥  
गोप्यो लम्प्याच्युत कान्तं श्रिय एकान्तवल्लभम् । गृहीतमण्यस्तद्वोभ्या गायन्त्यस्तं विजह्वरे ६

परं परिष्वङ्गकरामिमर्शस्निग्धेक्षणोद्दामविलासहासै ।

रेमे रमेशो व्रजसुन्दरीभिर्यथार्मक. स्वप्रतिविम्बविभ्रम. ॥७॥

हृत्वा तावन्तमात्मान यावतीर्गोपयोषित । रेमे स भगवास्तामिरात्मारामोऽपि लालया ॥८॥

ततश्च वृष्णोपवने जलस्यलप्रसूनगन्धानिलगुणुदित्ते ।

चचार भृङ्गप्रमदागणवृत्तो यया मदन्युद् द्विद करेणुभि ॥९॥

एव शशाङ्काशुचिराजिता निशा. स सत्यकामोऽनुरतायलगण ।

सिपेव आत्मन्यवरुद्धसौरत. सर्वां शरत्काव्यकथारसाश्रया. ॥१०॥

राजोवाच

संस्थापनाय धर्मस्य प्रथमायेतरस्य च । अयतीर्णो हि भगवानक्षेन जगदीश्वर. ॥११॥

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cing by hugging by pressing their hands, smiling and looking amorously,  
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The king said: The lord who incarnated to protect righteousness  
and to suppress the vile and who was the expounder, propounder and

स कथं धर्मसेतूनां वक्ता कर्ताभिरक्षिता । प्रतीपमाचरद् ब्रह्मन् परदारभिमर्शनम् ॥१२॥

श्रीशुक उवाच

धर्मन्यतिक्रानो ह्यष्ट ईश्वराणां च साहसम् । तेजीयसां न दोषाय बह्वैः सर्वभुजो यथा ॥१३॥  
नैतत् समाचरेज्जातु मनसापि ह्यनीश्वरः । विनश्यत्याचरन् मौढ्याद् यथा रुद्रोऽधिजं विप्रम् ।  
ईश्वराणां वचः सत्यं तथैवाचरितं क्वचित् । तेषां यत् स्ववचोयुक्तं बुद्धिमांस्तत् समाचरेत् ॥१५॥  
ब्रह्मरात्र उपानृते वांसुदेवानुमोदिता । अनिच्छन्त्यो ययुर्गोप्यः स्वगृहान् भयवत्प्रियाः ॥१६॥

चिक्रीडितं वज्रवधूमिरिदं च विष्णोः श्रद्धान्वितोऽनुशृणुयादथ वर्णयेद् यः ।

भक्तिं परां भगवति प्रतिलभ्य कामं हृद्रोगमाश्वपहिनोत्यचिरेण धीरः ॥१७॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे रासनीवर्णनं नाम त्रयोविंशोऽध्यायः ॥१३॥



protector of the dignity of piety and virtue, why did he then oh Brahman contravene the religious ukase and indulged in adultery. 11-12

**Shree Shuka replied :** When it appears to us that religion is transgressed by the mighty, there is nothing indiscreet or hazardous about it because though their conduct to all appearances is like that of an ordinary mortal, but they being detached from all that egoistic feeling of me and mine and being in tune with great reality are above all contamination and censure like fire which though consumes everything is considered holy and sacred likewise the illumined are considered holy and sacrosanct Here it was no ordinary mortal but Shree Krishna the Supreme personality of Godhead. One should therefore never harbour such thoughts as they are detrimental to his well being. It is lord Shiva alone that can digest the terrible poison that came out at the time of churning the ocean. Words of the great are highly authentic and weighty not so their conduct therefore, one with understanding, should emulate the act of the great only if it is consistent with his words. 13-15

With the approach of the dawn the gopikas so dear to the lord, at his command, returned to their homes though unwilling to go 16

Whosoever respectfully with faith and devotion listens to the account of this play of the Lord with the brijanganas will have all his filthy tendencies and desires summarily banished 17

Thus ends chapter thirty three of Book X.



अथ चतुर्विंशोऽध्यायः

श्रीशुक उवाच

एकदा देवयानायां गोपाला जातकौतुकाः । अनोमिरनङ्घ्रुकैः प्रययुस्तेऽग्निकावनम् ॥१॥  
 तत्र स्नात्वा सरस्वत्यां देव पशुपतिं त्रिभुम् । आनर्चुरर्द्धणैर्भक्त्या देवीं च नृपतेऽग्निकाम् ॥२॥  
 ऊयु सरस्वतीतीरे जलं प्रादय धृतनता । रजनीं तां महामागा नन्दसुनन्दकादयः ॥३॥  
 कश्चिन्महानहिस्तस्मिन् विपिनेऽतिबुभुक्षितः । यदृच्छयाऽऽगतो नन्दं शयानमुरगोऽग्रसीत् ॥  
 तस्य चानन्दितं धृत्या गोपाला सहस्रोत्थिताः । प्रस्तं च दृष्टा विभ्रान्ता सर्पं विष्यधुरम्भुकैः ॥  
 तमपृष्ठं पदाम्भेत्य भगवान् सात्वतां पतिः । स वै भगवतः श्रीमत्पादस्पर्शहृताशुभः ॥६॥  
 मेजे सर्पयपुर्हित्वा रूपं विद्याधराचितम् । तमपृच्छदृष्टृर्गिरिशः प्रणतं समुपस्थितम् ॥७॥  
 को भवान् परया लक्ष्म्या रोचतेऽद्भुतदर्शनः । कथं जुगुप्सितामेतां गतिं या प्रापितोऽवशः ॥८॥

सर्प उवाच

अहं विद्याधरः कश्चित् सुदर्शन इति श्रुतः । ऋषीन् विरूपानङ्गिरसं प्राहर्षं रूपदर्पितः ।  
 तैरिमां प्रापितो योनिं प्रलब्धैः स्वेन पाप्मना ॥९॥

## CHAPTER XXXIV

**Shree Shuka continued :** Once the cowherds eager to go on a pilgrimage yoked their carts and went to the ambika forest There they took their bath in the river Saraswati and devotedly worshipped lord Shiva and Parvati The high souled Shree Nanda and Sunanda who were under a vow had to remain without food on water only, lived that night on the banks of the river. At that time a hungry boa came there and caught hold of Shree Nanda's leg and began to swallow it.

Hearing his cries all the cowherds woke up They were frightened at seeing Nanda being swallowed by the boa They began beating the boa with burning faggots but even that did not release Nanda The lord then came and touched him with his foot By his touch the sin's of the boa were all destroyed and giving up his reptile frame became a handsome Vidyadhar He stood before them and bowed They asked him Who art thou with such a glorious form, How was it that you had to become a boa 1-8

The Boa replied. I am a Vidyadhar named Sudarshan very handsome that I was I became proud of my looks and mocked at the deformed Rishi Angiras; because of this sin he imprecated me and I

शापो मेऽनुग्रहयैव कृतस्तैः करुणात्मभिः । यदहं लोकगुरुणा पदा स्पृष्टी हताशुभः ॥१०॥  
 यन्नाम गृह्णन्खिलान् श्रोतृनात्मानमेव च । सद्यः पुनाति किं भूयस्तस्य स्पृष्टः पदा हिते ॥  
 इत्यनुप्राप्य दाशार्हं परिक्रम्याभिवन्द्य च । सुदर्शनो दिवं यातः कृच्छ्रघ्नश्च मोचितः ॥१२॥  
 एवं चिक्रीडतोः स्वैरं गायतो सम्प्रमत्तवत् । शङ्खचूड इति ख्यातो धनदानुचरोऽभ्यगात् ॥१३॥  
 तयोनिरीक्षतो राजंस्तन्नायं प्रमदाजनम् । क्रौशन्तं कालयामास दिश्युदीच्यामशङ्कितः ॥१४॥  
 भासेदतुस्तं तरसा त्वरितं गुह्यकाधमम् । विसृज्य स्त्रीजनं मूढः प्राद्रवज्जीवितेच्छया ॥१५॥  
 तमन्वधावद् गोविन्धो शिरस्तस्य दुरात्मनः । जहार मुष्टिनैवङ्गं सहचूडामणिं विभुः ॥१६॥  
 शङ्खचूडं निहत्यैवं मणिमावाप भास्वरम् । अग्रजायाद्वात् प्रीत्या पश्यन्तीनां च योपितात् ॥

॥ इति धीमंक्षिप्तभागवते दशमस्कन्धे पृथगे शङ्खचूडवधो नाम चतुर्विंशोऽध्यायः ॥३॥



had to be borne a boa. In a way the rishi has favoured me by cursing me, as I am now freed of all my sins by the touch of your sacred feet. When one is sanctified even by reciting or hearing your name what wonder is there if I were to be rendered holy by the touch of your feet. Sudarshan then circumambulating the lord, with his permission returned to his place in heaven. Shree Nanda was thus relieved of his calamity. 12

Once Shree Krishna and Balaram were sporting and merrily singing when there came a servant of kuber named Shankhachuda and took away the women of Vraja whose lord was Shree Krishna in their very presence. Hearing the women crying and calling them, both the brothers followed that wicked Guhyaka the servant of Kuber. Seeing these brothers following him, he left the women there and ran for his life. Shree Krishna ran after him and caught him and by a blow of his fist broke his head that had a shining gem in it Shankhachuda was thus killed and his gem taken out of his head by Shree Krishna which he gave over to his brother Balaram as a token of love in the presence of all women who were there.

Thus ends chapter thirty fourth of Book X



## अथ पञ्चत्रिंशोऽध्यायः

श्रीशुक उवाच

गोप्य कृष्णे घन याते तमनुदुतचेतस । कृष्णलीला प्रगायन्त्यो निन्युर्दुःखेन वासरान् ॥१॥

पत्न्य ऊचुः

घामबाहुहनघामरूपोलो बलितभ्रुरधरापितवेणुम् ।  
फोमलाटगुलिभिराश्रितमार्गं गोप्य ईरयति यत्र मुकुन्दः ॥२॥

व्योमयान्नरनिता, सह सिद्धैर्विस्मितास्तदुपधार्य सलज्जा ।  
काममार्गणसमर्पितचित्ता कदमल ययुरपस्मृतनीन्य ॥३॥

हन्त चित्रमगलाः शृणुतेद् दारहास उरसि स्थिरविद्युत् ।  
नन्दसूनुख्यमार्तजनाना नर्मदो यद्दि दृजितवेणु ॥४॥

वृन्दशो नज्जवृषा मृगगावो वेणुवाद्यहतचेतस आरात् ।  
दन्तदधरुजला धृतमूर्णां निद्रिता लिपिनचित्रमियासन् ॥५॥

## CHAPTER XXXV

**Shree Shukadev proceeded** - When Shri Krishna was away in the forest tending the kine the gopikas whose minds were always in him passed their days in misery singing Krishna lila.

**The gopis sang :** With the left cheek on the left shoulder the eye brows knit gracefully the flute touching the lips of that charming face and the fingers nimbly playing, at that time the wives of the denizens of heaven that were moving in the sky with their husbands, when they heard the melody of this divine music of the Lord, were struck with wonder and being excited over meeting this player of the flute Shree Krishna felt abashed and lost control over themselves as they also worshipped Shyamsunder as their god (cupid) of love. How can then we the mortals endure the anguish of separation of such a darling lover.

Listen, Ye friends this wonder. When this son of Nanda the delighter of distressed bearing with smiles brilliant like a garland of pearls in whose heart Laksmi the goddess of prosperity rests, plays on his flute even the bullocks the cows and the deer run up to him holding grass between their teeth, stand spell bound near him with their ears raised, looked as if they were asleep or looked as if they were painted in a picture. These are the animals, if they could be so infatuated, what

यहिणस्तयकधातुपलाशैर्यस्मद्वपुर्निर्यहंविष्टमः ।  
 फहिचिन् सखल आलि स गोपंगाः समादयति यत्र मुमुन्दः ॥ ६ ॥  
 तहि भग्नगतयः सरितो वै तत्पदागुञ्जग्नोऽनिलनीतम ।  
 स्पृदयतीर्ययमिवायुपुण्याः प्रेमप्रेषितभुजाः स्तिमितापः ॥ ७ ॥  
 अनुचरैः समनुवर्णितधीर्य आदिपूरुष द्याचलभूतिः ।  
 घनचरो गिरितटेपु चरन्तीवैष्णवाऽऽहर्षति वा न यथा हि ॥ ८ ॥  
 घनलतास्तरय आत्मनि चिष्णुं व्यञ्जयन्त्य इय पुष्पफलाढ्याः ।  
 प्रणतभारचिदपा मधुधाराः प्रेमदृष्टतनयः सरसुः स्म ॥ ९ ॥  
 दर्शनीयतिलको घनमालादिव्यगन्धतुलसीमधुमसैः ।  
 अलिङ्गुलैरलघुगीतमभीष्टमाद्रियन् यहि संचितवेणुः ॥ १० ॥

to talk about us who are so near and dear to him, how then, can we bear the pangs of separation of such a loveable husband. When sometimes he dons peacock feathered fresh twigs, like a wrestler, and beckons the cows by their names, then even the flow of the river becomes tardy and looks as if it will tarry—eager to collect dust blown by his feet, but being unlucky though she adores him, she does not get it as her merits are as scanty as ours. This is about the river then what about us, how can we then suffer the pangs of separation of such a Lord so dear to us. When the cows are grazing at the foot of the mountain and Lord whose glory is extolled by his followers, beckons them even the inanimate forest creepers and the trees laden with fruits and flowers affectionately secrete honey to adore the Lord. This is about the inanimate, how then we, the animate can bear the anguish of separation from him. When the Lord looking quite pretty with a fine tilak mark on his forehead, with bees humming all around intoxicated with the honey and the fragrance of flowers in the garland of tulsi, basil plays his flute, the storks, the heron, the swans, and other birds all charmed with the music come nearer to the Lord and with their eyes closed as if in meditation, adore him with affection and respect towards him. This is about the birds then what about us, how can we bear the separation from him who is our only darling love.

When, Oh Vraja sakhi; When the lord with garlands in his neck and Sankarshan by his side plays his sweet delightful music on the flute at the foot of the hill and fills, the universe with its melody then

सरसि सारसहसविहङ्गाद्यान्गीनहतचेतसः पश्य ।  
हरिसुरासन ते यतचित्ता इन्त मीलितदृशो घृतमौना ॥११॥

सहस्रं क्षात्रतसरिलास सानुषु न्धितभ्रतो प्रजने य ।  
हर्षयन् याहि त्रेणुष्वेण जातहर्ष उपरम्भति नि यम् ॥१२॥

महदतिममणशङ्कितचेता मन्दमन्मनुगर्जनि मेव ।  
सुहृदमभ्यर्पत् सुमनामिदशायया च त्रिन्धन् प्रतपन् ॥१३॥

विधिधगोपचरणेषु त्रिद्वयो त्रेणुषाच उन्वा निजशिश्या ।  
तत्र सुत सति यदाहरयिरे दत्तत्रेणुरनयत् स्वरजाती ॥१४॥

सारनशस्तदुपचार्य सुरेश शङ्करार्चपरमेष्ठिपुणेग ।  
कनय आनतन्यरचित्ता कदमल यशुरनिश्चिततरा ॥१५॥

निजपदान्नदलैर्ध्वजप्रज्ञनीरजाड्डुनविचित्रलङ्गमे  
प्रजभुच शमयन् दुरतोड धर्मधुर्यगतिरितिबेणु ॥१६॥

प्रजति तेन यय मयिलासरीक्षणापितमनोमत्रयेग ।  
धुजगति गमिता न त्रिदाम कम्भलेन कुर वसन वा ॥१७॥

the clouds in the sky thinking it would be sacreligious of them to precede the Lord and disturb the melody by their loud roars, tarry, and mellow down and spread their shadows as if they hold a canopy, and shower flowers on their friend Shymsunder.

Oh Yashoda when your dear son skilled in all arts looking hand some in the garland of flowers holding the flute underneath his coral lips, play varieties of tunes, then the gods Indra, Brahma and Shiva though themselves proficient in the art of music are lost in the divine melody of this Nadbrahma (cosmic note) When even the higher realities are enchanted by this cosmic melody (the Nadbrahma) then, what to talk of us who are mortals to remain without this darling of a lord When he walks on the sands of Vraja with his Lotus like feet that shows marks of thunderbolt banner etc on his soles, effacing the hoof marks of the cows and soothing the pain caused by the hoofs on the sands of Vrajabhumi playing the flute all the while, even at that moment also we become spell bound and get transfixed, like trees and by his piercing glances lose all our consciousness of modesty. If his penetrating sight and his dalliances enchant everybody then what about us how can we endure any separation from him who is so dear and



मणिधरः क्वचिदागणयन् ना मालया दधितगन्धतुलस्याः ।  
 प्रणयिनोऽनुचरस्थ कदांसे प्रक्षिपन् भुजमगायत यत्र ॥१८॥  
 कणितवेत्रुरवचञ्चितचित्ताः कृष्णमन्वसत कृष्णगृहिण्यः ।  
 गुणगणार्णमनुगत्य हरिण्यो गोपिका इव विमुच्युद्गृहाशा ॥१९॥  
 कुन्ददामकृतकौतुकवेपो गोपगोधनवृत्तो यमुनात्याम् ।  
 नन्दसूरनद्ये तव वत्सो नर्मदः प्रणयिनां विजहार ॥२०॥

मन्दवायुरुपवात्यनुकूलं मानयन् मलयजस्पर्शेन ।  
 घन्दिनस्तमुपदेवगणा ये वाद्यमोत्तयलिभिः परिवसुः ॥२१॥

वत्सलो व्रजगवां यदगधो वन्द्यमानचरणः पथि वृद्धैः ।  
 कृत्स्नगोधनमुपोह्य दिनान्ते गीतवेत्रुनुगेडितकीर्तिः ॥२२॥

उत्सवं श्रमरुच्चापि दृशीनामुन्नयन् सुररजश्चुरितप्रभू ।  
 दित्सयैति सुहृदाशिष एव देवकीजठरभूरङ्गराजः ॥२३॥

so loved by us all. When this darling of ours, with delightful tulsi flowers in his neck and with a rosary of gems in his hand counting the cows plays his flute with one of his hands on his dear friend, even the does the female deer are enchanted like the gopis and come nearer to the Lord to feast on his music. Even these animals adore lahna (a term of endearment) who is the fountain of merit, how can then we the living embodiment of love bear the pangs of separation of such a darling lover. Oh Yashoda, when your dear son looking handsome in the garland of flowers surrounded by the cows and the cowherds plays with them on the banks of Yamuna, at that time generally a fragrant mild breeze blows to honour him by its feel when the gandharvas and minstrels in the sky worship and adore this Shyamsunder, (this sole repository of music and melody of the entire universe) with music and songs. Look ! Ye friend the darling of Vraja when he returns on the close of the day Brahma and other gods bow down to him as he passes by. This Govardhandhari leading the line and the cowherds home is playing his flute and though he looks tired and dust laden all over how charming and handsome looks this moonlike child of Devaki when he cometh home in the evening to sooth and delight the eyes that ever seek him. How can we, then suffer separation from such a darling of a Krishna. With mischievous eyes this bestower of honour

मदविधूणितलोचन ईषन्मानदः स्तुसुहृदा चनमाली ।

यदरपाण्डुवदनो मृदुगण्ड मण्डयन् कनककुण्डललक्ष्म्या ॥२१॥

यदुपतिद्विरदराजविहारो यामिनीपतिरिवैष दिनान्ते ।

मुदितघन उपयाति दुरन्तं मोचयन् व्रजगवा दिनतापम् ॥२२॥

पपं व्रजस्त्रियो राजन् कृष्णलीलालु गायतीः । रेमिरेऽह. सुतच्चित्तास्तन्मनस्का महोदया. । २६॥

॥ इति श्रीविक्षिप्तभागवते दशमस्कन्धे पूर्वाय मृन्दावनवीड्यां गोपिकाबुधल्लगीत नाम पञ्चत्रिंशोऽध्यायः ॥३५॥

### अथ पदत्रिंशोऽध्यायः

श्रीशुक उवाच

अथ तद्वाङ्गतो गोष्ठमरिष्टो वृषभासुरः । मही महाक्रुत्काय. कम्पयन् खुरविक्षतात् ॥१॥  
रम्भाणः परतरं पदा च विलिखन् महीम् । उद्यम्य पुच्छं वप्राणि विपाणाग्रेण चोद्धत्स्व ॥२॥  
तं तीक्ष्णशृङ्गमुद्धीक्ष्य गोप्यो गोपाश्च तनसु । कृष्ण कृष्णेति ते स्तव्यं गोविन्द शरण ययुः ॥३॥  
मा भैष्टेति गिराऽऽध्यास्य घृषासुरमुपाह्वयत् । उद्यत्पुच्छभ्रमन्मेघ. शुद्ध कृष्णमुपाह्वयत् ॥४॥  
गृहीत्वा शृङ्गयोस्त वा अष्टादश पद्मानि स. । प्रत्यपोराह भगवान् गज. प्रतिगज यथा ॥५॥

on his friends, looks very sweet in his dangling kundalas touching his fair cheeks, returns home at the close of the day like the full moon with the gait of an elephant removing the heat of the day by his balmy rays and alliviate the afflictions of the Vrajavasis Thus gloryfying Krishna and his lila the gopis of Vraja passed their days in this mental panorama

Thus ends chapter thirty five of Book X

### CHAPTER XXXVI

Shree Shukadev said During this period a demon named Arishtasura came there with his huge frame in the form of a bull pawing and shaking the earth with his strong hoofs filling the quarters with his terrific bellow. He raised his tail and broke the mounds of earth by his sharp horns Beholding him such sharp horned, the gopis and the gopas, horrified shouted for the Lord and went to him Bhagwan told them not to be afraid and challenged this demon of a bull Raising his tail high reaching the skies, he rushed towards Krishna, with fury and force. Bhagwan caught hold of his horns and pushed him back eighteen steps like an elephant pushing back his adversary;

तमापतन्तं स निगृह्य शृङ्गयोः पदा समारुप्य निपात्य भूतले ।

निष्पीडयामास यथाऽऽर्द्रमम्बरं कृत्वा विषाणेन जघान सोऽपतत् ॥६॥

एवं ककुद्भिर्न हत्वा स्तूयमानः स्वजातिभिः : विवेश गोष्ठं सखलो गोपीनां नयनोत्सवः ॥७॥

अरिष्टे निहते दैत्ये कृष्णेनाद्भुतकर्मणा । कंसायाथाह भगवान् नारदो देवदर्शनः ॥८॥

यशोदायाः सुतां कन्यां देवन्याः कृष्णमेव च । रामं च रोहिणीपुत्रं वसुदेवेन विभ्यता ॥९॥

न्यस्तौ स्वमित्रे नन्दे वै याभ्यां ते पुरुषा हताः । निशम्य तद् भोजपतिः कोपात् प्रचलितेन्द्रियः

निशातमसिमादक्ष वसुदेवजिघांसया । निवारितो नारदेन तत्सुतो मृत्युमात्मनः ॥१०॥

हात्वा लोहमयैः पार्श्वैश्चन्द्र सह मार्यया । प्रतियाते नु देवर्षौ कस आभाष्य केशिनम् ।

प्रेषयामास हन्येतां भवता रामकेशवौ ॥१२॥

अमात्यान् हस्तिपांश्चैव समाहूयाह भोजराट् । भो भो निशम्यतामेतद् वीरबाणरसुष्टिकौ ॥१३॥

नन्दमित्रे किलासाते सुतायानकदुन्दुभेः । रामकृष्णौ ततो मह्यं मृत्युः किल निर्दिशितः ।

भवद्भ्यामिह सम्प्राप्तौ हन्येतां मल्ललीलया ॥१४॥

When he again assaulted Bhagwan, he took him by the horns and with a strong kick felled him on the ground and twisted his neck as if twisting and squeezing a wet cloth and killed him by his own horns. When Vrishabhasura was thus killed by Shree Krishna the gopalas eulogized him; Krishna then with Balaram and Gopas went back to Vraja.

When Narad knew that Arishtasura was killed by Shree Krishna of wonderful exploits, he repaired to king Kansa and spoke to him, that Shree Krishna is the son of Devaki and the little girl that escaped from your grip was the daughter of Yashoda. Vasudeva who was afraid of you carried Krishna, the son of Devaki and Balaram son of Rohini to his friend Nand. It is they who have slain your demons. 1-7

Kansa when he heard this went wild with rage. He took his sharp sword to kill Vasudev, but Narad dissuaded him from doing it. Knowing from Narad that the sons of Vasudeva are the cause of his death, Kansa put Vasudev and Devki back again in chains as before. After Narad had gone Kansa summoned a demon named Keshi and ordered him to go and kill Rama and Krishna. Then he called his counsellors and keepers of his elephants and said. Oh ye brave Charuna and Mushika listen, Rama and Krishna sons of Vasudev are living in Vraja of Nanda. It is ordained, I am told that I would die by their hands. When they come here you kill them both by wrestling with them, and you the keeper of the elephants, you should

महाभान् त्वया भद्र रङ्गद्वार्युपनीयताम् । द्विपः कुवलयापीडो जहि तेन ममाहितौ ॥१५॥  
 आरभ्यतां धनुयांगश्चतुर्दश्यां यथाविधि । विशसन्तु पशून् मेघ्यान् भूतराजाय मीढुपे ॥१६॥  
 इत्याज्ञाप्यार्थतन्त्रज्ञ आहूय यदुपद्रवम् । गृहीत्वा पाणिना पाणिं ततोऽक्रूरमुग्रच ह ॥१७॥  
 गच्छ नन्द्रजं तत्र सुतावानकदुन्दुमे । आसाते ताविहानेत रथेनानय मा चिरम् ॥१८॥  
 तावानय सम गोपेर्नन्दायैः साम्युपायनैः । धनुर्मखनिरीक्षार्यं द्रष्टुं यदुपुरश्चियम् ॥१९॥  
 राजन् मनीषितं सप्तकृ तव स्वार्थमार्जनम् । सिद्धयोसिद्धयो. समं कुर्याद् दैवं हि फलसाधनम् ।  
 पवमादिश्य चानूरं मन्त्रिणश्च विच्छ्रय स. प्रविशेश गृहं कसस्तथाभूरः स्वमालयम् ॥२१॥  
 ॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वाये पञ्चविंशोऽध्यायः ॥३१॥

अथ सप्तविंशोऽध्यायः

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केशी ॥ कसप्रहितः खुरैर्महीं महाहयो निर्जरयन् मनोजयः ।  
 दुराशयः कंसहित चिकीर्षुर्नजं स नन्दस्य जगाम कम्पयन् ॥ १ ॥

station your elephant Kuvalayapida at the main entrance of the arena and kill both of my enemies. On the fourteenth day of the bright half of this month will begin dhanuryaga. Offer oblations of sacred animals in sacrifice, to the Lord of ghosts and goblins 8-16

Kansa then, sent for Akrura the foremost of the Yadavas and holding his hand said to him Repair ye to Vraja of Nanda where the two sons of Vasudeva live Bring them here in the chariot Invite Nand and the cowherds with their presents for me and to see the Dhanuryaga and the splendour of Mathura 17-19

Akrura said It is a good idea to avert calamity. But one should always be equanimous both in prosperity and adversity Because it is the fate or destiny that is the giver of fruits. 20

Shree Sukhdev said : Kansa thus directing the counsellors and Akrura, went to his place and so did Akrura 21

Thus ends chapter thirty six of Book X

## CHAPTER XXXVII

Rajan said Shukadev : Thus directed by Kansa the evil intentioned demon Keshi, in the huge form of a mighty horse whose

तं प्रासयन्तं भगवान् स्वगोकुलं तद्वेपितैर्वालचिघृणिनाम्बुदम् ।  
 आत्मानमाजौ मृगयन्तमप्रणीरुपाटयत् स ध्यनदन्मृगेन्द्रयत् ॥२॥  
 जघान पद्भ्यामरघिन्दलोचनं दुरासदश्चाण्डनयो दुरत्ययः ।  
 तद् यश्चयित्वा भुजमुत्तरं स्मयन् प्रवेशयामास यथोरगं विले ॥३॥  
 समेधमानेन स कृष्णवाहुना निरुद्धवायुश्चरणान्ध चिक्षिपन् ।  
 प्रसिञ्जगात्रः परिवृत्तलोचनः पपात लेण्टं विसृजन् क्षितौ व्यमुः ॥४॥

दैवपिरुपसङ्गम्य भागयतप्रचरो नृप । कृष्णमङ्गिष्टकर्मणं रहस्येतदभाषत ॥५॥

त्वमात्मा सर्वभूतानामेको ज्योतिर्यैषसाम् । गूढो गुह्यः साक्षी महापुरुष ईश्वरः ॥६॥  
 स त्वं भूतभूतानां दैत्यप्रमथरक्षसाम् । अवतीर्णो दिनाशाय सेतूनां रक्षणाय च ॥७॥  
 दिष्ट्या ते निहतो दैत्यो लीलयायं ह्याकृतिः । चाणूरं मुष्टिकं चैव महानयांश्च हस्तिनम् ।  
 कंसं च निहतं ब्रह्मे परभ्योऽहनि ते विभो ॥८॥

speed was as fast as the wind, tearing and digging with his hoofs the earth underneath which was trembling under his weight, this demon terrorising Gokul by his might came to Nanda's Vraja, searching for the Lord for a combat. Bhagwan challenged him, he roared like a lion and rushed towards the Lord with great speed and force and kicked him by his hind legs; the Lord dodged his blow and while smiling pushed his left hand right into the mouth of the demon as easily as a serpent would enter his hole. The hand swelled which blocked his breathing and he felt choked. He struggled for breath He perspired profusely, his eyes came out and excreting fell on the ground lifeless and died.

Once the devarshi Narad, the doyen amongst the devout came to Shree Krishna and spoke to him when he was alone. 5

Sire, my Lord, you are the soul of all beings hidden in all as fire is latent in the fire wood. You are mighty, the Lord of all creation, the Supreme Godhead of all beings. Thou hast incarnated to kill demons born as kings like Pramath, and others and to preserve and protect the pious and the righteous; thou hast done well in killing Keshi the demon who came here, to kill thee. Now the day after tomorrow you will kill Chanura, Mushtak and other wrestlers, the elephant Kuvalayapeed and last of all Kansa which I will see. By your deeds of valour you will marry royal princesses. In Dwarka you, will release Nrigaraj from his sins. Then you

उद्गाह वीरकन्यानां वीर्यशुल्कादिलक्षणम् । नृगस्य भोक्षणं पापाद् द्वारकायां जगत्पते ॥९॥  
यानि चान्यानि वीर्याणि द्वारकामावसन् भवान् । कर्ता द्रक्ष्याम्यहं तानि गेयानि कविभिर्भुवि ॥  
अथ ते कालरूपस्य क्षपयिष्णोरमुष्य वै । अक्षौहिणीनां निधनं द्रक्ष्याम्यर्जुनसारथे ॥११॥

यिथुद्धचिह्नानघनं स्वसंस्थया समाप्तसर्वार्थममोघवाञ्छितम् ।  
स्थतेजसा नित्यनिवृत्तमायागुणप्रवाहं भगवन्तमीमद्मि ॥१२॥

त्वामीश्वरं स्वाश्रयमात्ममायया विनिर्मिताक्षेपविशेषकल्पनम् ।  
क्रोडार्थमद्यात्तमनुष्यविग्रहं नतोऽस्मि धुर्यं यदुवृणिसात्वताम् ॥१३॥

पयं यदुपतिं कृष्णं भागवतप्रवरो मुनिः । प्रणिपत्याभ्यनुज्ञातो ययौ तद्दर्शनोत्सवः ॥१४॥  
पकदा ते पशून् पालाश्वारयन्तोऽत्रिसानुषु । चक्रुर्निलायनक्रीडाश्वोरपालापदेशतः ॥१५॥  
तत्रासन् कतिचिश्चोरा पालाश्व कतिचिन्नुप । मेपायिताश्च तत्रैके विजिह्वरकुतोभयाः ॥१६॥  
मयपुत्रो महामायो ध्योमो गोपालयेषधृक् । मेपायितानपोवाह प्रायश्चोरायितो यहन् ॥१७॥  
तस्य तत् कर्म विहाय कृष्णः शरणदः सताम् । गोपान् नयन्तं जग्राह वृरुं हरिरिवौजसा ॥१८॥

will live in Dwarka and perform acts of heroism worthy to be sung by the great. I seek thy protection ye wisdom incarnate, who has by his own immaculate and innate majesty has all his desires fulfilled and who has silenced the flow of merits and maya of this existnece by his own poteneey and prowess. Thou art the Lord that rests and delights in thee alone. This creation has been imagined in maya and is manifest by thy Maya Nevertheless you have incarnated as man merely for sport to amuse thyself. To thee oh! the foremost of the Vrashnis, Yadu and Satwat I bow down. 5-13

**Shree Shukhdev continued :** With these words devarshi Narad best of the Vaishnavas, delighted at the darshan of the Lord left with his permission. 14

Once Shri Krishna, Balaram and the cowherds while grazing the cattle on the top of the hill were playing hide and seek. In this game some became lambs and so on. Thus they began to play there free from all fear In the meantime Yyomasura son of Mayadamav in the guise of a cowherd abducted the cowherds who had become sheep. Shri Krishna the protector of the good and the pious saw this and caught hold of him (who was carrying away the cowherds) as a lion would hold a wolf. Catching him by his hands Shree Krishna felled him on the ground and beating him like a beast

तं निगृह्याच्युतो दोर्भ्यां पातयित्वा महीतले । पश्यतां दिवि देवानां पशुमारममारयत् ॥१९॥  
गुह्यापिधानं निभिद्य गोपान् निःसार्य कृच्छ्रत । स्तूयमानः सुरैर्गोपिः प्रविधेश स्वगोशुलम् ॥२०॥

॥ इति धीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे व्योमासुरवधोनाम सप्तत्रिंशोऽध्यायः ॥१७॥



अथाष्टात्रिंशोऽध्यायः

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अक्रूरोऽपि च तां रात्रिं मधुपुयीं महामतिः । उपित्वा रथमास्थाय प्रययौ नन्दगोकुलम् ॥१॥  
गच्छन् पथि महाभागो भगवत्पशुजेश्वरे । भक्तिं परामुपगतं पश्यमेतदचिन्तयत् ॥२॥  
किं मयाऽऽचरितं भद्रं किं तप्तं परमं तपः । किं वाथाभ्यर्हते दत्तं यद् द्रष्टव्यमथ केशवम् ॥३॥

द्रक्ष्यामि नूनं सुफपोलनासिकं स्मिताधलोकारणकजलोचनम् ।

मुखं मुकुन्दस्य गुडालकावृतं प्रदक्षिणं मे प्रचरन्ति वै मृगाः ॥४॥

killed him. He then broke open the cave and rescued the cowherds, and went to Gokul sung and hymned by the gopas and the demigods. 15-20

Thus ends chapter thirty seven of Book X



## CHAPTER XXXVIII

**Shree Shuka said :** Shree Akrura spent that night in Mathura and left in the morning for Gokul in his chariot. Deeply devoted to the lotus eyed Lord that he was, he began to think on the way thus, What deed of merit I may have done or what rigid austerity, I may have practised or what charity or gift I may have given to those who are worthy of them that I will see the Lord today, when all my sins will be destroyed, and blessed will be my birth, as I will bow down to the lotus like feet of the Lord, on which the ascetics always meditate. The deer on the road pass by my right side, today, which augurs well for me that I will positively see the charming face of the Lord with that smile, and those curling locks of hair, with eyes resembling crimson hue of the Sun rise, with a fine forehead, a graceful nose and tender cheeks. When I reach there I will get down from my chariot and will bow down to the tender feet of those two great men, whom the yogis install in their hearts for their welfare and well being and will also

अथाचरुदः सपदीशयो रयात् प्रधानपुंसोच्चरणं स्वलब्धये ।  
 धिया धृतं योगिमिरप्यहं ध्रुवं नमस्य आभ्यां च सर्वान् चनोक्तसः ॥ ५ ॥  
 अप्यङ्घ्रिमूले पतितस्य मे विभुः शिरस्यध्यास्यत्रिजहस्तपङ्कजम् ।  
 दत्ताभयं कालमुज्ज्वलं हमा श्रोत्रेजिनानां शरणं पिपां नृणाम् ॥ ६ ॥  
 अप्यङ्घ्रिमूलेऽधदितं कृताञ्जलिं मामीक्षिता सस्मितमार्द्रया दृशा ।  
 सपद्यप्यस्तसमस्तकिलियो योद्धा मुद्रं वीतविशङ्क ऊर्जिताम् ॥ ७ ॥  
 सुहृत्तमं प्रातिमन्यदंघ्रतं द्रोभ्यां बृहद्भयां परिरक्ष्यतेऽयं माम् ।  
 आत्मा हि तीर्थीक्रियते तदैव मे वन्द्यश्च कर्मात्मक उच्छ्वसित्यत ॥ ८ ॥  
 लब्धाङ्गसङ्गं प्रणतं कृताञ्जलिं मां वक्ष्यतेऽङ्गूर तत्तत्पुरुषप्रवाः ।  
 तदा वयं जन्मभृतो महीयसा नैवाहतो यो धिगमुप्य जन्म तत् ॥ ९ ॥  
 न तस्य कश्चिद् द्युतितः सुहृत्तमो न चाग्रियो द्वेष्य उपेक्ष्य पव धा ।  
 तथापि भक्तान् भजते यथा तथा सुरद्रुमो यद्दुपाधितोऽर्धदः ॥ १० ॥

श्रीशुक उवाच

इति संचिन्तयन् कृष्णं श्वफल्कतनयोऽघनि । रथेन गोकुलं प्राप्तः सूर्यश्चास्तगिरिं नृप ॥ ११ ॥

offer my salutations to their playmates of the forest. Will he then the protector of those that are distressed, (with the fear of the serpent in the form of death) and who seek shelter in him put his hand on my head when I bow down to him. When I will stand before him with folded hands and when he will see me with his kind eyes then I am sure all my sins will be destroyed and all my doubts will vanish and I will be full of joy and delight. When again the Lord will embrace me who am his friend and devotee with his mighty arms, my soul will be sanctified and my bonds of actions will be loosened. How blessed and honoured will I be when the Lord will embrace me and address me as uncle Akura. That glorious moment of my life will be worth the full span of my living. Fie upon him who is not so honoured by the Lord. To him no one is near or dear no friend nor foe, no one to hate, or disown, but to those that resort to him he fulfills his desires like the Kalpa Vraksha the tree celestial. 1-10

Shree Shukadev contd : Thus reflecting within himself on the way in his chariot Akura the son of Shvafalka arrived in Gokul at sunset. Here he saw on the ground the foot prints of the Lord, that are worshipped by the Lokpalas and was overwhelmed with joy



पदानि तस्यापिललोकपालकिरीटनुष्टामलपादरेणोः ।

तदर्शमाहादविवृद्धसम्भ्रमः प्रेम्णोर्ध्वरोमाशुकलाकुलेक्षणः ।

रथादवस्कन्ध स तेष्वेष्टत प्रभोरमून्यङ्घ्रिरजांश्चहो इति ॥१२॥

दर्श कृष्णं रामं च व्रजे गोदोहनं गतो । पीतनीलाम्बरधरो शरदम्बुसहेक्षणो ॥१३॥  
 किशोरो श्यामलद्वेतो श्रीनिकेतो वृहद्भुजो । सुमुखो सुन्दरधरो बालद्विरदधिक्रमो ॥१४॥  
 प्रधानपुरुषावाद्यौ जगद्धेत् जगत्पती । अवतीर्णौ जगत्पथे स्वांशेन बलकेशवौ ॥१५॥  
 रथानूर्णमवप्लुत्य सोऽक्रूरः स्नेहविह्वलः पपात चरणोपागते दण्डवद् रामकृष्णयोः ॥१६॥  
 भगवांस्तमभिप्रेत्य रथाङ्गाङ्कितपाणिना । परिरेमेऽभ्युपाकृत्य प्रीतः प्रणतवत्सलः ॥१७॥  
 संकर्षणश्च प्रणतमुपगृह्य महामनाः । गृहीत्वा पाणिना पाणी अनयत् साजुजो गृहम् ॥१८॥  
 पृष्ट्वाथ स्वागतं तस्मै निवेद्य च वरासनम् । प्रक्षाल्य विधिवत् पादौ मधुपर्कार्हेणमाहरत् ॥१९॥  
 पप्रच्छ सत्कृतं नन्दः कथं स्थ निरनुग्रहे । कंसे जीवति दाशार्हं सौनपाला इषादयः ॥२०॥  
 योऽवधीत्स्वस्वसुस्तोकान्क्रोशन्त्या असुतृष्वलः । किं नु स्विच्छत्प्रजानां वः कुशलं विमुशामहे ।

experienced a thrill, and with teares in his eyes he said :- Oh ! this is the dust of the feet of my Lord, so saying he jumped out of his chariot and rolled in that dust of the footprints of the Lord. 11-12

Then mounting his chariot he went further, when he saw Krishna and Balaram milking cows, one had a yellow raiment, and the other had a green one. Both the boys were lotus eyed one dark, the other fair, long armed, handsome faced, strong like baby elephants in exploits, this prime Purush the cause of the universe and its Lord who have incarnated for the good of the world, seeing them and overcome with tenderness and affection for them, Akrura, alighted from the chariot and prostrated himself on the ground. The Lord drawing him nearer with his hand that had the mark of Shri Chakra on it affectionately embraced him. Shree Krishna and Balaram holding Shri Akrura by his hand led him home. There Shree Nanda welcomed him washed his feet with milk honey and water as is customary hospitality for a guest, offered him a comfortable seat, and said. Akrura ! how can you live in Mathura like beasts of a butcher where the ruthless and cruel Kansa is living, whose protection is like the protection of a butcher's protection of animals. This wicked Kansa who delights in killing others, and who killed the children of his own lamenting sister, how could he think well of his subjects. 13-21

इत्थं सुनृतया वाचा नन्देन सुसमाजित । अक्रूरः परिपृष्टेन जहावध्वपरिश्रमम् ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धेऽक्रूरगमन नामाष्टात्रिंशोऽध्यायः ॥३८॥



अयैकोनचत्वारिंशोऽध्यायः

श्रीशुक उवाच

सुखोपविष्टः पर्यङ्के रामहृष्णोरमानित । लेभे मनोरथान् सर्वान् पथि यान् स चकार ह ॥१॥

सायंतनाशनं कृत्वा भगवान् देवकीसुतः । सुहृत्सु वृत्तं कसस्य पप्रच्छान्यधिक्कीर्णितम् ॥२॥

श्रीभगवानुवाच

तात सौम्यागतः कश्चिन् स्वागतं भद्रमस्तु यः । किं नु नः कुशलं पृच्छे पथमाने कुलामये ।

कसे मातुलनामन्यङ्ग स्वाना नस्तत्प्रजासु च ॥३॥

अहो अस्मद्भूद् भूरि पित्रोर्वृजिनमार्ययोः । यद्धेतोः पुनमरणं यद्धेतोर्बन्धनं तयोः ॥४॥

दिष्टयाय दर्शनं स्वाना मल्लयः सौम्य काङ्क्षितम् । सजातं वर्ण्यता तात तवागमनकारणम् ॥५॥

Thus conversing with Nanda Akrura got over his fatigue of travelling 22

Thus ends chapter thirty eight of Book X



## CHAPTER XXXIX

**Shree Shukadev proceeded** Thus highly honoured by Shree Krishna and Balaram, Akrura comfortably seated on a couch seemed quite happy as all his expectations about which he had thought on the way were fulfilled In the evening after the meals Shree Krishna inquired from Akrura about Kansa his conduct with his relations, and his future plan of actions 1-2

Oh Ye-revered Sedate ' said Bhagwan, I hope you had no trouble on the way, may good betide you When Kansa our maternal uncle who is like a disease and disgrace to the family is in power quite rich and resourceful how can we expect our kinsmen and the subject to be happy and prosperous Our parents have been miserable because of us They lost their other sons and they were imprisoned all because of us oh ye genteel ' I was very anxious to meet my dear and near ones and I am glad that you have met us Please tell me all that happened there, in Mathura and also the cause of your coming here. 3-5

## श्रीशुक उवाच

पृष्टो भगवता सर्वं वर्णयामास माधवः । वैराजुबन्धं यदुपु वसुदेववधोद्यमम् ॥६॥  
 श्रुत्वाक्रूरवचः कृष्णो बलश्च परवीरहा । प्रहस्य नन्दं पितरं राज्ञाऽऽदिष्टं विजज्ञतुः ॥७॥  
 गोपान् समादिशत् सोऽपि गृह्यतां सर्वगोरसः । यास्यामः श्वो मधुपुरीं दास्यामो नृपते रसान् ।  
 द्रक्ष्यामः सुमहत् पर्वं यान्ति जानपदाः तिल । पवमाधोपयत् क्षत्र नन्दगोपः स्वगोकुले ॥८॥  
 गोप्यस्तास्तदुपश्रुत्य बभूवुर्व्यथिता भृशम् । रामकृष्णौ पुरीं नेतुमक्रूरं व्रजमागतम् ॥९॥  
 चिन्तयन्त्यो मुकुन्दस्य भीता विरहकातराः । समेताः सहस्रः प्रोचुरथमुद्योऽच्युताशयाः ॥१०॥

## गोप्य ऊचुः

अदो विधातस्तव न कचिद् दया संयोज्य मैत्र्या प्रणयेन देहि नः ।  
 तांश्चाकृतार्थान् वियुनङ्क्ष्यथार्थकं विक्रीडितं तेऽर्भकचेष्टितं यथा ॥११॥  
 यस्त्वं प्रदर्शयसितकुन्तलासृतं मुकुन्दवक्त्रं सुकपोलमुन्नमम् ।  
 शोकापनोदस्मितलेशमुन्दरं करोषि पारोक्ष्यमसाधु ते कृतम् ॥१२॥

When the lord thus questioned, Said Shukadev, Akrura narrated to him in details, the animosity and rancour that kansa bore towards the Yadavas and his intention to kill Vasudev. He also told them the object for which Kansa had sent him. It was to summon them. Hearing these words of Shree Akrura the slayer of foes, smiled and informed their father Nanda of the king's command. They told the cowherds: " We will go to Mathura tomorrow, take your curd and butter with you We will present it to the king and see the festival which will be attended by people from all over the country Nanda announced this to the people through the town crier 6-9

The gopikas when they heard that Akrura had come to take away Ram and Krishna to Mathura were highly perturbed. Being Krishna minded and afraid and nervous at the Lord's separation they congregated and with tears in their eyes 10-11

The Gopies said : Oh ye destiny art thou so cruel that thou endowest mankind with love and friendship and before it consummates thou separetest them ? Is not this childish of thee. Showing us the face with curly hair, acueline nose and cheeks so fair, always smiling that removes the grief, to him so dear to us thou robest from us. Akrura, cruel that thou art, like an ignoramous, you are robbing us of our eyes. that providence gave unto us by which

क्रूरस्त्वमक्रूरसमाख्यया स्म नञ्चक्षुर्हि दत्तं हरसे यताम्रवत् ।  
येनैकदेशेऽखिलसर्गसौष्टवं त्वदीयमद्राक्ष्म वयं मधुद्विपः ॥१४॥

न नन्दसुनुः क्षणमङ्गसौहृदः समीक्षते नः स्वरुतातुरा वन ।  
विहाय गेहान् स्वजनान् सुतान् पर्तिस्तदास्यमद्भोगता नवप्रियः ॥१५॥

सुपं प्रभाता रजनीयमाशिपः सत्या बभूवुः पुरयोपितां ध्रुवम् ।  
याः सम्प्रविष्टस्य सुपं व्रजस्पतेः पास्यन्त्यपाङ्गोत्कलितस्मितासधम् ॥१६॥

तासां मुकुन्दो मधुमञ्जुमापितैर्गृहीतचित्तः परवान् मनस्त्वपि ।  
कथं पुनर्नः प्रतियास्यतेऽवला ग्राम्याः सलज्जस्मितचिभ्रमेभ्रमन् ॥१७॥

अद्य ध्रुवं तत्र दृशो भविष्यते दाशार्हभोजाङ्गकवृष्णिमात्वताम् ।  
महोत्सवः श्रीरमणं गुणारूपदं द्रक्ष्यन्ति ये चाध्वनि देवकीसुतम् ॥१८॥

मैतद्विधस्यातरुणस्य नाम भूदक्रूर इत्येतदतीव दारुणः ।  
योऽसावनाश्वस्य सुदुःखितं जन प्रियातिप्रयं नेष्यति पारमध्यतः ॥१९॥

अनाद्रिधीरेप समास्थितो रथं तमन्वमी च त्वरयन्ति दुर्महाः ।  
गोपा वनोभिः स्थविरैरुपेक्षितं दैवं च नोऽद्य प्रतिकूलमीहते ॥२०॥

we see the charming face of Shree Krishna and the entire creation. This son of Nanda ever fond of new company and friendship is very undependable. Forsaking all our near and dear husbands, sons, and the rest, we have become entirely his, and he now does not even look at us. The night will be followed by the pleasant morning and the wishes of women folk of the town of Mathura will be fulfilled and they will feel blessed by the darshan or Vrajanath ( Lord of Vraja ) when he will enter the city, looking handsome and shedding his smile of benevolence all arround. Though he is wise and obedient to his father nevertheless his mind will be attracted by the sweet talks of the city, maids and his heart will be captivated by their bashful smiles and amorous glances : why then would he come back to us the rustic maids Eyes of Dasharh, Bhoja Andak, Vrishni, and others, will feast on the darshan of Madhu son of Devaki and will feel blessed when they will see him passing on the road. Your name is a misnomer how could such a cruel man like you be called Akrura, who instead of consoling us the afflicted carry away our darling without compunction. Even this unkind Krishna has mounted the chariot and these foolish cowherds follow suit by yoking their carts and the older folks are totally indifferent, verily it is our destiny that is against us today. Why not we go and stop him let us see what his

निचारयामः समुपेत्य माधवं किं नोऽकरिष्यन् कुलवृद्धयान्धवाः ।  
मुकुन्दसङ्गादिमिपार्धदुस्त्यजाद् दैवेन विध्वंसितदीनचेतसाम् ॥२१॥

यस्यानुरागललितस्मितवल्गुमन्त्रलीलावलोकपरिरम्भणरासगोष्ठयाम् ।  
नीताः स्म नः क्षणमिव क्षणदा विना तं गोप्यः कथं न्वतितरेम तमो दुरन्तम् ॥२२॥

योऽहः क्षये प्रजमनन्तसखः परीतो गोपैर्विशन् खुररजश्छुरितालकस्रक् ।  
घ्रेणुं कणन् स्मितकटाक्षनिरीक्षणेन चित्तं क्षिणोत्यमुमृते नु कथं भवेम ॥२३॥

एवं धुयाणा चिरहातुरा भृशं यजस्त्रियः कृष्णविपक्तगानसा ।  
'विस्त्रुज्य लज्जां रुरुदुः स्म सुस्वरं गोविन्द दामोदर माधवेति ॥२४॥

स्त्रीणामेवं रुदन्तीनामुदिते सवितर्यथ । अक्रूरञ्चोदयामास कृतमैत्रादिको रथम् ॥२५॥  
गोप्यश्च दयितं कृष्णमनुग्रज्यानुरञ्जिता । प्रत्यादेशं भगवतः काङ्क्षन्त्यश्चावतस्थिरे ।  
सान्त्वयामास सप्रेमैरायास्य इति दौत्यकैः ॥२६॥

यावदालक्ष्यते केतुर्पायद् रेणू रथस्य च । अनुग्रस्यापितात्मानो लेट्यानीवोपलक्षिताः ॥२७॥

relations, and those older ones do to us. His separation even for a second is unbearable and agonising for us. Oh the cruel destiny has lacerated our hearts. How shall the gopis bear the anguish of separation from him with whom we passed that memorable night when he indulged in the play of that celestial Ras and enlivened us by his disarming smile, pleasing pranks, lustful eyes, and warm embraces At the close of the day he returns home with the cattle and surrounded by the cowherds playing upon his flute with his dust laden countenance inflaming our hearts with his charming smile enters Vraja and glances at us the expectants with such pleasant memories that pester our mind how can we live without him 12-23

**Shree Shuka said:** Speaking in this manner the maids of Vraja whose hearts were dedicated to Krishna harassed at the thought of separation from him banished their modesty and cried aloud saying Oh Govind, Oh Damodar, Oh Madhav and broke down. 24

In the moring Akrura finished his morning ablutions and disregarding the bemoaning women of Vraja drove away his chariot with Shree Krishna. The Gopikas followed them and expectantly waited for some words of compassion and grace for them. Shree Krishna consoled them by his affectionate message that he will soon come back; but their souls followed him and they stood there transfixed to the spot as if drawn in a picture till the flag of the chariot, and dust raised by the wheels

ता निराशा नियतुर्गोविन्दविनिवर्तने । विशोका अहनी नित्युगोयन्त्यः प्रियचेष्टितम् ॥२८॥  
 भगवानपि सम्प्राप्तो रामाङ्कुर्युतो नृप । रथेन वायुवेगेन कालिन्दीमधनाशिनीम् ॥२९॥  
 अङ्कुरस्तधुपामन्य निवेद्य च रथोपरि । कालिन्द्या हृदमागत्य स्नानं विधिवदाचरत् ॥३०॥  
 निमज्ज्य तस्मिन् सलिले जपन् ब्रह्म सनातनम् । तावेव दृष्टोऽङ्कुरो रामहृष्णो समन्वितौ ॥३१॥  
 तौ रथस्थौ कथमिह सुतावानरुदुन्दुमेः । तद्विस्वित् रथन्दने न स्त इत्युन्मज्ज्य व्यचष्ट सः ।  
 तत्रापि च यथापूर्वमामीनौ पुनरेव सः ॥३२॥

भूयस्तत्रापि सोऽद्राक्षीत् स्तयमानमहीश्वरम् । सहस्रशिरसं देवं सहस्रफणमौलिहम् ॥३३॥  
 तत्सोत्सङ्गे घनश्यामं पीतकौशेयवाससम् । पुरुषं चतुर्भुजं शान्तं पद्मपत्रारणेक्षणम् ॥३४॥  
 धिया पुष्ट्या गिरा कान्त्या कीर्त्या तुष्टयेत्योर्जया । विद्ययाविद्यया शरत्या मायया च निषेधितम्  
 विलोक्य सुभ्रशं प्रीतो भक्त्या परमया युतः । गिरा गन्द्रयास्तोपीत् सत्प्रमालम्ब्य सात्प्रतः ३६

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पञ्चाध अङ्कुरप्रतिपत्तिर्वाच्योऽध्यायः ॥३१॥

of the chariot went out of their sight Despaired, they returned home dubious of his return and spent their days in singing glories of the Lord 25-28 .

Therafter Shree Krishna and Balaram with Akrura in the chariot that ran with the velocity of mind came in no time to the banks of the holy river Yamuna that washes the sins of mankind Akrura with their permission went to the river for his bath When dived in the waters chanting Gayatri he saw both Krishna and Balaram in waters and said to himself how could these two be here when they are in the chariot Thinking thus he looked out from the waters and saw them both seated in the chariot. He again dived and saw the thousand hooded Shesha Lord of the serpents his hoods decorated with diadems, praying to Lord Krishna. There he saw on his lap the Lord with a deep blue complexion clad in yellow silk raiment with four arms and fine reddish eyes like the petals of lotus, sedate in appearance being worshipped and hymned by different goddesses Laxmi Saraswati, Kanti, Kirti, Ila, Asmita, Vidyā Avedya, Maya and others. Highly pleased at this sight Akrura moved by reverence and devotion prayed to the Lord choked with emotion. 29-36

Thus ends chapter thirty nine of Book X

## अथ चत्वारिंशोऽध्यायः

अक्रूर उवाच

नतोऽस्म्यहं त्वाखिलहेतुहेतुं नारायणं पूरुषमाद्यमव्ययम् ।  
यन्नाभिजातादचिन्दकोशाद् ब्रह्माऽऽचिरासीद् यत एष लोकः ॥ १ ॥

भूस्तोयमग्निः पवनः समदिर्महानजादिर्मन इन्द्रियाणि ।  
सर्वेन्द्रियार्था विबुधाश्च सर्वे ये हेतवस्ते जगतोऽहम्भूताः ॥ २ ॥

नैते स्वरूपं विदुरात्मनस्ते ह्यजादयोऽनात्मतया गृहीताः ।  
अजोऽनुयद् स गुणैरजाया गुणात् परं वेद न ते स्वरूपम् ॥ ३ ॥

त्वय्यव्ययात्मन् पुरुषे प्रकल्पिता लोकाः सपाला बहुजीवसंकुलाः ।  
यथा जले सज्जिह्वे जलोकसौऽप्युदुभ्यरे वा मशका मनोमये ॥ ४ ॥

नमः कारुण्यस्याय प्रलयाब्धिचराय च । ह्यशीर्ष्णे नमस्तुभ्यं मधुकैटभमृत्यवे ॥ ५ ॥  
अकृपायाय बृहते नमो मन्दरधारिणे । क्षित्युद्धारविहाराय नमः सूकरमूर्त्तये ॥ ६ ॥  
नमस्तेऽद्भुतसिंहाय साधुलोकभयापह । वामनाय मनस्तुभ्यं क्रान्तत्रिभुवनाय च ॥ ७ ॥

## CHAPTER XL

Akrura said: Bhagwan Thou art Narayan, the adi Purush, the changeless the prime cause of all causes of the universe. I bow to thee. It was from the polan of the lotus that sprang from thy navel, came out the eternal Brhama whe created this universe The earth, water fire, air either the massive. Maya, mind, senses and their objects and the gods, which are the cause of the universe, are thy limbs; the material causes, cnveloped in thy Maya being lifeless donot know thee who is the Super soul of all beings. Even Brahma himself in Maya (delusion) cannot recognise thy true form. Oh ye eternal! Countless universe, with countless beings, with their lords are found, permeating thy body as we find acquatic creatures in waters and gnats in fruits, but who donot know one another. My salutation to thee oh sire transcendental who, as fish rescued the Vedas, as Hayagriva destroyed Madhu and Kaitabh, as tortoise, upheld Mandar at the time of churing the ccean and as Varah saved th = earth. Again who as Nrassinh dispelled the fright of the good and relieved them from fearful conditions of atheistic atrocities and as Vaman, covered the three worlds in three strides and who as Parashuram extirpated the proud Kshtriyas and as Rama killed Ravan the arrogant demon. To that Ramchandra the Lord incarnate I offer my humble

नमो भृगूणा पतये दृप्तक्षत्रघनच्छिदे । नमस्ते रघुवर्याय रात्रणान्तकराय च ॥८॥  
 नमस्ते वासुदेवाय नमः सरूपणाय च । प्रभुभ्नायानिरुद्धाय सात्वता पतये नमः ॥९॥  
 नमो बुद्धाय शुद्धाय दैत्यदान्वमोहिने । स्लेच्छप्रायक्षत्रहन्त्रे नमस्ते कल्किरूपिणे ॥१०॥  
 नमस्ते वासुदेवाय सर्वभूतक्षयाय च । हर्षविश नमस्तुभ्यं प्रपन्न दाहि मा प्रभो ॥११॥

॥ इति श्रीसक्षिप्तभागवते दशमस्कन्धे पूर्वाध्याये कूरस्तुतिर्नाम चत्वारिंशोऽध्यायः ॥४०॥

अथैकचत्वारिंशोऽध्यायः

श्रीशुक्र उवाच

स्तुषतस्तस्य भगवान् दृशयित्वा जजे वपुः । भूयः समाहरत् वृष्णो नटो नाट्यमिधात्मनः ॥१॥  
 सोऽपि चान्तर्हितं वीक्ष्य जलादुन्मज्ज्य सत्तरः । वृत्ता चावश्यकं सर्वं विस्मितो रथमागमत् २  
 तमपृच्छद्दुर्षीवेशः किं ते दृष्टमिहाद्भुतम् । भूमौ वियति तोये वा तथा त्वा दक्षयामहे ॥३॥

अक्रूर उवाच

यत्राद्भुतानि सर्वाणि भूमौ वियति वा जले । त त्वानुपश्यतो ब्रह्मन् किं मे दृष्टमिहाद्भुतम् ॥४॥  
 obeisance We bow to thee who was born in the Satwat family as Vasudev, Pradumna, Sankarshan and Aniruddha, and who came as the holy Buddha to bewilder the atheistic demons and who will now hereafter incarnate as Kalki and destroy the kings who will degenerate and behave like mlechhas To thee Bhagwan Vasudev the Lord of Indra and shelter and substratum of all creatures I bow down Pray protect me who have surrendered to thee 1-11

Thus ends chapter fortye seventh of Book X

## CHAPTER XXVIII

**Shree Shukadev said :** Thus the Lord having shown himself to Akura in the waters of Yamuna, the Lord disappeared and with him his illusion also disappeared like that of a jugglers who would wind up his show When he saw that the Lord had disappeared he came out of waters finished the part of his devotional routine and came back to his chariot full of surprise The Lord said • from your looks it appears that you have seen something miraculous either on land, or in the sky or in the waters 1-3

**Shree Akura said :** My Dear Lord<sup>1</sup> Oh the Brahma incarnate all



इत्युक्त्वा चोदयामास स्यन्दनं गान्दिनीसुतः । मथुरामनयद् रामं कृष्णं चैव दिनात्यये ॥५॥  
तावद् व्रजौकसस्तत्र नन्दगोपादयोऽग्रतः । पुरोपवनमासाद्य प्रतीक्षन्तोऽवतस्थिरे ।

तान् समेत्याह भगवानकूरं जगदीश्वरः ॥ ६ ॥

भवान् प्रविशतामग्रे सहयानः पुरीं गृहम् । वयं त्विहावमुच्याय ततो द्रक्ष्यामहे पुरीम् ॥५॥

अकूर उवाच

नाहं भवद्भ्यां रहितः प्रवेक्ष्ये मथुरां प्रभो । त्वयतुं नार्हसि मां नाथ भक्तं ते भक्तवत्सल ॥८॥  
पुनर्हि पादरजसा गृहान् नो गृहमेधिनाम् । यच्छौचेनानुत्प्यन्ति पितरः साग्नयः सुराः ॥९॥

श्रीभगवानुवाच

आयास्ते भयतो गेहमहमार्यसमन्वितः । यदुचक्रुर्दुर्हं हत्वा वितरिष्ये सुहृत्प्रियम् ॥१०॥

श्रीशुक उवाच

पयमुक्तो भगवता सोऽकूरो विमना इव । पुरीं प्रविष्टः कंसाय कर्मावेद्य गृहं ययौ ॥११॥  
अथापराहणे भगवान् कृष्णः संरूपणान्वितः । मथुरां प्राविशद् गोपैर्दिदृक्षुः परिचारितः ॥१२॥

the wonderful things that are on this earth water and skies are present  
in thee as thou pervadest the universe-what marvel or miracle remains  
to be seen when I have seen thee the marvel of marvels 4

Akrura then, drove the chariot and reached Mathura with Rama and Krishna in the evening, where Shree Nanda and other brajvasis were waiting for them. Bhagwan met them all and then told Akkur. " You please go to the city with the chariot We will halt here and then follow you after sometime. 5-7

Akura said : your Divine Majesty, I will not enter Mathura without you. Oh Thou so affectionate to thy devotees, donot for-sake me who am Thy votary. The manes, the sacred fires and the denizens are all pleased and appeased by the water that has grown hallowed as your feet with dust on it have been washed in it. Pray render holy our homes with that dust of your feet 8-9

The Lord replied : I will come to your house with my elder brother after I slay Kansa the oppressor of the Yadus and delight you all. 10

Shree Shukadev said : Akkur was disappointed when the Lord spoke thus He went to Kansa and reported to him all that had been done and returned home. In the afternoon Shree Krishna, entered

ता सम्प्रविष्टी वसुदेवनन्दनौ वृत्तौ वयस्यैर्नरदेववर्त्मना ।  
 द्रष्टुं समीयुस्स्वरिताः पुरस्त्रियो हम्पाणि चैवारुर्दुर्नपोत्सुकाः ॥१३॥  
 काश्चिद् विपर्यग्धृतवस्त्रभूषणा विस्मृत्य चैक युगलेष्वथापराः ।  
 वृत्तैकपत्रश्चक्षणैरुनूपुरा नादृत्वा द्वितीयं त्वपराश्च लोचनम् ॥१४॥

प्रासादशिखरारूढा प्रीत्युत्फुल्लमुपागुज्राः । अभ्यर्पन् सौमनस्यैः प्रमदा वलकेशयो ॥१५॥  
 दभ्यक्षतैः सोदपात्रैः स्रग्गन्धैरभ्युपायनैः । तावानर्चुः प्रमुदितास्तत्र तत्र द्विजातयः ॥१६॥  
 रजक कचिदायान्तं रङ्गकार गदाग्रज । दृष्ट्वायाचत वासासि धौतान्यत्युत्तमानि च ॥१७॥  
 स याचितो भगवता परिपूर्णैः सर्वतः । साक्षेपं रपितः ग्राह अत्यो राज्ञः सुदुर्मदः ॥१८॥  
 ईदृशान्येव वासासि नित्यं गिरिवनेचराः । परिधत्त किमुद्वृत्ता राजद्रयाण्यभीक्ष्व ॥१९॥  
 पयं विकल्थमानस्य कुपितो देवकीसुतः । रजरुस्य करग्रेण शिरः कायादपातयत् ॥२०॥  
 वसित्वाऽऽत्मप्रिये वस्त्रे कृष्णः संकर्षणस्तथा । शेषाण्यादत्त गोपेभ्यो विस्तृत्य भुवि कानिचित्

Mathura with Balarm and other cowherd boys When they entered the city the women of Mathura eager to see Krishna and Balarm went up the top of the houses In the great hurry some wore their clothes and ornaments, awry and some forgot to wear one in the pair of bracelets, some had only one earring instead of two and a single gold leaf instead of a pair. Some had, one anklet on the foot where as the other forgot to apply colleyrium in the other eye Thus these young women regardless of their looks or dress hurriedly huddled up on the top of the houses to have a glimpse of their dear Krishna They all from there, showed flowers on Krishna and Balaram as a mark of their great affection for them The regenerate ones on the way worshipped them with curd rice, garlands of flowers, and other offerings 11-16

Shree Krishna seeing a washerman, approaching with a bundle of washed garments asked from him some clothes, for both of them. This king's washerman, arrogant that he was spoke to the Lord with contempt, How dare you ask for things that are for the king Dwellers of forest and hills that you are, do you always were such clothes, at home? and how impertinent of you to wish for royal belongings Thus haughtily spoken to by the washerman, Bhagwan son of Devaki became very angry and severed his head from his trunk by his nails Shree Krishna and Balaram then put on the clothes of their liking, so did the cowherd boys chose their's and leaving the rest on the road they went further 17=21

ततस्तु वायकः प्रीतस्तयोर्वेपमकल्पयत् । नानालक्षणवेषाभ्यां कृष्णरामौ विरेजतुः ॥१॥  
 तस्य प्रसन्नो भगवान् प्रादात् सारूप्यमात्मनः । श्रियं च परमां लोके वलैश्वर्यस्मृतीन्द्रियम् २३  
 ततः सुदाम्नो भवनं मालाकारस्य जग्मतुः । तौ दृष्ट्वा स समुत्थाय ननाम शिरसा भुवि ॥२॥  
 प्राह नः सार्थकं जन्म पावितं च कुलं प्रभो । पुंसोऽप्यनुग्रहो ह्येष भवद्भिर्यन्निगुज्यते ॥२६॥  
 इत्यभिप्रेत्य राजेन्द्र सुदामा प्रीतमानस । शस्तैः सुगन्धैः कुसुमैर्माला विरचिता ददौ ॥२६॥  
 ताभिः स्वलङ्घितौ प्रीतौ कृष्णरामौ सहानुगौ । प्रणताय प्रपन्नाय ददतुर्वरदौ वरान् ॥२७॥  
 सोऽपि ध्वेऽचलां भक्तिं तस्मिन्नेवाखिलात्मनि । तद्भक्तेषु च सौहार्दं भूतेषु च दयां पराम् ॥२८॥  
 इति तस्मै वरं दत्त्वा श्रियं चान्वयवर्धिनीम् । चलमायुर्यशः कान्तिं निर्जगाम सद्भागजः ॥२९॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पञ्चमं पुरप्रश्नो नाम एकचत्वारिंशोऽध्यायः ॥४१॥



Then a tailor pleased with them, adorned them in variegated costumes Thus adorned both of them Balaram and Shree Krishna looked very handsome and charming Pleased with the tailor the Lord gave unto him prosperity, powers, wealth, memory and potencies of senses 22-23

Then they went to that florist named Sudama. Seeing them Sudama rose and bowed down and said : blessed is my birth and my race sanctified by your hallowed presence in my house Your command is the highest grace that a person can hope for Having said thus, Sudama the florist decked them with garlands made of variety of beautiful flowers, fragrant and perfumed Decked with these garlands Shree Krishna and Balaram the giver of boons highly pleased told Sudama who had sought their protection to ask for a boon. Sudama in his boon asked for unflinching devotion to Him and love towards His devotees, and kindness, towards all beings Bestowing these boons and blessing him and his race with prosperity, wealth, long life, fame and beauty, Bhagwan left the place with his elder brother. 25-26

Thus ends chapter forty one of Book X.



## अथ द्विचत्वारिंशोऽध्यायः

श्रीशुक उवाच

अथ ब्रजन् राजपथेन माधवः स्त्रियं गृहीताङ्गविलेपमाननाम् ।  
 धिलोक्य कुन्जां युवतीं वराननां पप्रच्छ यान्तीं प्रहसन् रसप्रदः ॥ १ ॥  
 का त्वं घरोर्वेतद्बु हानुलेपनं कस्याङ्गने या कथयस्व माधु न ।  
 देहावपोरङ्गविलेपमुत्तमं श्रेयस्ततस्ते नचिराद् भविष्यति ॥ २ ॥

सैरन्ध्र्युवाच

दास्यस्यहं सुन्दर कंससम्मता त्रिवक्रनामा हानुलेपकर्मणि ।  
 मन्नायितं भोजपतेरतिप्रियं विना युवां कोऽन्यतमस्तदर्हति ॥ ३ ॥

ततस्तावद्भारगेण स्वघर्षेतरशोभिना । सम्प्राप्तपरभाग्नेन शुशुभातेऽनुरजितौ ॥ ४ ॥  
 प्रसन्नो भगवान् कुन्जां त्रिवक्रां रचिराननाम् । ऋज्यां कर्तुं मनश्चक्रे दर्शयन् दर्शने फलम् ॥ ५ ॥  
 पद्मामाकलय्य प्रपदे दृग्दृग्युत्तानपाणिना । प्रगृह्य शुशुकेऽध्यात्ममुदनीनमद्वयुतः ॥ ६ ॥

## CHAPTER XLII

**Shree Shukadev continued :** The Lord then going further on the main road of Mathura, saw a young woman with a charming countenance, but deformed and humped passing with a small brass bowl of unguents in her hand To her this giver of delight Bhagwan, asked—who art thou young lady and for whom doest thou carry these unguents. If you will give this sandal paste to us you will soon be blessed. 1-2

Oh ye handsome young lad said Sairandhri My name is Trivikrama, I am a favourite maid servant of Kansa in his troupe of maid servants, that smear him with scented pastes He is very fond of my unguents If you like, please let me anoint you with it Who else is more worthy of this unguents than you 3

Thus this woman smeared their parts of the body above the navel and the colour of the paste being different to the colour of their skin, they appeared more handsome The Lord was much pleased and with a view to reward the woman, as she had his darshan, he wished to remove her deformity So the Lord putting his feet on both the toes of this Trivikrama and putting his two fingers under her chin, with a jerk pulled her up and straightened her By the touch of the Lord this

ततस्तु वायकः प्रीतस्तयोर्वैपमकल्पयत् । नानालक्षणवेपाभ्यां कृष्णरामौ विरेजतुः ॥१॥  
 तस्य प्रसन्नो भगवान् प्रादात् सारूप्यमात्मनः । श्रियं च परमां लोकं यत्कैश्वर्यस्मृतीन्द्रियम् ॥२॥  
 ततः सुदाम्नो भवनं मालाकारस्य जग्मतुः । तौ दृष्ट्वा स समुत्थाय ननाम शिरसा भुवि ॥३॥  
 प्राह नः सार्धकं जन्म पावितं च कुलं प्रभो । पुंसोऽन्यनुग्रहो होष भवन्निर्यप्रियुज्यते ॥४॥  
 इत्यभिप्रेत्य राजेन्द्र सुदामा प्रीतमानसः । शस्तैः सुगन्धैः कुसुमैर्माला विरचिता ददौ ॥५॥  
 ताभिः स्वलंकृतौ प्रीतौ कृष्णरामौ सहानुगौ । प्रणताय प्रपन्नाय ददतुर्वरदौ वरान् ॥६॥  
 सोऽपि यद्येऽचलां भक्तिं तस्मिन्नेवाखिलात्मनि । तद्भक्तेषु च सौहार्दं भूतेषु च दयां पराम् ॥७॥  
 इति तस्मै वरं दत्त्वा श्रियं चान्ययवधिनीम् । यत्नमायुर्विशः कान्तिं निर्जगाम सहाम्रजः ॥८॥

॥ इति श्रीमद्विष्णुसहस्रनाम दशमस्कन्धे पञ्चविंशोऽध्यायः ॥१॥



Then a tailor pleased with them, adorned them in variegated costumes. Thus adorned both of them Balaram and Shree Krishna looked very handsome and charming. Pleased with the tailor the Lord gave unto him prosperity, prowess, wealth, memory and potencies of senses 22-23

Then they went to that florist named Sudama. Seeing them Sudama rose and bowed down and said : blessed is my birth and my race sanctified by your hallowed presence in my house. Your command is the highest grace that a person can hope for. Having said thus, Sudama the florist decked them with garlands made of variety of beautiful flowers, fragrant and perfumed. Decked with these garlands Shree Krishna and Balaram the giver of boons highly pleased told Sudama who had sought their protection to ask for a boon. Sudama in his boon asked for unflinching devotion to Him and love towards His devotees, and kindness, towards all beings. Bestowing these boons and blessing him and his race with prosperity, wealth, long life, fame and beauty, Bhagwan left the place with his elder brother. 25-26

Thus ends chapter forty one of Book X.



## अथ द्विचत्वारिंशोऽध्यायः

श्रीशुक उवाच

अथ ब्रजन् राजपथेन माधवः स्त्रियं गृहीताङ्गविलेपमाननाम् ।  
विलोक्य कुन्तां युवतीं वराननां पप्रच्छ यान्तीं प्रहसन् रसप्रदः ॥ १ ॥

का त्वं धरोर्धेतदु हानुलेपनं कस्याङ्गने या कथयस्व माधु नः ।  
देहावयोरङ्गविलेपमुत्तमं धेयस्ततस्ते नचिराद् भविष्यति ॥ २ ॥

सैरन्ध्रुवाच

दास्यम्यहं सुन्दर कंससम्मता त्रिविक्रनामा हानुलेपकमेणि ।  
मङ्गायितं भोजपतेरतिप्रियं विना युवां कोऽन्यतमस्तदर्हति ॥ ३ ॥

ततस्तावद्भरारणेन स्वयर्णैतरशोभिना । सम्प्राप्तपरमार्गेण शुश्रूभातेऽनुरञ्जितौ ॥ ४ ॥  
प्रसन्नौ भगवान् कुन्तां त्रिविकां रचिराननाम् । कर्ज्यौ कर्तुं मनश्चक्रे दर्शयन् दर्शने फलम् ॥ ५ ॥  
पद्मयामाकम्प्य प्रपदे द्वयद्गुत्सुत्तानपाणिना । प्रगृह्य चुवुकेऽध्यात्ममुदनीनमदच्युतः ॥ ६ ॥

## CHAPTER XLII

**Shree Shukadev continued :** The Lord then going further on the main road of Mathura, saw a young woman with a charming countenance, but deformed and humped passing with a small brass bowl of unguents in her hand To her this giver of delight Bhagwan, asked—who art thou young lady and for whom doest thou carry these unguents. If you will give this sandal paste to us you will soon be blessed. 1-2

Oh ye handsome young lad said Sairandhri My name is Trivikrama, I am a favourite maid servant of Kansa in his troupe of maid servants, that smear him with scented pastes. He is very fond of my unguents If you like, please let me anoint you with it. Who else is more worthy of this unguents than you 3

Thus this woman smeared their parts of the body above the navel and the colour of the paste being different to the colour of their skin, they appeared more handsome. The Lord was much pleased and with a view to reward the woman, as she had his darshan, he wished to remove her deformity. So the Lord putting his feet on both the toes of this Trivikrama and putting his two fingers under her chin, with a jerk pulled her up and straightened her. By the touch of the Lord this

गुणव्यस्पर्शनात् सपो घमूय प्रमदोत्तमा । ततो रूपगुणौदार्यसम्पन्ना प्राह केशवम् ॥९॥  
 यदि पीर गृहं यामो न त्वां त्यक्तुमिहोत्सहे । एष्यामि ते गृहं सुभूः पुंसामाधिविकर्शनम् ॥१०॥  
 यिष्यस्य माध्या घाण्या तां प्रजन् भागे वणिनपथै । नानोपायनताम्बूलस्रग्गन्धैः साग्रजोऽचितः  
 ततः पौरान् पृच्छमानो धनुषः स्थानमच्युतः । तस्मिन् प्रविष्टो ददशे धनुरैन्द्रमिवादभुतम् ।  
 पुनर्यैवदृभिर्गुप्तमर्चितं परमर्द्धिम् । नार्यमाणो नृभिः कृष्णः प्रसह्य धनुराददे ॥११॥

फरेण घामेन सलीलमुदघृतं सज्यं च कृत्वा निमिषेण पश्यताम् ।

नृणां विरूप्य प्रथमञ्ज मध्यतो यथेष्टुदण्ड मदकर्षुरक्रमः ॥१२॥

धनुषो भज्यमानस्य शब्दः खं रोदसी दिशः । पूरयामास यं ध्रुत्वा कंसत्वासमुपागमम् ॥१३॥  
 तद्रक्षिणः मानुसराः कुपिता आततायिनः । ग्रहीतुकामा आवर्गुह्यतां यध्यतामिति ॥१४॥  
 अथ तान् दुरभिप्रायान् विलोभ्य बलकेशयो । कुड्यौ धन्वन आदाय शकले तांश्च जघ्नतुः ॥१५॥

charming faced woman appeared more beautiful. This beautiful, virtuous and generous woman said to the Lord. Oh ye valient one, I invite you to my house I shall not leave you now. Donot worry young lady, Said Shree Krishna the dispellor of human miseries, Come I will, to your house but you may go now. Then they went further, On the road at places they were both welcomed and honoured with presents perfumes flowers and betel leaves 4-9

Then they inquired about the place, where the Dhanuryaga (celebration of the festival of weapons) was to be held, They came there, where they saw a mighty bow like that of Indra's rainbow. This precious bow was duly worshipped and was guarded by a number of men. Shree Krishna seeing this bow prevented the guards took it by force and held it aloft in his hand and tying the string bent it and broke it into two in the middle of sugar and the pieces of the bow all, as a mad elephant would break the dir the

तयोर्विचरतो मयैरमादित्योऽस्तमुपेयिष्यान् । कृष्णरामौ वृत्तौ गोपैः पुराण्डमन्त्रमीयतु ॥१६॥  
 अनिकाङ्क्षियुगलौ भुक्त्वा क्षीरोपसेचनम् । ऊषतुस्ता सुखं रात्रिं शतं वा कसचिन्निषितम् ।  
 कसस्तु धनुषो भङ्गं रक्षिणा स्त्रालस्य च । उच निशम्य गोविन्दरामविनाटित परम् ॥१७॥  
 दोर्ध्वजगरो भीतो दुर्निमित्तानि दुर्मति । बह्व्यवष्टोमयया मृत्योर्दात्यकराणि च ॥१८॥  
 छिद्रप्रतीतिदशयाया प्राणयोषानुपप्रति । स्वर्णप्रतीतिर्बुधसु स्वपदानामदर्शनम् ॥१९॥  
 अन्यानि चैतथभूतानि स्त्रज्जगदरिणानि च । पश्यन् मरणसंस्तो निद्रा लेभे न चिन्तया ।  
 व्युषया निशि कौरव्यं सयं चाङ्गय समुत्थिते । कारयामास यं न सो मङ्गवीटामहोत्सवम् ।  
 कसं परिवृतोऽमात्यैः रात्रमञ्च उपविशत् । मण्डलेऽवरमध्यस्थो हृदयेन विद्रुयता ॥२०॥  
 वाचमानेषु त्वेषु महतालोत्तरेषु च । मद्भा स्वलट्वा दृप्ता सोपाध्याया समाविशन् ॥२१॥  
 नन्दगोपादयो गोरा भोजराजसमाहुता । निवेदितोपायनारस्ते परस्मिन् मञ्चं आविशन् ॥२२॥

॥ इति श्रीमदक्षिप्तभागवत दशमस्कन्धे पञ्चांशे चत्वारिंशोऽध्यायः ॥४२॥



had unyoked their carts Here they washed their feet, and took their meals that was prepared in milk, and knowing Kansa's plans for to-morrow, they comfortably slept 16-17

Kansa when he heard how playfully Krishna broke the bow and killed the guards and the soldiers he could not sleep that night He saw many evil omens forboding his death He saw his shadow with holes He could not hear his own breathing trees appeared to him yellow instead of green, his own footprints were not visible to him these, and such other inauspicious forebodings appeared before him in his dreams and also when awake Thus mortally frightened of death Kansa could not sleep that night 18-21

Thus Rajan The night passed and the sun rose Kansa gave orders to begin the tournament He sat high on a throne surrounded by his counsellors and the invited royalties His mind was much perturbed, he looked sad and morose Here the tabors were sounded, the combatants, proud of their strength, entered the arena with their trainers, they patted their hips and thighs in cadence with the sound of the drums Shree Nanda and the cowherds who were also invited to this festival by Kansa offered presents to him and sat on one of the dais 22-25

Thus ends chapter forty two of Book X





## अथ त्रिचत्वारिंशोऽध्यायः

श्रीशुक उवाच

अथ कृष्णश्च रामश्च कृतशौची परंतप । मल्लदुन्दुभिनिर्घोष श्रुत्वा द्रष्टुमुपेतुः ॥१॥  
 रङ्गद्वारं समासाद्य तस्मिन् नागमवस्थितम् । अपश्यत् कुचलयापीडं कृष्णोऽम्बष्ठप्रचोदितम् ।  
 यद्वा परिकरं शौरिः समुह्य कुटिलालकान् । उवाच हस्तिपं वाचा भेयनादभभीरया ॥३॥  
 अम्बाष्टाम्बष्ठ मार्गं नो देहापकम माचिरम् । नो चेत् सकुञ्जरं त्वाद्य नयामि यमसादनम् ॥४॥  
 पवं निर्भस्तितोऽम्बष्ठः कुपितः कोपितं गजम् । चोदयामास कृष्णाय कालान्तकयमोपमम् ॥५॥  
 तमापतन्तमासाद्य भगवान् मधुसूदनः । निगृह्य पाणिना हस्तं पातयामास भूतले ॥६॥  
 पतितस्य पदाऽऽक्रम्य मृगेन्द्र इव लीलया । दन्तमुत्पाठ्य तेनेभं हस्तिपांश्चाह्नह्रिः ॥७॥  
 वृत्तो गोपैः कतिपयैर्वलदेवजनानां नौ । रङ्गं विविशत् राजन् गजदन्तवरायुधौ ॥८॥

मल्लानामशनिर्नृणां नरवरः स्त्रीणां स्मरो मूर्तिमान्  
 गोपानां स्वजनोऽसतां क्षितिभुजां शास्ता स्वपितोः शिशुः ।  
 मृत्युर्भोजपतेर्विराट्चिदुपां तत्त्वं परं योगिनां  
 वृष्णीनां परदेवनेति चिदितो रङ्ग गतः साग्रजः ॥९॥

## CHAPTER XLIII

Shree Shukadev said : Shree Krishna and Balaram got ready after their bath and hearing the din of the drums of the wrestling tournament went to see the festival. When they came near the pavilion they saw at the entrance, Kuvalayapid the elephant posted by Ambasatha the keeper of the elephant. Seeing him the Lord girded up his loins arranged his hairs and spoke to the keeper in a deep voice like the roaring of clouds—get you gone and give us the passage or I will kill you and the elephant. Thus threatened Ambashtha, grew wild with rage goaded the infuriated elephant which looked like Yama the God of death to charge Krishna with all his venemance. Shree Krishna caught him by the trunk and felled him on the ground putting his foot on him like a lion, and pulled out his tusks, and with them he killed the elephant and its keeper. Armed with the tusks Shree Krishna entered the arena with Balaram and cowherds. 1-8

When he entered the arena he appeared like a thunderbolt to the combatants. To the spectators, he appeared a great man to be respected and revered, to the women he appeared very handsome and charming like the God of love, to the cowherds, he looked as if he was one of

निरीक्ष्य तावुत्तमपूरुषो जना मञ्चस्थिता नागरराष्ट्रका नृप ।

प्रहर्षवैभोक्तलितेक्षणाननाः पपुर्न वृप्ता नयनैस्तदाननम् ॥१०॥

पिबन्त इव चक्षुभ्यां लिहन्त इव जिह्वया । जिवन्त इव नासाभ्यां श्लिष्यन्त इव बाहुभिः ॥११॥

ऊचुः परस्परं ते वै यथादृष्टं यथाश्रुतम् । तद्रूपगुणमाधुर्यप्रागल्भ्यस्मारिता इव ॥१२॥

जनेष्वेवं द्रुवाणेषु त्रयेषु निनदत्तु च । कृष्णरामौ समाभाष्य चाणूरो वाक्यमब्रवीत् ॥१३॥

हे नन्दसूतो हे राम भवन्तो वीरसम्मतो । नियुद्धकुशलौ श्रुत्वा राज्ञाहूतो दिदृक्षुणा ॥१४॥

तन्निशम्याब्रवीत् कृष्णो देशकालोचितं वचः । बाला वयं तुल्यवलैः क्रीडिष्यामो यथोचितम् ।

भवेन्नियुद्धं मार्घमः स्पृशेन्महत् सभासदः ॥१५॥

them, to the kings, who were vile and immoral he looked a chastiser, to his parents he looked like a child and to Kansa he looked as dreadful as death. So, the deluded saw terror in him, the Yogis saw the divine in him and the Krishnas saw in him their supreme god. 9

Oh seeing these two brothers in the pavilion, those seated on the dais and other platforms were so much delighted that they kept looking at them with wide eyes and gaping mouths. It appeared that unsatiated, they drank them with their eyes, licked them with their tongues, smelling the aroma of their bodies with their noses and embraced them with their arms. They said to one another as if recollecting all what they had seen and heard about their looks, their qualities, the sweetness of their disposition and their sobriety and their deeds. They thought that these too were the plenary incarnation of the supreme God Narayan. When the spectators were thus talking amongst themselves the tabors were sounded heralding the combat. One Charura an arch wrestler spoke to Rama and Krishna. Oh ye sons of Nanda, we know, both of you are brave and virile, proficient and skilled in wrestling. Having heard about your fame the king desirous of seeing your combat have specially summoned you here. Shree Krishna replied to him in language suitable to the occasion and place. We are mere boys said he and we generally wrestle and play with boys of our age. The combat should be between the equals, consistent with the code of conduct in a wrestling bout, so that no one from these sitting around here should feel that adequate justice has not been done in the bout. 10-15

Chanur said; You are neither children nor boys. This Balaram is known for his great strength and you, who, with perfect ease slain

## चाणूर उवाच

न बालो न किशोरस्त्व बलश्च बलिनां घरः । लीलयेभ्यो हतो येन सहस्रद्विपसत्त्वभृत् ॥१६॥  
तस्माद् भयङ्करां बलिभिर्योद्ध्व्यं नानयोऽत्र वै । मयि विक्रमवाष्ण्यं बलेन सह मुष्टिकः ॥१७॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पृथगे कुलयापीडवधो नाम त्रिचत्वारिंशोऽध्यायः ॥१८॥

## अथ चतुश्चत्वारिंशोऽध्यायः

## श्रीशुक उवाच

पवं चर्चितसंकल्पो भगवान् मयुसूदनः । आससादाथ चाणूरं मुष्टिकं रोहिणीसुत ॥१॥  
परिभ्रामणविक्षेपपरिरम्भावपातनैः । उत्सर्पणापसर्पणैश्चात्योन्यं प्रत्यस्सन्धताम् ॥२॥  
उत्थापनैरुन्नयनैश्चालनैः स्थापनैरपि । परस्परं जिगीपस्तावपचक्रतुरात्मनः ॥३॥  
तद् बलाबलवद्युद्धं समेताः सय्योपिताः । ऊचुः परस्परं राजन् सातुकम्पा बरूथशः ॥४॥  
क वज्रसारसर्वाङ्गो मह्यो शैलेन्द्रसंनिभो । क चातिसुकुमारान्गौ किशोरो नन्तयोधनौ ॥५॥

Kuvalayapeda the elephant, as powerfull and strong as thousaud elephants, how could you be considered as children or boys. We will therefore wrestle with you, the powerful. There is nothing, unrighteous or unfair about it. So Krishna you will wrestle with me and Mushtika will fight Balaram. 16-17

Thus ends chapter forty three of Book X.



## CHAPTER XLIV

**Shree Shuka contd :** As was decided by them Bhagwan Krishna wrestled with Chanura and Balaram caught hold of Mushtika, for the bout. They used all tricks in their bout to whirl, to push, to squeeze, to smash, to jump over, to dodge, and many others besides, with which they stemmed one another. One went round the other looking for an opportunity, to pounce upon, to grab, to fell on the ground and to twist the hand or the leg whichever they could get hold of. The women that had assembled there Rajan ! seeing this fight between the unequals the mighty and the weak, said out of pity. What an unfair combat is this. On one side are those two wrestlers with sturdy limbs, as hard as steel and heavy in built, and on the other side are these two tiny boys.

धर्मन्यतिनमो यस्य समाजस्य ध्रुवं भवेत् । यथाधर्मः समुत्तिष्ठेन्न रक्ष्यं तत्र न हि चित् ॥६॥  
 न सभा प्रविशेत् प्राज्ञः सभ्यदोषाननुस्मरन् । अनुबन्धं त्रिबन्धनत्रो नरः स्त्रियपमदनुते ॥७॥  
 एवं प्रभापमानास्तु स्त्रीषु योगेश्वरो हरिः । शत्रुं हन्तुं मनश्चक्रे भगवान् भरतर्षभ ॥८॥  
 सभयाः स्त्रीगिरः श्रुत्या पुनस्नेहशुचाऽऽनुरौ । पितरावन्वतप्येता पुनयोरनुवीं बलम् ॥९॥  
 बाहोर्निगूह्य चाणूरं बहुशो भ्रामयन् हरिः । भ्रूषुष्टे पोथयामास ह्येन्द्रध्वज इनापतत् ॥१०॥  
 तथैव मुष्टिकः पूर्वं स्वमुष्ट्याभिहतो वै । बलभट्टेण गतिना तलेनाभिहतो भृशम् ॥११॥  
 ततः कूटमनुप्राप्तं राम प्रहरता वरः । अचचीर्हीलया राजन् सारजं वाममुष्टिना ॥१२॥  
 तर्ह्येव हि शलः कृष्णपद्मपहतशीर्षकः । द्विधा त्रिदीर्गस्तोशलक उमापि निषेततु ॥१३॥  
 चाणूरे मुष्टिके कृटे शले तोशलके हते । शेषाः प्रदुद्रुर्मुह्यताः सर्वे प्राणपरीप्सवः ॥१४॥  
 हतेषु मल्लवर्षेषु त्रिष्टुतेषु च भोजराट् । न्यसारयत् स्वहत्यांनि वाक्यं चेदमुवाच ॥१५॥  
 नि सारयत दुर्दुसौ वसुदेवात्मजो पुरात् । धनं हरत गोपाना नन्दं यन्नीत दुर्मतिम् ॥१६॥

with tender and delicate limbs Equity and fairness is being transgressed, so one should not remain here any longer Men with prudence should keep away from assembly of persons who are unjust and unfair because those who knowingly keep silent, and those who speak against their conscience and those who speak feigning ignorance are all equally blame worthy 1-7

Thus, when the women were conversing among themselves the Lord Yogeshwar the master wrestler decided to slay his foe. The parents of Shree Krishna who were very affectionate to their sons when they then heard women thus talking were much pained as they did not know the valour of their sons. Shree Krishna imagining the anxiety of the parents for him caught hold of Chanura raised him, whirled him round and dashed him on the ground and killed him 8-10

Mushtika who had hit hard, Balaram with his fist, was in turn severely hit by him, and so was Koot another wrestler fully killed by him by the fist of his left hand, at the same time Shree Krishna killed Shala by the kick of his leg which broke his head and Toshala another one was rent into two by him When the other combatants saw these heroes so easily killed they fled away 11-14

When Kansa saw that the best of his wrestlers were killed and the rest fled away he ordered drum playing to be stopped and shouted 15

Drive these two insolent boys of Vasudev from my city, rob the

वसुदेवस्तु हुर्मधा हन्यतामाभ्यसत्तमः । उग्रसेनः पिता चापि सानुगः परपक्षगः ॥१७॥  
एवं विकल्थमाने वै कंसे प्रकुपितोऽन्ययः । लघिघ्नोत्पत्य तरसा मञ्जमुत्तुङ्गमारुहत् ॥१८॥

प्रगृह्य केशेषु चलत्किरीटं निपात्य रङ्गोपसि तुङ्गमञ्चात् ।  
तस्योपरिष्ठात् स्वयमञ्जनाम पपात् विभवाग्रय आत्मतन्त्रः ॥१९॥  
स नित्यदोद्विग्नधिया तमीश्वरं पिवन् वदन् वा विचरन् स्वपञ्चवसन् ।  
ददर्श चक्रायुधामग्रतो यतस्तदेव रूपं दुरवापमाप ॥२०॥

तस्यानुजा भ्रातरोऽष्टौ कङ्कन्यगोचकादयः । अभ्यधावन्नभिरुद्धा भ्रातुर्निर्वेशकारिणः ॥२१॥  
तथातिरमसांस्तांस्तु संयत्तान् रोहिणीसुतः । अहन् परिघमुद्यम्य पशूनिच मृगाधिपः ॥२२॥  
नेदुर्दुन्दुभयो व्योम्नि ब्रह्मेशाद्या विभूतयः । पुण्यैः किरन्तस्तं ग्रीताः शशंसुर्ननृतुः स्त्रियः ॥२३॥

श्रीशुक उवाच

राजयोपित आभ्यास्य भगवाँल्लोकभाजनः । यामाहुर्लौकिकीं संस्थां हतानां समकारयत् ॥२४॥  
cowherds of their wealth, arrest this wicked Nanda and kill Vasudev  
and also my father Ugrasen who harbours my enemies along with his  
attendants. 16-17

When Kansa was thus bowling Bhagwan the super soul of every being became very angry. He jumped on the dais where Kansa was seated on the throne by his yogic potency "Laghema" threw down Kansa's crown, caught him by his hairs, pulled him down and threw him on the ground below and the self willed lotus naveled Lord, the resort of the universe the supreme godhead jumped down on him. This Kansa out of fear of the Lord was dreaming and thinking about him at all times even while drinking, eating, moving about, sleeping or even breathing, that is why he attained that form of the Lord so difficult to be attained. 18-20

Kansa's eight younger brothers Kankar, Nyagradha, and others vexing, and irascible at the death of their brother rushed forth to assault Krishna. Balaram the son of Rohini killed them all with a bludgeon as a lion would kill a flock of animals. In the sky the kittle drums were sounded. Brahma, Shanker and others chanting hymns showed flowers The celestial demsels danced out of joy at the death of a villain. 21-23

Shree Shukadev said : The protector of the people the Lord almighty then consoled Kansa's consorts, and got the obsequies of the

मातरं पितरं चैव मोचयित्वाथ वन्धनात् । कृष्णरामौ वयन्दाते शिरसाऽऽस्पृश्य पादयो ॥२५॥  
 देवकीं वसुदेवश्च विज्ञाय जगदीश्वरौ । कृतसर्ववन्दनौ पुत्रौ सस्वजाते न शङ्कितौ ॥२६॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे कमवधो नाम चतुश्चत्वारिंशोऽध्यायः ॥४४॥



अथ पञ्चचत्वारिंशोऽध्यायः

श्रीशुक उवाच

पितराबुधपल्लवधायौ विदित्वा पुरयोत्तम । मा भूदिति निजां मायां ततान जनमोहिनीम् ॥१॥  
 उवाच पितरावेत्य साग्रजः सात्यतर्पणम् । प्रश्रयावनतः प्रीणन्स्व तातेति साहरम् ॥२॥  
 सर्वार्थसम्भवो देहो जनितः पोषितो यत । न तयोर्योनिं निर्वेश पित्रोर्मृत्युं शतायुषा ॥३॥  
 मातरं पितरं वृद्धं मायां सार्धं सुतं शिशुम् । गुरुं विप्रं प्रपन्नं च कल्पोऽयिभ्रच्छ्रवसन् मृतं ४  
 तन्नावकल्पयो कंसान्नित्यमुद्विग्नचेतसो । मोघमेते व्यतिव्रान्ता दिवसा वामनर्चते ॥५॥

dead duly performed, released his parents from the chains and both of them Shree Krishna and Balaram bowed down and touched their feet, with reverence But Shree Vasudev and Devaki knowing him as the Lord of the universe worthy of respect and devotion did not embrace him as their child 24 26

Thus ends chapter forty fore of Book X



## CHAPTER XLV

**Shree Shukadev said** Knowing that his parents have known the truth about him the Lord to remove that feeling of reverence and restore that feeling of love and affection for a child in them once again spread his Maya on both the father and the mother, to infatuate them Shree Krishna and Balaram respectfully approached them bowed down and said Oh Father and Ye Mother one cannot compensate the obligation of parents who have given him his body and nourished him, with which he achieved all his desired objects in life even in a hundred years One who though able and resourceful does not protect and maintain his old parents, his chaste wife and children, his guru, brahmins and those who are under his care is as good as dead albeit living We were helpless and because of the fear of Kansa though we were all

तत् क्षन्तुमर्हथस्तात मातनौ परतन्त्रयोः । अकुर्वतोवां शुश्रूषां ह्रिष्टयोर्दुर्ददा भृशम् ॥६॥

श्रीशुक उवाच

पद्माम्बास्य पितरौ भगवान् देवकीसुत । मातामहं वृग्रसेनं यदनामकरोन्मृपम् ॥३॥  
सद्यं स्वात्तातिसंघान् दिग्भ्यः कंसभयाद् गतान् । यदुवृण्वन्धनमधुदाशार्दु कुरादिना  
सभाजितान् समाभ्यास्य विदेशावासकक्षितान् । न्यवासयत्स्वर्गोद्देशेषु विसैः संतर्प्य विभृष्ट  
अथ नन्दं समासाद्य भगवान् देवसुकीतः । संकर्मणश्च राजेन्द्र परिष्वयेदमूचतुः ॥१०॥  
पितर्युवाभ्यां स्निग्धाभ्यां पोषितौ लालितौ भृशम् । पित्रोरभ्यर्चिता प्रीतिरात्मजेष्वात्मनोऽपि हि  
स पिता सा च जाननी यौ पुष्पीतां स्वपुत्रवत् । शिशून् बन्धुभिरत्पृष्टानकल्पैः पोषत्क्षणे ॥१२॥  
यात यूयं व्रज तात वयं च स्नेहदुःखितान् । शालीन् यो द्रष्टुमेष्यामो विधाय सुहृदां सुखम् ॥१३॥  
इत्युक्तस्तौ परिष्वज्य नन्दः प्रणयविह्वलः । पूरयन्मथुभिर्नने सह गोपैर्व्रजं ययौ ॥१४॥

the while much worried about you could not do anything to serve you. All these days as far as we are concerned have gone in vain for us. Oh revered ones pray forgive us, as we could not serve you because of our dependance, though we know you were much harassed by that enemy of a Kansa 1-6

Thus consoling the parents the Lord made Ugrasen his maternal grand-father king of the Yadavas and those Yadus Vrishis Andhakas, Madhus, Dasharha, and Kurus and their kinsmen that had fled away from Mathura and the country round about, because of Kansa's oppression were honourably brought back and installed in their homes and were given all help they needed 7-9

Tren both the brothers Shree Krishna and Balaram before parting with Nanda and cowherds came to Nandababa affectionately embraced him and said. Father dear both Yashoda and yourself have very affectionately fondled us and brought us up with all the care and concern that you could bestow on us. Parents always love their children more than themselves. Those that look after the children who are forsaken and rear them up with care and affection as their own children are the real parents. Dear Father you may now please go back to Vraja. Some day we will come to Vraja to meet you all, who have been so nice and affectionate to us and who are feeling unhappy and miserable at our separation. With these words both the brothers once again embraced Nandababa. Nandababa who was moved with tears in his eyes returned to Vraja with the cowherds 10-14

अथ शूरसुतो राजन् पुत्रयोः समकारयत् । पुरोधसा ब्राह्मणैश्च ययाचद् द्विजसंस्कृतिम् ॥१५॥  
ततश्च लब्धसंस्कारौ द्विजत्वं प्राप्य सुवर्तौ । गर्गाद् यदुत्तुलाचार्याद् गायत्रं व्रतमास्थितौ ॥१६॥  
अथो गुरुकुले वासमिच्छन्तामुपजग्मतुः । काश्यं सांदीपनिं नाम ह्यवन्तीपुरवासिनम् ॥१७॥  
तयोर्द्विजवरस्तुष्टः शुद्धभारानुवृत्तिभिः । प्रोवाच वेदानपिलान् साक्षोपनिषदो गुर ॥१८॥  
सरहस्य धनुर्वेद धर्मान् न्यायपथास्तथा । तथा चान्वीक्षिकी विद्यां राजनीतिं च पट्विधाम् १९  
महोरात्रैश्चतु पट्या संयत्तौ तावती कलाः । गुरुदक्षिणयाऽऽचार्यं छन्दयामासतुर्नृप ॥२०॥

द्विजस्तयोस्तं महिमानमद्भुतं संलक्ष्य राजघृतिमानुर्गी मतिम् ।

सम्मन्य पत्न्या स महार्णवे मृतं बालं प्रभासे घरयाम्यभूव ह ॥२१॥

तथेत्यथादह्य महारथौ रथं प्रभासमासाद्य दुरन्तविक्रमौ ।

धैलानुपमजय निपीदतुः क्षणं सिन्धुविदित्वार्हणमाहरत्तयो ॥२२॥

Vasudev, now, Rajan said Shukdev performed thread ceremony of both of his sons through the brahmins, supervised by the family priest as prescribed in the scriptures. Thus duly initiated they attained the status of twice born (dwija) they took a vow of celibacy and austerity before Gargacharya and went to Ujjain to live in the ashram of Sandipani a learned brahmin for their studies to acquire knowledge and learning. Guru Sandipani taught them the Vedas, the Upanishadas and the corollaries and pleased with their devotion and fidelity taught them the art of archery, he also taught them the scriptures mimansa logic, and the six expedients of politics, rigidly disciplined and highly studious, they mastered all the sixty four arts and faculties of learning in sixty four days. On the completion of their studies before leaving for their homes, they expressed their desire to give their (dakshina) fees to Sandipani their guru for housing them, feeding them and teaching them and for all the care and kindness shown to them and requested him to ask for it 15-20

Sandipani the Guru, who had seen that the boys were endowed with intelligence of a very high order and who had also known their prowess, consulted his wife and asked from them in Guru dakshina their son who died while bathing in the deep waters of the sea at Prabhas, to be brought to them alive "So be it", said these two warriors of great valour and came to Prabhas. There, they waited for a while on the sea shore, and when the sea Lord came and worshipped them, Bhagwan spoke to him. Return to us the son of our Guru that thou hast gulped through thy huge billows. 21-23



तमाह भगवानाशु गुरुपुत्रः प्रदीयताम् । योऽसाविह त्वया ग्रस्तो बालको महनोमिणा ॥२३॥

समुद्र उवाच

नैवाहार्पमहं देव दैत्यः पञ्चजनो महान् । अन्तर्जलचरः कृष्ण शङ्खरूपधरोऽसुरः ॥२४॥

आस्ते तेनाहतो नूनं तच्छ्रुत्वा सत्वरं प्रभुः । जलमाविश्य तं हत्वा नापश्यदुदरेऽर्भकम् ॥२५॥

तदङ्गप्रभवं शङ्खमादाय रयमागभत् । ततः संयमनीं नाम यमस्य दयितां पुरीम् ॥२६॥

यमः सपयां महतीं चक्रे भक्त्युपवृद्धिताम् । लीलामनुष्य हे विष्णो युवयोः कर्त्तव्यम् किम् ॥२७॥

श्रीभगवानुवाच

गुरुपुत्रमिहानीतं निजकर्मनिबन्धनम् । आनयस्व महाराज मच्छासनपुरस्कृतः ॥२८॥

तथेति तेनोपानीतं गुरुपुत्रं यदूत्तमौ । दत्त्वा स्वगुरवे भूयो कृणीष्वेति तमूचतुः ॥२९॥

नन्द उवाच

गच्छतं स्वगृहं धीरो कीर्तियामस्तु पावनी । छन्दांस्यपातयामानि भवन्तिवह परत्र च ॥३०॥

**The Sea God replied .** Dev, I have not devoured him but there lives in my deep waters a demon named Panchajanya whose shape (figure) is like that of a conch shell, he may have I think carried him away. Hearing this Bhagwan jumped in the waters, caught the demon, and killed him; but he did not see the boy in his belly and returned to his chariot with the conch shell from his body. From there he went to Samyam the city of Yamraj. Yamraj welcomed them and worshipped them with great reverence and then spoke to them. Oh ye incarnations of Vishnu who have sportively assumed these human forms pray tell me what shou'd I do for you that will please you. 24-27

**Bhagwan said :** Bound by his own actions, the son of my Guru has been brought hither by you at my behest, return him to me. "So be it" said Yamraj and went and brought the preceptor's son as commanded by the Lord. Shree Krishna and Balaram went back with the Guru's son and gave it over to him and requested him to ask for another boon. 28-29

**The Guru replied :** Ye valient ones, both of you may now go home. May your fame and glory spread far and wide and be sanctifying. May your knowledge of the vedas ever remain illuminating both in this world and the other world. Thus blessed by the Guru Shree

गरुणैवमनुजानां रथेनानिलरंहसा । आयातो स्वपुरं तात पर्जन्यनिनदेव वै ॥३१॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पञ्चाध्याये मन्वन्तरीयस्य नमः पद्मचत्वारिंशोऽध्यायः ॥३५॥

अथ पद्मचत्वारिंशोऽध्यायः

श्रीशुक उवाच

घृष्णीना प्रपरो मन्त्री कृष्णस्य दयित सखा । शिष्यो बृहस्पतेः साक्षादुद्धवो बुद्धिसत्तम ॥१॥  
तमाह भगवान् प्रेष्ट भक्तमेकान्तिनं वचित् । मण्डोद्धव प्रजं सोम्य पित्रोर्नो प्रीतिमावह ॥२॥  
गोपीनां मद्भियोगार्थि मत्सदेशैर्मोचय । येत्यकलोक्तमार्गं मयं तान् विभर्ग्यहम् ॥३॥  
घात्यन्त्यतिकृच्छ्रेण प्राय प्राणान् कथंचन । प्रत्यागमनसदेशैर्हृद्यो मे मदात्मना ॥४॥

श्रीशुक उवाच

इत्युक्त उद्धवो राजन् संदेशं भर्तुःराहतः । आशाय रथमारुह्य प्रययौ नन्दगोदुलम् ॥५॥

Krishna and Balaram returned to their capital in their powerful chariot, that roared like clouds when it ran with great speed 30-31

Thus ends chapter forty five of Book X.

## CHAPTER XLVI

Shree Shukadev proceeded : Shree Uddhava was the foremost of the consellers of Yadavas He was a highly, talented disciple of Brahaspati, a great friend of Shree Krishna Once the lord spoke to his beloved votary. Oh Ye serene and gentle one, repair ye to Vraja My parents will be very glad to see you, and the Gopis who are grieved because of my separation from them, will feel greatly relieved and soothed by my massage These gopis have their minds attached to me. I am their life, for they have renounced everything including their relations and their social life So for me, I always remember them and care for them very much I have promised them that I will come back, they therefore, though grieved sustain their soul with great difficulty expecting me every moment to be with them, 1-4

Thus Rajan! said Shukadev Uddav respectfully carried the message of the Lord and arrived in his chariot to the place of Nand-baba It was sunset when he entered Vraja. The cattle were returning

प्राप्तो नन्दग्रजं श्रीमान् निम्लोचति विभावसौ । छत्रयान. प्रदिशतां पद्भ्यां गुरुरेणुभिः ॥६॥  
 गायन्तीभिश्च कर्माणि शुभानि बलकृष्णयोः । स्वलेहतामिर्गोपीभिर्गोपिश्च सुविराजितम् ॥७॥  
 तमागतं समागम्य कृष्णस्यानुचरं प्रियम् । नन्दः प्रीतः परिपृच्छ्य चासुदेवविचार्ययत् ॥८॥  
 भोजितं परमान्नेन संविष्टं कश्चिपो सुगम् । गतधर्मं पर्यपृच्छन् पादसंवाहनादिभि ॥९॥  
 कश्चिदङ्ग महभाग सखा न शून्यन्दनः । आस्ते कुशस्यपत्याद्यैर्बुक्तो मुक्तः सुहृद्वृतः ॥१०॥  
 दिष्ट्या कंसो हतः पापः सानुमः स्वेन पाप्मना साधूनां धर्मशीलानां यद्भ्यां हेष्टि यः सदा ॥११॥  
 अपि स्मरति नः कृष्णो मातरं सुहृद सखीन् । गोपान् व्रजं चात्मनाथ गानो वृन्दावनं गिरिम् ॥  
 स्मरतां कृष्णवीयांणि लीलापाद्गनिरीक्षितम् । हसितं मापितं चाङ्ग मया नः शिथिलाः क्रियाः ।  
 सरिच्छैल्यनोद्देशान्मुकुन्दपद्भूपितान् । आक्रीडानीक्षमाणानां भनो याति तदात्मताम् ॥१४॥  
 युवां श्लाघ्यतमौ नूनं देहिनामिह मानद । नारायणेऽपिलगुतौ यत्कृत्वा मतिरिदृशी ॥१५॥

home and in the dust raised by their hoofs the chariot was not visible  
 The gopis at that time bedecked with ornaments were singing the  
 praises of Shree Krishna and Balaram The gopas also who were well  
 dressed looked quite gay. Nandababa was very much pleased on seeing  
 this friend and dear servant of Shree Krishna. He embraced him and  
 welcomed him with all honours, as if Shree Krishna himself had come.  
 He treated him with sumptuous repast and when comfortably seated on  
 a cosy couch, removed his fatigue by champooing his feet and asked  
 him 5-9

Dear lucky Uddhava ! Is my friend Vasudev quite happy with his  
 sons ? It is very good that he is relieved of all his troubles and that  
 all his relatives and friends are now once again united, and the great  
 antagonist of the pious Yadavas, Kansa was slain by his own sins along  
 with his brothers. Does our dear Krishna remember his mother, friends,  
 kinsman, gopis, the cowherds, the line and the mt. Goverdhan Oh  
 dear will our Govind ever come here to meet his dear and near ones  
 even once. All our actions become lifeless when we remember him, his  
 pranks, his sports and plays his charming face, his smile and his sweet  
 talks. Our mind becomes full of Shree Krishna when we see Yamuna,  
 Giriraj and Vrindavan which were adorned by his presence. 10-14

Shree Uddhav said : Ye revered. Both of you are highly  
 worthy of praise in mankind since you cherish such ■ high devotion  
 for Narayan the preceptor of the world of beings Shree Krishna and

पतौ हि विश्वस्य च बीजयोनी रामो मुकुन्द पुरुष प्रधानम् ।  
 जन्वीय भूतेषु विलक्षणस्य ज्ञानस्य चेशत इमौ पुराणौ ॥ १६ ॥  
 तस्मिन् भवन्तावखिलात्महेतौ नारायणे कारणमर्त्यमृता ।  
 भाव विधत्ता नितरा महात्मन् किं वावशिष्ट युवयो सुदुत्यम् ॥ १७ ॥

आगमिष्यत्यदीर्घेण कालेन व्रजमच्युत । प्रिय विधास्यते पित्रोर्भगवान् सात्वता पति ॥ १८ ॥  
 न माता न पिता तस्य न भार्या न सुतादयः । नात्मीयो न परश्चापि न देहो जन्म एव च ।  
 क्रीडार्थं सोऽपि साधूना परिव्राणाय कल्पते ॥ १९ ॥

इष्टं श्रुतं भूतभयस्तविष्यत् स्यास्तुश्चरिण्युर्महदव्ययं च ।  
 विनाच्युताद् वस्तुतरा न वाच्य स एव सर्व परमार्थभूत ।  
 एव निशा सा द्रुघतोर्व्यतीता नन्दस्य दृष्ट्यानुसरस्य राजन् ॥ २० ॥

भगवत्युदिते सूर्ये नन्दद्वारि व्रजौकस । दृष्ट्वा रथं शातकोम्भ कस्यायमिति चामुक्त्वा ॥ २१ ॥  
 अक्रूर आगतं किं वा यं कंसस्यार्थसाधकं । इति स्त्रीणां वदन्तीनामुद्धवोऽगात् कृताह्निक २२  
 ॥ इति श्रीसक्षिप्तभागवते दशमस्कन्धे पट्चत्वारिंशोऽध्यायः ॥ १६ ॥

Balaram are the cause of this universe, these two the prime cosmic force permeating the creation, guide and direct even the apparent distinctions in harmony You cherish great devotion and affection for these two Krishna and Balaram the cause of all living beings who have incarnated on purpose So what good remains to be done by you in life now ? The Lord of Yadavas will come to Vraja in a short time to delight you the parents and all the Vrajavasis As a matter of fact they have no father no mother, no wife, no son nothing to call their own nor others, no body and no birth Their life is only for their own play or for the protection of the good and the pious Anything seen or heard in the past, future and present either mobile and immobile great or small has no separate entity than that of the Lord Therefore it is the all pervading Lord which is the eternal truth Thus Shree Uddhava devotedly passed the night in conversing with Nandbaba 15-20

In the morning the inmates of Vraja saw the gold chariot waiting at the doors of Nandji Whose chariot could this be they inquired amongst themselves Could it be Akrura who accomplished Kansa's object last time when he was here When the gopis were thus talking and surmising, Uddhav returned from Yamuna after his bath 21-22

## अथ सप्तचत्वारिंशोऽध्यायः

श्रीशुक उवाच

त दीक्ष्य वृष्णानुचर व्रजस्थियः प्रलम्बवाहुं नवकञ्जलोचनम् ।

शुचिस्मिता कोऽयमपीच्यदर्शनः कुतश्च कस्याच्युतवेपभूषणः ॥ १ ॥

इति स्म सर्वाः परिवमुरत्सुकास्तमुत्तमश्लोकपदाम्बुजाश्रयम् ।

रहस्यपृच्छन्नुपविष्टमासने विज्ञाय संदेशहरं रमापतेः ॥ २ ॥

जानीमस्त्वा यदुपतेः पार्षदः समुपागतम् । भर्तेह प्रेपितः पित्रोर्मवान् प्रियचिकीर्षया ॥ ३ ॥

अन्यथा गोत्रजे तस्य स्मरणीयं न चक्ष्महे । स्नेहानुबन्धो बन्धूना मुनेरपि सुदुस्त्यजः ॥ ४ ॥

अभ्येष्टवर्धकृता मैत्री यावदर्थत्रिडम्बनम् । निस्स्य त्यजन्ति गणिका अक्षय्यं नृपतिं प्रजाः ॥ ५ ॥

अधीतविद्या आचार्यमृत्विजो दत्तदक्षिणम् । रगा वीतफलं वृक्षं भुक्त्वा चातिथयो गृहम् ॥

## CHAPTER XLVII

**Shree Shukadev contd :** When the women folk of Vraja saw the long armed and beautiful lotus like eyed Uddhava a dear devotee and a close relation of Shree Krishna they thought to themselves who is this fine man ? Where has he come from—whose son is he—why is he dressed like the Lord ? When they knew that he was the messenger from the Lord they surrounded him and questioned him when he was all alone 1-2

We have known that you are Shree Krishna's devoted attendant We believe our Lord and master has sent you here to please his parents and do good unto them as per their desire, otherwise what else could be there in this Vraja for him to remember Even anchorites are not above the bonds of affection and love of their dear ones Friendship made out of selfish motives only lasts till those selfish motives are accomplished. Just as a prostitute discards the man without money, subjects disown a king who is weak, the birds leave the trees, when there are no fruits on it after the season is over and guests leave the house of their host after dinner, the students leave their Guru after their studies are completed, and the priests quit the Yagnashala after they receive their dakshina Meaning thereby that Shree Krishna has nothing now to attract him so why should he come to Vraja. 3-6

इति गोप्यो हि गोविन्दे गतवाक्यायमानः । कृष्णदूते व्रजं याते उद्धवे त्याक्तलोकिकाः ॥७॥  
 गायन्त्यः प्रियकमणि रुदत्यश्च गतह्रियः । तस्य संस्मृत्य संस्मृत्य यानि कैशोरवास्ययोः ॥८॥  
 काचिन्मधुकरं दृष्ट्वा ध्यायन्ती कृष्णसङ्गमम् । प्रियप्रस्थापितं दूनं कल्पयित्वेदमब्रवीन् ॥९॥

गोप्या वाच

मधुप कितयवन्धो मा स्फुराद्भि सपन्याः कुचविलुलितमालाकुङ्कुमदमश्रुभिर्नः ।  
 चहतु मधुपतिस्तन्मानिनीनां प्रसादं यदुसृजसि विडम्ब्यं यस्य दूनस्त्वमीदृक् ॥१०॥  
 सकृदधरसुधां स्थां मोहिनीं पाययित्वा सुमनस इव सद्यस्तत्यजेऽस्मान् भवाहर् ।  
 परिचरति कथं तत्पादपद्मं तु पद्मा ह्यपि घत हनचेता उत्तमश्लोकजलैः ॥११॥  
 किमिह बहु पङ्क्त्यै गायसि त्वं यदूनामघिरतिमगृह्णामप्रनो नः पुराणम् ।  
 विजयसखसखीनां गीयतां तत्पसङ्गः क्षपितकुचरजस्ते कथयन्तीष्टमिष्टाः ॥१२॥

When Uddhava the messenger of Krishna arrived in Vraja the Gopis who were completely Krishna minded, were harassed by remembering the sweet memories of the good time they had in by gone days with Shree Krishna began singing with feelings and pathos casting aside all modesty and decorum the various sports so delightfully indulged in by him in his boyhood.

### Bhamara Geeta

If she beheld a bee thinking of her union with the Lord and taking him to be an emessary of Shree Krishna said. Oh ye friend of the wily donot touch our feet, because thy impure foot has been coloured with the tumeric of the garlands pressed against the breast of Krishna's other wives. As a messenger of Krishna do not try to flatter us by bowing down to us. Let your Lord Madhupati please the proud women of Mathura who were ridiculed in the assembly of Yadus. You, his emissary is like him; as he has forsaken us after giving the enchanting nectar of his lips as thou forsaketh the flowers after seeking their juice. Even Laxmi would not have worshipped his lotus like feet had the saints not sung the hymns of his glory and filled her mind with devotion. Why do you praise him before us if we donot want to hear anything about him. Donot open that chapter before us, so belly well known to us but, if you were to sing all that before his new beloveds, the pain of their heart will be removed and they being pleased with you shall reward you by fulfilling your desires. To him, with a mischievous smile and his dalliant eye brows, which woman in the three world would be difficult for him to win and what are we, when Laxmi the goddess of wealth seeks the dust of his lotus feet, and

दिधि भुवि चरसायां काः स्त्रियस्तद् दुराणाः कपटरुचिरहासभुविनृम्भस्य याः स्युः ।  
 चरणरज उपास्ते यस्य भूतिर्वयं का अपि च कृपणपक्षे ह्युत्तमदलोकशब्दः ॥१३॥  
 विसृज शिरसि पादं वेदम्यहं घाटुकारैरनुनयविदुषस्तेऽभ्येत्य दौत्यैर्मुकुन्दात् ।  
 स्वकृत इह विसृष्टापत्यश्चन्यलोका व्यसृजदकृतचेताः किं नु संघेयमस्मिन् ॥१४॥  
 मृगयुरिव कपीन्द्रं विन्यसे लुब्धधर्मा स्त्रियमकृत विरूपां स्त्रीजितः कामयानाम् ।  
 बलिमपि बलिमन्त्रावेष्टयद् ध्वाह्वयद् यस्तदलमसितसरयैर्दुस्त्यजस्तत्कार्यैः ॥१५॥  
 यदनुचरितलीलाकर्णपीयूषविभुत्सुन्ददनविधूतद्वन्द्वधर्मा विनष्टाः ।  
 सपदि गृहकुटुम्बे दीनमुत्सृज्य दीना बहव इह विद्वद्वा मिश्रचर्यां चरन्ति ॥१६॥  
 यममृतमिर जिह्वयाहृतं श्रद्धधानाः कुलिकस्तमिवात्राः कृष्णवधो हरिण्यः ।  
 बहेशुरसकृदेतत्तन्नस्पर्शतीनस्मररुज उपमन्त्रिन् भण्यतामन्यघातां ॥१७॥

though he is so great that his glories are sung in the excellent verses, nevertheless how noble he is that he is kind and compassionate to the humble and the meek. Take away your foot from our heads, You have, it seems learnt from Shree Krishna to please others by sweet words. Though he knew that we deserted our husbands, sons, relatives and all our happiness for his sake, he has mercilessly deserted us. So what is the use of such a friend, whose actions are not consistent with his words, how can we be friends to such one whose actions are the very antithesis, of his words of love and sympathy. Like a cunning hunter he killed Vali in the incarnation of Rama and at the instance of his wife Sita he disfigured a pretty woman who came to him with amorous designs. In the incarnation of (Vaman) dwarf he bound Bali, was not this crowlike cunning of him. We know enough of his roguery as a friend. Nevertheless he is so dear that he can never be deserted. Stories and accounts of his sports are so pleasing, vivid and sweet like nectar that by drinking even a drop of it one forgets both his miseries and happiness and he leaves his house and family and lives like birds looking for food to sustain himself. Just as a deer is enticed by the music of a hunter, similarly we were always charmed and enticed by his sweet deceitful talks which we believed as sincere and true. We still have the happy memories of that pleasant feeling of the touch of his nails which when we remember we feel very morose and melancholy. Ye emissary of Shree Natwar please do not talk about him, talk about something else. Oh ye Bumblebee why did you come back again have you

प्रियसरा पुनरागा प्रेयसा प्रेषित किं वरय किमनुकम्पे माननीयोऽसि मेऽङ्ग ।  
 नयसि कथमिहास्मान् दुस्सयजद्वन्द्वपाद्वं सततमुरसि सौम्य श्रीर्धृ साकमास्ते ॥१८॥  
 अपि वन मधुपुयामार्यपुत्रांऽधुनाऽऽस्ते सरति स गित्तेहान् संम्य वन्धुश्च गोगन् ।  
 कचिद्रपि स कथा न किङ्करीणा गृणीते भुजमगुरुसुगन्ध मूर्धन्यवास्यत् कदा नु ॥१९॥

श्रीशुक उवाच

अथोद्बोधो निशम्यैव कृष्णदर्शनलालसा । सात्वयन् प्रियसदशैर्गार्ग्यरिदमभाषत ॥२०॥

उद्धव उवाच

धूपता प्रियसंवेशो भवतीना सुपाचह । यमादायागतो मद्रा बह भर्तु रहस्कर ॥२१॥

श्रीभगवानुवाच

भवतीना वियोगो मे न हि सर्वात्मना क्वचित् । यदा भूतानि भूतेषु च वाय्वग्निर्जल मही ॥२२॥  
 तथाह च मन प्राणभूतेन्द्रियगुणाश्रय । आत्मन्येवात्मनाऽऽत्मानं रुजे हृन्मयनुपालये ॥२३॥  
 आत्ममायानुभावेन भूतेन्द्रियगुणात्मना । आत्मा ह्यनमय शुद्धो व्यतिरिक्तोऽगुणान्वय ॥२४॥

been sent by my lover? then you deserve to be respected Ask what you desire and I will give it to you But how will you take us to Shree Krishna, Laxmi his consort is always with him and that too on his heart Is that child of Nanda living in Mathura? does he ever remember his father's home his kinsmen cowherds and the kine? Does he ever talk of us his humble maids When will he come to us, talk to us and put his delightful rosy fragrant palm on our heads 7-19

**Shree Shukadev said** Hearing this song of gopis who were crazy to have a glimpse of Shree Krishna Uddahava consoling them said, Hark ye blessed gopis I am close confident attendant of the Lord have brought for you a message from him that will please you 20-21

The message says you have never been separate from me as I pervade the entire creation both mobile and immobile, ether, air fire earth and water I am the vital breath the mind the senses, the qualities By my will the Maya in me creates sustains and annihilates all these seeming plurality The soul the wise immaculate free from all contamination and influences of qualities is perceived by the mind in the three stages of sleep, dream and wakefulness One who meditates in his mind upon the objects of senses seen in a dream which are unreal when he gets up he thinks about them also by the mind,



येनेन्द्रियाथान् ध्यायेत मृषा स्वप्नवदुत्थितः । तन्निरुन्ध्यादिन्द्रियाणि विनिद्रः प्रत्यपद्यत ॥२५॥  
 पतदन्तः समागतायो योगः सांख्यं मनीषिणाम् । त्यागस्तपो दमः सत्यं समुद्रान्ता इवापगाः ॥  
 यत् त्वहं भवतीनां वै दूरे वर्तते प्रियो दृशाम् । मनसः संनिकर्षार्थं मदनुध्यानकाम्यया ॥२७॥  
 यथा दूरचरे प्रेष्टे मन आविश्य वर्तते । स्त्रीणां च न तथा चेत् संनिकृष्टेऽक्षिगोचरे ॥२८॥  
 मय्यावेश्य मनः कृत्स्नं विमुक्ताशेषवृत्ति यत् । अनुस्मरन्त्यो मां नित्यचिरान्तामुपैष्यथ ॥२९॥  
 या मया क्रीडता राज्यां वनेऽस्मिन् राज्ञ आस्थिताः । अलम्बरासाः कल्याण्यो मापुर्मद्वीर्यचिन्तया

श्री शुक उवाच

पथं प्रियतमादिष्टमाकर्ण्य ब्रजयोधितः । ता ऊचुर्बुद्धवं प्रीतास्तत्संदेशागतस्मृतीः ॥३१॥

गोप्य ऊचुः

परं सौख्यं हि नेराद्यं स्वैरिण्यप्याह पिङ्गला । तज्जानतीनां नः कृष्णे तथाप्याशा दुरत्यया ॥३२॥  
 क उत्सहेत संत्यक्तमुत्तमश्लोकसंविदम् । अनिच्छतोऽपि यस्य धीरहास व्यसते कचित् ॥३३॥

therefore one who is aware and alert should control his mind under all conditions Just as the rivers, terminate in the ocean similarly all philosophies be it Sankhya, Yoga or Karma terminate, with the control of senses and the mind You bonnie brides you will be nearer to my mind if you keep meditating on me; that it is why I keep away from you. Mind of a woman remains more attachached to her husband, when he is away, but it is not so if he is nearer to her all the time. If you concentrate your minds in me without any desire you will soon attain me and become one with me. When I played Ras with you all the gopis that night in Vraja, those that could not come because of the inhibitions of their elders of the house attained me through meditating on me. 22-30

Shree Shukadev said : All the Gopis of Vraja that heard the message of the Lord from Uddhav felt very happy and spoke to him. 31

The Gopies spoke : A woman like Pingala has said that there is great happiness even in disappointment—though we know this we cannot give up the hope of meeting Shree Krishna the object of our enduring love. Who would like to give up talking about the Lord and his umpteen glory. Shree Laxmi even though the Lord may not desire her she does not leave him. His sports in company with the son of Rohini on the rivers, the hills and the forests and his melody on the flute remind us of him over and over again. How can we forget his sweet talks,

सरिञ्छैलवनोद्देशा गायो वेणुरवा दमे । संकर्षणसहायेन कृष्णेनाचरिताः प्रभो ॥३५॥  
 पुनः पुनः स्मारयन्ति नन्दगोपसुतं यत । श्रीनिकेतैस्तत्पदकैर्विसृतं नैव शक्नुमः ॥३५॥  
 गत्या ललितयोद्धारहासलीलावलोकनैः । माधव्या गिरा हतधियः कथं तं विसरामहे ॥३६॥  
 हे नाथ हे रामनाथ व्रजनायतिनाथन । मग्नमुद्गर गोविन्द गोकुलं वृजिनार्णवात् ॥३७॥

श्रीशुक उवाच

ततस्ताः कृष्णसंदैशैर्व्यपेतधिरहज्वराः । उद्धवं पूजयांचकुश्र्वाऽऽत्मानमयोक्षजम् ॥३८॥  
 उवास कतिचिन्मासान् गोपीनां विनुदद्भुवः । कृष्णलीलाकथां गायन् रमयामास गोकुलम् ॥३९॥  
 हृद्वैवमादि गोपीनां कृष्णावेशात्मविह्वलम् । उद्धवः परमप्रीतस्ता नमस्यन्निदं जगौ ॥४०॥

पताः परं तनुभृतो भुवि गोपवच्यो गोविन्द पथ निखिलात्मनि रुढमाथाः ।  
 वान्छन्ति यद् भवमियो मनुयो वयं च किं ब्रह्मजन्मभिरनन्तकथारसस्य ॥४१॥  
 आसामहो चरणरेणुनुयामहं स्यां वृन्दावने किमपि गुल्मलतापथीनाम् ।  
 या दुस्त्यजं स्वजनमार्यपथं च हित्वा मेनुर्मुकुन्दपदवीं श्रुतिमिविदृग्याम् ॥४२॥

charming smile and his amorous looks that have captivated our hearts.

Oh Lord, oh ye destroyer of the maladies of Vraja, Shree Krishna !  
 save Gokul which has sunk deep in the ocean of grief. 32-37

Shree Shukadev said : The gopis who heard the message of Shree Krishna from Uddhav were relieved of their pangs of separation and soon calmed down. They worshipped him as if he were the soul of Shree Krishna. He stayed in Gokul for some months to alleviate their sorrow and delighted Gokul with stories, anecdotes and other topics pertaining to the Lord. Shree Uddhav was much pleased to see the gopis so crazy about Shree Krishna. He bowed to them all and said : Blessed is the birth of these gopies whose great devotion to the Lord is coveted by us and by the ascetics afraid of this world of woes. Of what avail is a brahmin birth before the highly interesting and delightful themes of the Lord. Oh these gopis abandoning their dear and near ones so difficult to be abandoned and giving up all other paths of righteousness have dedicated themselves to the lotus feet of the Lord, which is sought even by the Shrutis I, therefore wish and pray that I may born in Vrandavan as an humble shrub, creeper, or faliage that I may be blessed with the dust from the feet of the gopis. I adore, the dust of the feet of these gopis of Nandbaba's Vraja because, the hymns

वन्दे नन्दनजस्त्रीणां पादरेणुमभीक्ष्णशः । यासां हरिकथोद्गीतं पुनाति भुवनत्रयम् ॥४३॥

श्रीशुक उवाच

अथ गोपीरनुज्ञाप्य यशोदां नन्दमेव च । गोपानामन्य दाशार्हो यास्यन्नारुह्ये रथम् ।

नन्दादयोऽनुरागेण प्रावोचन्नथुलोचना ॥४४॥

मनसो वृत्तयो न स्युः कृष्णपादाम्बुजाश्रयाः । वाचोऽभिधायिनीनांमनां कायस्तत्प्रह्वणादिषु ।

कर्मभिर्भ्रांम्यमाणानां यत्र कापीश्वरेच्छया । मङ्गलाचरितैर्दानै रतिर्नः कृष्ण ईश्वरे ॥४५॥

पयं सभाजितो गोपैः कृष्णमनत्या नराधिप । उद्धवः पुनरागच्छन्मथुरां कृष्णपालिताम् ॥४६॥

कृष्णाय प्रणिपत्याह भक्त्युद्रेकं यजोक्तसाम् । वसुदेवाय रामाय राज्ञे चोपायनान्यदात् ॥४८॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वोपे उद्धवप्रतिदाने सप्तचत्वारिंशोऽध्यायः ॥४७॥

and the themes of Shree Hari sung by them are sanctifying to the three worlds. 41-43

**Shree Shuka contd :** Shree Uddhav with the permission of Nanda-baba, Yashoda, Gopikas and the Gopabalas, got ready to leave in his chariot, for Mathura. Shree Nandbaba and others that were moved, spoke affectionately to Uddhava with tears in their eyes. May all our feelings of mind be at the feet of Shree Krishna may our tongue always repeat his holy name, may our bodies bend down in salutation to him and wherever we may be born hereafter, as willed by the Lord according to our Karma we may lead the life of righteousness and charity with devotion and love to Him 44-46.

Thus honoured by the cowherds out of devotion to Shree Krishna Uddhava returned to Mathura which was then under the care of Lord Shree Krishna. He bowed to Shree Krishna and narrated to him all about the great devotion that the Vrajavasis had for him. He gave over all the gifts and presents the Vrajavasis had given to him to Shree Vasudev, Balaram and Ugrasen. 47-48

Thus ends chapter forty seven of Book X.



## अष्टचत्वारिंशोऽध्यायः

श्रीशुक उवाच

अथ विज्ञाय भगवान् सर्वात्मा सर्वदर्शनः । सैरन्ध्याः कामतप्तायाः प्रियमिच्छन् गृहं ययौ ॥१॥

गृहं तमायान्तमवेक्ष्य साऽऽसन्नान् सद्यः समुत्थाय हि जातसम्भ्रमा ।

तथोपसंगम्य सतीभिरच्युतं सभाजयमास सदासनदिभिः ॥२॥

तस्यै कामवरं दत्त्वा मानयित्वा च मानदः । सहोद्धवेन सर्वेशः स्वधामागमद्वद्धिमत् ॥३॥

दुराराध्यं समाराध्य विष्णु सर्वेश्वरेश्वरम् । यो दृणीते मनोप्राह्यमसत्त्वात् कुमनीयसौ ॥४॥

अक्रूरभयनं कृष्णः सदरामोद्भवः प्रभुः । किञ्चिच्चिन्तीर्वयन् प्रागादक्रूरप्रियकाभ्यया ॥५॥

स तान् नरवरध्रेष्ठानाराद् दीक्ष्य स्ववान्धवान् । ननाम कृष्ण रामं च स तैरप्यभिवादितः ।

पूजयामास विधिवत् कृतासनपरिग्रहान् ॥६॥

पादाब्जनेजनीरापो धारयश्छिरसा नृप । प्रथयावनतोऽक्रूरः कृष्णरामावभाषत ॥७॥

युवां प्रधानपुरषौ जगद्धेतु जगन्मयो । भवद्भ्या न विना किञ्चित् परमस्ति न चापरम् ॥८॥

## CHAPTER XLVIII

**Shree Shukadev proceeded :** Now the Seer and the super soul of every being the Lord Shree Krishna went to the house of Sairindhri, who was crazy to meet the Lord and quench her great thirst of concupiscence. Seeing the Lord so suddenly coming to her, she grew nervous and rising, went forward with her friends to welcome him and received him with due honours and respect. The Lord fulfilled her desires, blessed her and went home. It would indeed be very foolish and mean of anyone to ask for objects of passion and lust, from the Lord of deities, Shree Vishnu when he or she meets him, who is otherwise so difficult to meet 1-4

*Then the Lord went to Shree Akura, with Uddhava and Balaram* to satisfy him. When Akura saw his near ones the best among men these three great personalities Rama, Krishna and Uddhava, he rose from his seat, respectfully received them and bowed down to them. When they were comfortably seated Akura, ceremoniously worshipped them, washed their feet with water, and put a few drops of that water on his head. Then Akura very modestly spoke to Krishna and Balaram 5=7

You two **Akrura said** are the Pradhana purush the supreme reality that pervade the entire universe, there is no other cause, or action in this world without you. Whenever the ancient path of life prescribed in the

त्वयोदितोऽयं जगतो हिताय यदा यदा वेदपथः पुराणः ।  
 वाच्येत पाषण्डपथैरसद्भिस्तदा भवान् सत्त्वगुणं विभक्ति ॥ ९ ॥  
 दिष्टया जनार्दन भवानिह नः प्रतीतो योगेश्वरैरपि दुरापगतिः सुरेशैः ।  
 छिन्ध्याशु नः सुतकलत्रघनातगेहदेहादिमोहरशनां भवदीयमायाम् ॥ १० ॥

## श्रीभगवानुवाच

त्वं नो गुरुः पितृव्यश्च श्लाघ्यो बन्धुश्च नित्यदा । वयं तु रक्ष्याः पोष्याश्च अनुकम्प्याः प्रजा हि वः  
 न ह्यम्मयानि तीर्थानि न देवा मृच्छिलायमाः । ते पुनन्त्युरुकालेन दर्शनादेव साधवः ॥ ११ ॥  
 स भवान् सुहृदां वै नः श्रेयाश्छ्रेयश्चिकीर्षया । जिज्ञासार्थं पाण्डवानां गच्छस्य त्वं गजाह्वयम् ॥ १२ ॥  
 पितर्युपरते बालाः सह मात्रा सुदुःखिताः । आनीताः स्वपुरं राज्ञा वसन्त इति श्रुत्वा ॥ १३ ॥  
 तेषु राजाग्निष्वापुत्रो भ्रातृपुत्रेषु दीनधीः । समो न वर्तते नूनं दुष्पुत्रघ्नशरोऽधहृक् ॥ १४ ॥  
 गच्छ जानीहि तद्वृत्तमधुना साधवसाधुषा । विज्ञाय तद् विधास्यामी यथा शं सुहृदां भवेत् ।  
 इत्यनूरं समादिश्य भगवान् हरिरीश्वरः । संयर्पणोद्धवाभ्यां वै ततः स्वभयनं ययौ ॥ १५ ॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पृथगेष्टे अष्टचत्वारिंशोऽध्यायः ॥ १८ ॥

Vedas by you, for the welfare of mankind is tarnished by the wicked heretics, you incarnate with your own prowess to remove this burden of sins on the earth. Janardana ! blessed we are that by our good luck we have your darshan which even the yogis and the heavenly gods do not have it, though, they yearn for it. Pray destroy my bonds of delusion, of your Maya, wealth, wife, children, relatives, house, and this body. 8-10

**Bhagwan said :** You are our eldest uncle, our benefactor and well wisher we are your subjects and therefore you should protect us and rear us. Places of pilgrimage and even idols of stone and clay purify us after : adoring them for a long time, whereas benign personality like you sanctify us merely by your darshan. Among our relatives you are the best of all our well wishers so, you please repair to Hastinapur to know all about the Pandavas, there. We have heard that after the death of their father king Dhratrashttra has brought the grieved widow of Pandu and her children to the capital with him. Dhratrashttra the mean minded monarch being under the influence of his wicked sons does not treat them well. Try to know what is the truth. We may then do all we can for their good. Thus directing Akrura Shree Krishna returned to his mansion with Balaram and Uddhava. 11-17

Thus ends chapter forty eight of Book X.

## अथैकोनपञ्चाशत्तमोऽध्यायः

श्रीशुक उवाच

त गत्वा हास्तिनपुरं पौरवेन्द्रयशोऽङ्कितम् ददर्श तत्रान्विकेयं समीपं विदुरं पृथाम् ॥१॥

उवास कतिचिन्मासान् राज्ञो वृत्तविचित्तया । दुष्प्रजस्याल्पसारस्य खलच्छन्दानुवर्तिनः ॥२॥

कृतं च धार्तराष्ट्रैर्यद् गरदानाद्यपेशलम् । आचर्यो सर्वमेवास्मै पृथा विदुर एव च ॥३॥

पृथा तु भ्रातरं प्रातकूरमुपसृत्य तम् । उवाच जन्मनिलयं स्मरन्त्यश्रुकलेक्षणा ॥४॥

अपि स्मरन्ति नः सौम्य पितरौ भ्रातरश्च मे । भ्रात्रेयो भगवान् कृष्णः शरणशो भक्तवत्सलः ।

पैतृवसेयान् स्मरति रामश्चाभ्युदहेक्षणः ॥५॥

सापन्नमध्ये शोचन्तीं वृक्षाणां हरिणीमित्र । सान्त्वयिष्यति मां वाक्यैः पितृहीनांश्च बालकान् ।

कृष्ण कृष्ण महायोगिन् विश्वात्मन् विश्वभाषन । प्रपन्नां पाहि गोविन्द शिशुभिश्चायसीदतीम् ।

नमः कृष्णाय शुद्धाय ब्रह्मणे परमात्मने । योगेश्वराय योगाय त्वामहं शरणं गता ॥६॥

## CHAPTER XIX

**Shree Shukadev said :** Akrura, thereafter went to Hastinapur which was famous for the glory of the illustrious kings of Puru dynasty. There he met Dhratrashttra, Bhishma, Vidur, Kunta and others. He stayed there for some months to watch the conduct of Dhratrashttra who was under the complete control of his weak minded and self willed, vile subject. Kuntaji and Shree Vidur narrated to him all in human deeds, of Duryodhan and others perpetrated on them including poisoning and remembering her birth place, she had tears in her eyes, and she spoke to Akrura her brother 1-4

Oh gentle one. Do my parents and my brothers remember me. Docs Shree Krishna, the protector of his votaries who are so dear to him, and Shree Balaram, remember me their paternal aunt and her sons ? My position amidst these enemies is like that of a doe in a herd of wolves. Will they really consol me and my fatherless children, who are bemoaning our lot. Oh ye Krishna ! The all pervading superb entity the soul of the universe, I am distressed and miserable with my children pray protect me who has come to you for shelter. To thee, oh Yogeshwar, the Supreme divine, the fountain of wisdom, I surrender and prostrate my self in all humbleness, 5-8

## श्रीशुक उवाच

इत्यनुस्मृत्य स्वजनं कृष्णं च जगदीश्वरम् । प्राप्तुं दुःखिता राजन् भवतां प्रपितामही ॥१७॥  
समदुःखसुखोऽकूरो विदुरश्च महायशः । सान्त्वयामासतुः कुन्तीं तत्पुत्रोत्पत्तिहेतुभिः ॥१८॥  
यास्यन् राजानमभ्येत्य विपमं पुनलालसम् । अवदत् सुहृदां मध्ये बन्धुभिः सौहृदोदितम् ॥१९॥

## अकूर उवाच

भो भो वैचित्रवीर्यं त्वं कुरुणां कीर्तिवर्धन । भ्रातर्युपरते पाण्डवधुनाऽऽसनमास्थितः ॥१२॥  
धर्मेण पालयन्तुर्व्यां प्रजाः शीलेन रज्जयन् । वर्तमानः समः स्वेषु धेय यीर्तिमवाप्स्यसि ।

तस्मात् समत्वे वर्तस्व पाण्डवेष्वात्मेषु च ॥१३॥

नेह चात्यन्तसंवासः फहिंचित् केनचित् सह । राजन् स्वेनापि देहेन किमु जायात्मजादिभिः ।  
पुष्पाति यानधर्मेण स्वयुद्धया तमपण्डितम् । तेऽकृतार्थं ग्रहिण्वन्ति प्राणा रायः सुतादयः ॥१४॥  
स्वयं किञ्चिपमाश्रय तैस्त्यक्तौ नार्थकोविदः । असिद्धार्थो विशत्यन्धं स्वधर्मविमुखस्तमः ॥१५॥

**Shree Shukhdev proceeded further :** Thus remembering the Lord and her relatives both near and dear your great grand-mother Kuntajee began to weep. Shree Akrura who remained equanimous both in weal and woe and she renowned Vidura, pacified her by telling her all about the births of her sons, referring to their fathers. On his way back Akrura went and saw Dhratrashttra who was blind to the vile conduct of his sons and who has wrongfully affectionate to them and who was prejudiced against the Pandavas, to him he gave Shree Krishna's message in the presence of all his friends and relation. 9-11

Dhratrashttra he said with the demise of your elder brother pandu the enhancer of the glory of Kuru race, you have succeeded to the throne. Govern the subjects on the tenets of dharma. Keep your subjects happy and contented by your conduct Treat your sons and your nephews the pandavas alike, then alone you will be able to attain prosperity and renown, acting otherwise Rajan! You will be censured. Nobody in this world can live perpetually on the same relations with anybody not even with his own body, then what to talk of his relations with his wife and children. He who rears, himself, his sons, and his family and wrongfully amasses wealth, on adharma believing all that to be his own, but all this leaves him before they could give him his desired happiness Thus forsaken and deserted by them and being unaware of his own good. Not knowing where his real interest

धृतराष्ट्र उवाच

यथा वदति यत्पाणी वाचं दानपते भवान् । तथापि सूनृता सौम्य हृदि न स्थीयते चले ।  
पुत्रानुरागविषमे विद्युत् सौदामनी यथा ॥१७॥

धीशुक उवाच

इत्यभिप्रस्थ नृपतेरभिप्रायं स यादवः । सुहृद्भिः समनुज्ञातः पुनर्यदुपुरीमागात् ॥१८॥  
शशंस रामकृष्णाभ्यां धृतराष्ट्रविचेष्टितम् । पाण्डवान् प्रति कौरव्य यदर्थं प्रेषितः स्वयम् ॥१९॥  
॥ इति धीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे नाम एकोनपञ्चाशत्तमोऽध्यायः ॥१९॥

समाप्तमिदं दशमस्कन्धस्य पूर्वार्धम्

हरिः ॐ तत्सत्

lies and he is lost and no purpose in his life is fulfilled. On the contrary he goes to hell because of his unrighteous and immoral deeds. 12-16

**Dhratrasashtra said :** Oh ye munificent Akrura what you have said is quite true, but partial as I am to my sons because of my great affection for them, Your words, though spoken for my good, will not stabilise in my mind fickle minded that I am, like lightening that can never remain steady in the clouds. 17

**Shree Shukdev said :** Thus knowing the mind of the king, Akrura came to Mathura bidding good bye to all and described to Krishna and Balaram, Dhratrasashtra's attitude and treatment of the Pandavas, the mission for which he was sent. 18-19

Thus ends chapter forty nine of Book X.







ॐ श्रीपरमात्माने नमः

# श्रीसंक्षिप्तभागवतम्

दशमः स्कन्धः

( उत्तरार्धः )



अथ पञ्चाशत्तमोऽध्यायः

श्रीशुक उवाच

अस्तिः प्राप्तिञ्च कंसस्य महिष्यौ भरतर्षभ । मृते भर्तरि दुःखार्ते ईयतुः स्म पितुर्गृहान् ॥१॥  
पित्रे मगधराजाय जरासंघाय दुःखिते । वेद्यांचक्रतुः सूर्यमात्मघैघव्यकारणम् ॥२॥  
स तदप्रियमाकर्ण्य शोकामर्षवृत्तो नृप । गङ्गौहिणीभिर्विश्रुत्या तिसृभिश्चापि संवृतः ॥३॥  
यदुराजधानीं मथुरां न्यरणत् सूर्यतोदिशम् । स्वपुरं तेन संरद्धं स्वजनं च भयाकुलम् ॥४॥

## CHAPTER L

( Latter half )

Shree Shukadev said : Great scion of Bharat's dynasty ! Asti and Prapti-queen of Kansa-became distreessed when their husband died and went to their father's place. Distressed as they were they reported the cause of their being widowed to their father-King of Magadh. king ! On hearing the unwelcome news he was overcome with agony and anger. Commanding an army of twenty three Akshuhinis, he besieged Muttra-the capital of the king of Yadus in all directions. When His city was thus besieged and his Kinsmen were, therefore, overcome with fright, Lord Hari ( Krishna ), who had assumed human incarnation pondered over the purpose of His incarnation which would be appropriate to the characteristics of the region and time. He thought to himself : " I have assumed this incarnation for this purpose of protection of virtuous people and destruction of others with the object of removing the burden of the earth."

चिन्तयामास भगवान् हरिः कारणमानुषः । तद्देशकालानुगुणं स्वायतारप्रयोजनम् ॥१॥  
 एतदर्थोऽवतारोऽयं भूमिर्हरणाय से । संरक्षणाय साधूनां कृतोऽन्येषां वधाय च ॥२॥  
 एवं ध्यायति गोविन्द आकाशात् सूर्यवर्चसौ । रथानुपस्थितौ सद्यः ससृतौ सपरिच्छदौ ॥३॥  
 दृष्ट्वा तानि हृषीकेशः संकर्षणमथाववीत् । यानमास्थाय जहोतद् व्यसनात् स्वान् समुद्धर ॥४॥  
 एवं सम्मन्य दाशाह्नौ दयितौ रथिनो पुरात् । निर्जग्मतुः स्वायुधादयो बलेनात्पीयसाऽऽवृत्तौ  
 तावाह मागधो वीक्ष्य हे कृष्ण पुरुषाधम । न त्वया योद्धुमिच्छामि बालेनैकेन लज्जया ।  
 तव राम यदि श्रद्धा युध्यस्व धैर्यमुद्वह ॥१०॥

श्रीभगवानुवाच

न वै शूरा विकथन्ते दर्शयन्त्येव पौरुषम् । न शृङ्क्षोमो वधो रात्रन्तानुरस्य मुमूर्षतः ॥११॥

श्रीशुक उवाच

जरासुतस्तामिसृत्य माधवौ महाबलीधेन वलीयसाऽवृणोत् ।

स्वसैन्यमालोक्य सुरासुराचितं व्यस्फूर्जयच्छार्ङ्गशरासनोत्तमम् ॥१२॥

When Govind (Krishna) was thus pondering, two chariots, brilliant like the Sun, and having requisites descended from the sky along with their drivers. On seeing them Krishna told Sankarshena (Baladeva), "Riding in one of the chariots, destroy this army and rescue our kinsmen from this calamity " 1-8

Having thus conferred Krishna and Balaram, put on their armours, armed themselves with their respective weapons and drove out of the city in the chariots, though they had under their command (only) a small army.

On seeing them, the king of Magadha said "Krishna ! You are the vilest among men I do not wish to fight with you. I am ashamed to fight with you, since you are only a boy. Balarama ! If you, however, have confidence, have courage and fight with me. 9-10

His Divinity said : Valorous men do not brag. They exhibit their manliness King ! We do not put any value on words of a man, who is feeble and who is about to die

Shree Shukadev said : Jarasandh then went near Krishna and Balarama and surrendered them with his massive army. Krishna had a look at his army and created a crashing sound with the string of his excellent shrnga bow, which is held in reverence by both gods and

निग्नन् रथान् कुञ्जरवाजिपत्नीन् निरन्तर यद्धलातचक्रम् ।  
प्रवर्तिता भीरुमयाग्रहा मृधे मनस्विना हर्षकरी परस्परम् ॥१३॥

यल तदङ्गार्णवदुर्गभेरव दुरन्तपार मगधेन्द्रपालितम् ।  
क्षय प्रणीत वसुधैवकुतुम्भयोगिनीडित तज्जगदीशयो परम् ॥१४॥

हृतेषु सर्वानीरेषु नृपो बार्हद्व्यस्तदा । उपेक्षितो मगधता मगधान् दुर्मना ययौ ॥१५॥  
पत्र सप्तदशदृत्वस्ताप्रत्यक्षोहिणीम् । युयुधे मागधो राजा यटुभि हृण्णपालित ॥१६॥  
अष्टादशमसन्नामे आगामिनि तदन्तरा । नारदप्रेषितो वीरो यवन प्रत्यहृदयते ॥१७॥  
त इष्टाचिन्तयत् हृण्ण स्फूर्पणसहायमान् । यजनोऽय निरन्ध्रेऽस्मान्ध तान्महाबल ।  
मागधोऽप्यय वा श्वो वा परश्वो वाऽऽगमिष्यति ॥१८॥

तस्माद्यथ विधास्यामो दुर्गं द्विपददुर्गमम् । तत्र ज्ञातीन् समाधाय यजनं वातयामहे ॥१९॥  
demons, and destroyed the enemys chariots elephants, cavalry and infantry At that time, his bow appeared like a ceaselessly revolving torch The battle which appeared like a river (of battling warriors) delighted the spirited warriors and frightened the timid The army of Jarasandha, which was terrific like an unapproachable ocean and endless and was under the command of the king of Magadh was annihilated This was however, only a sportive action on the part of the two sons of Vasudeva, who are virtually masters of the world

When his whole army was destroyed the king (Jarasandha)-son of Brihadratha who was then treated with neglect by His Divinity, returned to Magadha with an afflicted mind 12-15

The king of Magadh thus fought with Yadus, who had the protection of Krishna seventeen times with an army of the same number of Akshauhinis Thereafter when the eighteenth battle was in the offing, heroic Yavan invaded Dwarka at the instance of Narada Having heard that the Vrishnis were equals of him matchless as he was he went to Mathura and besieged the city with thirty million strong army of Mlechchhas On seeing him, Krishna who had Balarama as his help-mate thought "This very strong Yavan is besieging us to-day and the king of Magadha too shall arrive to day, to-morrow or day after to morrow We will therefore, build a fort which could not be penetrated by a human being, keep our kinsmen there and (then) destroy the Yavana 16-19

इति सम्मन्य भगवान् दुर्गे द्वादशयोजनम् । अन्तःसमुद्रे नगरं कृत्वाद्भुतमवीकृतम् ॥२०॥  
तत्र योगप्रभावेण नीत्वा सर्वजनं हरिः । निर्जगाम पुरद्वारात् पद्ममाली निरायुधः ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे दुर्गनिवेशन नाम पञ्चशत्तमोऽध्यायः ॥५०॥



### अथैकपञ्चाशत्तमोऽध्यायः

तं विलोभ्य विनिष्क्रान्तमुज्जिह्वानमिवोड्डुपम् । दर्शनीयतमं इयामं पीतकौशेयवाससम् ॥१॥  
वायुदेवो ह्ययमिति पुमान्द्रव्यत्सलान्छनः । निरायुधश्चलन् पङ्क्त्यां योत्स्येऽनेन निरायुधः ॥२॥  
इति निश्चित्य यवनः प्राद्वन्तं पराङ्मुखम् । अन्वधावज्जिघृक्षुस्तं दुरापमपि योगिनाम् ॥३॥  
हस्तप्राप्तमिवात्मानं हरिणा स पदे पदे । नीतो दर्शयता दूरं यवनेशोऽद्रिकन्दरम् ॥४॥  
पथं क्षितोऽपि भगवान् प्रापिशद् गिरिकन्दरम् । सोऽपि प्रविष्टस्तत्रान्यं शयानं ददृशे नरम् ॥५॥

Having thus taken counsel (with Balarama), His Divinity built in the sea a fort. twelve yojans in dimension and marvellous in all respects. He took all his kinsmen there by dint of his mysterious power and went out through the city-gate, unarmed and wearing a garland of lotuses. 20-21.

Thus ends chapter fiftyeth of Book IX



### CHAPTER LI

**Shree Shukadeva said :** On observing Him, who was extremely handsome and dark, who was wearing a yellow silk garment and who was charming like the rising Moon, emerging from the city, the Yavana thought : "This man, who has a curl of hair on his chest is Krishna. Since he is unarmed and is going on foot, I too will fight with him unarmed." Having thus resolved, he chased Him (Krishna) who was then fleeing with his face turned away, with the desire of capturing Him, though He is not capable of being captivated even by meditative ascetics. Making it appear at every steps that he was about to be captured, the King of Yavans was led to a far off mountain cave. Even though His Divinity was being disparaged, he entered the mountain-cave. When the former too entered it, he sighted a man sleeping there. Thinking that Krishna was lying there like a saint, having led him thus far, that fool kicked the man with his foot.

नन्यसौ दूरमानीय शेते मामिह साधुवत् । इति मत्वाच्युतं मूढस्त्वं पदा समताडयत् ॥६॥  
 स तावत्तस्य रष्टस्य इष्टिपातेन भारत । देहजेनाग्निना दग्धो भस्मसादभवत् क्षणात् ॥७॥  
 स इक्ष्वाकुपुत्रे जातो मान्धातुतनयो महान् । मुचुकुन्द इति ख्यातो ब्रह्मण्य सत्यसंगरः ॥८॥  
 स याचितः सुरगणैरिन्द्राद्यैरात्मरक्षणे । असुरेभ्यः परिब्रूतैस्तद्रक्षा सोऽक्वरोच्चिरम् ॥९॥  
 धरं वृणीष्य भद्रं ते ऋते कैवल्यमद्य नः । परं पश्वेश्वरस्तस्य भगवान् विष्णुरव्ययः ॥१०॥  
 एवमुक्तः स वे वैचानभिवन्द्य महायशाः । अशयिष्ट गुहाविप्रो निद्रया देवदत्तया ॥११॥  
 स्वापं यात यस्तु मध्ये योधरेत्तामचेतनः । स त्वया दण्डामानस्तु भस्मीभवतु तत्क्षणात् ॥१२॥  
 यवने भस्मसाम्नीते भगवान् सात्वतपंभः । आत्मानं दर्शयामास मुचुकुन्दाय धीमते ॥१३॥  
 पर्यपृच्छन्महायुद्धिस्तेषां तस्य धर्षितः । शङ्कितः शनैः राजा दुर्धर्षमिव तेजसा ॥१४॥

### मुचुकुन्द उवाच

को भगनिह सम्प्राप्तो विपिने गिरिगङ्गरे । पद्भ्यां पद्मपलाशभ्यां विचरन्स्युरकण्ठके ॥१५॥  
 Scion of Bharat dynasty ! He was, however, burnt to ashes by the  
 blaze of fire emanating from the body of that man, when he was sig-  
 hted by him, since he was enraged 1-7

That man was born in the dynasty of Ikshwaku He was the  
 eminent son of Mandhata, was devoted to truth and was known as  
 Muchukunda When solicited for protection by Indra and others gods,  
 who had been terrorized by demons, he had afforded protection to them  
 for a prolonged period When Indra told him 'Fare thou well ! Ask  
 for any boon you like from us, except beatitude since His Divinity  
 Vishnu alone has power over it' that man of high glory paid ob-isa  
 nce to the gods entered that cave and slept since sleep had b en  
 conferred upon him by the gods, who had said "Any senseless man  
 who would awaken you by disturbing you when you are asleep, would  
 be reduced to ashes only on being seen by you" 8-12

When the Yavan was thus reduced to ashes, His Divinity Krishna,  
 who was formost among members of the Satwata clan, allowed the  
 talented Muchukunda to have a view of Him Overpowered by the  
 lustre of Krishna, who was unassilable, as it were, even on account of  
 the lustre itself, the talented king who was doubtful of His identity,  
 inquired of Him as under - 13-14

**Muchukunda said** "Who is your worship, who had come into  
 this mountain cave in the forest and moves with feet resembling lotus

शुश्रूषतामन्यलीकमस्माकं नरपुङ्गव । स्वजन्म कर्म गोघ्नं वा कथ्यतां यदि रोचते ॥१६॥

श्री भगवानुवाच

जन्मकामाभिधानानि सन्ति मेऽङ्ग सहस्रशः । न शक्यन्तेऽनुसंख्यातुमनन्तत्वान्मयापि हि ॥१७॥

तथाप्यद्यतनान्यद्ग शृणुष्व गदतो मम । वदन्ति वासुदेवेति वसुदेवसुत हि मम ॥१८॥

घरान् धृणीन् राजपै सधान् कामान् ददामि ते । मां प्रपन्नो जनः कश्चिन्न भूयोऽर्हति शोभितुम्

मुचुकुन्द उवाच

विमोहितोऽयं जन ईश मायया त्वदीयया त्वां न भजत्यनर्थदम् ।

सुप्ताय दुःखप्रभवेषु सज्जते गृहेषु योषित् पुरुषश्च यञ्चितः ॥२०॥

प्रमत्तमुच्चैरितिकृत्यचिन्तया प्रवृद्धलोभं विषयेषु लालसम् ।

त्वमप्रमत्तः सहस्राभिपद्यसे क्षुल्लेलिहानोऽहिरिषाक्षुमन्तकः ॥२१॥

भवापवर्गो भ्रमनो यदा भवेज्जनस्य तर्ह्यच्युत सत्समागमः ।

सत्संगमो यदि तदैव सद्गतौ परावरेषे ह्ययि जायते मतिः ॥२२॥

—leaves in it, though it is thickly infested with thorns? Eminent man! Let me hear without reserve about your birth, activities and race. Tell me about these, if you please.”

His Divinity said: Dear me! My births, activities and names are thousands. They are not capable of being narrated even by Myself, since they are endless. Dear me! All the same, please hear about my present birth, activities and names. I am just telling them to you. People call Me Vasudeva, since, I am a son of Vasudeva. Royal Sage! choose boons covering all your desires, I will grant them. No man, who has come to Me, deserves to grieve again. 17-19

**Muchkunda said:** Lord: The people have been greatly infatuated by Thy Maya, They therefore, set their eyes on worthless objects and do not resort to thee. Men and women, who are thus outwitted by Thy Maya, feel attachment for their homes, for happiness, though they are the source of miseries, like unto a snake, catching a mouse while licking the inside of its cheeks, though assaulted in the form of the God of Death a negligent man, who is extremely anxious about the tasks set by himself for him who is greedy and who is hankering after sensual pleasures. Krishna! When the end of a man's worldly existence is about to come when he is passing through various births, he comes to be associated with saintly persons that his mind turns towards Thee—the

न कामयेऽन्यं तव पादसेवनादकिञ्चनप्रार्थ्यतमाद् वरं विभो ।  
 आराध्य कस्त्वां ह्यपवर्गदं हरे वृणीत आर्यो वरमात्मयन्धनम् ॥२३॥  
 तस्माद् विभूज्याश्रिय ईश सर्वतो रजस्तमःसत्त्वगुणानुबन्धनाः ।  
 निरञ्जनं निर्गुणमद्वयं परं त्वां इतिमानं पुरुषं ब्रजाम्यहम् ॥२४॥

श्रीभगवानुवाच

सावंमोम महारासु मतिस्ते विमलोज्जिता । वरैः प्रलोमितस्यापि न कामीविहता यतः ॥२५॥  
 जन्मन्यनन्तरे राजन् सर्वभूतसुहृत्तमः । भूत्वा द्विजवरस्त्वं वै मामुपैष्यसि केवलम् ॥२६॥  
 ॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे मुनेर्दत्तुनिर्गमकप्रश्नात्तमोऽध्यायः ॥११॥



अथ द्विपञ्चाशत्तमोऽध्यायः

श्रीशुक उवाच

इत्थं सोऽनुगृहीनोऽहं कृष्णेनेक्ष्याकुनन्दनः । तं परिक्रम्य सतम्य निश्चकाम गुह्यानुवात् ॥१॥

refuge of saintly persons and the master of all My Lord ! I do not desire any boon except that of service of Thy feet, which are most sought after by persons who have no desires Your Divinity ! Vishnu ! Which cultured man would coose a boon which would but serve as his own fetters, after propitiating Thee, since Thou hast beatitude within thy gift ? Lord ! Leaving aside, therefore, objects of wordly desires, which are tied with the fetters in the form of the qualities of sublimity, mundanity and spiritual ignorance, I have resorted to thee since Thou art free from any blemish, art without attributes and supreme. Thou art the only object of knowledge and art peerless 20-24

His Divinity said - Great sovereign King ! Thy intellect is unblemished and lofty. Since it was not marred even though thou wast offered the temptation of grant of excellent sensual pleasures King ! In Thy next birth, thou wilt be a great Brahmin and a great friend of all creatures and will attain me the absolute. 25-26

Thus ends chapter fifty one of Book X



## CHAPTER LII

Shree Shukadev said : Dear me ! The scion of the Ikshwaku dynasty having been thus favoured he circumambulated Him, bowed



स वीक्ष्य क्षुल्लकान् मर्त्यान् पशून् वीरूढनस्पतीन् । मत्वा कलियुगं प्रातं जगाम विशमुत्तराम् ।  
 यदर्थममासाद्य नरनारायणालयम् । सर्वदृष्टसहः यान्तस्तपसाऽरावयद्धत्म् ॥३॥  
 भगवान् पुनरावज्य पुरी यवनवेष्टिताम् । हत्वा म्लेच्छबलं निन्ये तत्तपं हारकां धनम् ॥४॥  
 नीयमाने धने गोभिर्नृभिश्चाच्युतचोदितैः । आजगाम जरासंधं यो विशत्यनीकपः ॥५॥  
 विलोक्षक वेगरभस रिपुसैन्यस्य माधवी । मनुष्यचेष्टामापन्नो राजन् दुद्रुचतुर्दुतम् ॥६॥  
 पलायमानो तौ दृष्ट्वा मागधः प्रहसन् वली । अन्वधावद् रथानीदृशयो रद्रमाणवित् ॥७॥  
 प्रदूत्य दूरं संश्रान्तौ तुह्यमारुहतां गिरिम् । प्रवर्षणार्थं भगवान् नित्यदा यत्र वर्पति ।  
 ददाह गिरिमेधोभिः समन्तदाग्निमुत्पृजन् ॥८॥

अलक्ष्यमाणौ रिपुणा सानुगेन यदुत्तमौ । स्वपुरं पुनरायातौ समुद्रपरिप्रां वृष ॥९॥  
 सोऽपि दग्धाविति मृषा मन्यानो बलकेशधो । बलमाकृष्य सुमहम्मगधान् मागधो ययौ ॥१०॥

to Him and set out from the mouth of the cave Observing that men, animals, creepers and vegetation had been dwarfed, he came to the belief that Kaliyuga (the Iron Age) had set in, and went in the Northern direction. On reaching Badarikashrama, which is the abode of Nara and Narayana (representing perfect man and God Vishnu, he put up with mutually opposite qualities, with equanimity, became placid and propitiated Vishnu. 1-3.

Lord Krishna, on his part returned to the city (Muttra), which had been besieged by the Mlechchhas, destroyed the latter and carried away its wealth to Dwarka. When the wealth was being thus carried away by bullocks and porters, under the direction of Krishna, Jarasandha, commanding an army of twenty-three Akshohinis, arrived. King ! Seeing the speed of the march of the army of the enemy, Krishna and Baladeva, who made themselves appear like ordinary men, quickly took flight. Seeing both of them fleeing, the powerful king of Magadha laughed, since he was ignorant of their greatness and pursued them. After having fled far away, they got tired and, therefore, climbed a lofty mountain, which is named Pravarshana, since the God of rain showers rain on it always. Jarasandha set fire, to the mountain all round and burnt it King ! the scions of the dynasty of Yadu, returned to their city, to which the sea served as a moat, unobserved by the enemy, and his retinue. Wrongly believing that Krishna and Baladeva had been burnt down, the King of Magadha withdrew his very great army and returned to his capital. 8-10

अनन्ताधिपतिः श्रीमान् रैवतो रेवतीं सुताम् । ब्रह्मणा चोदितः प्रादाद् वलायेति पुरोदितम् ॥  
भगवानपि गोविन्द उपयेमे कुरद्वह । वैदर्भी भीष्मकसुता श्रियो माना स्वयंवरे ॥१२॥

राजोवाच

भगवान् भीष्मकसुता रुक्मिणीं रचिराननाम् । राक्षसेन विधानेन उपयेम इति श्रुतम् ॥१३॥

श्रीशुक उवाच

राजाऽऽसीद् भीष्मको नाम विद्भाधिपतिर्महान् । तस्य पञ्चामघन पुत्राः कन्यका च वरानना ।  
रुक्म्यग्रजो रुक्मरथो रुक्मबाहुरनन्तरः । रुक्मकेशो रुक्ममाली रुक्मण्येषा स्वसा सती ॥१५॥  
वन्धूनामिच्छता दातुं कृष्णाय भगिनीं नृप । ततो निवार्य कृष्णद्विष्ट रुक्मी चैवममन्यत ॥१६॥  
तद्वेत्यासितापाङ्गी वैदर्भी दुर्मना भृशम् । विचित्र्याप्तं द्विज कविरुष्णाय प्राहिणोद् द्रुतम् ॥  
द्वारिका स समभ्येत्य प्रतीहारैः प्रवेशितः । इष्ट्वा ब्रह्मण्यदेवस्तमवरहां निजासनात् ।

उपवेदयार्हयाचके ह्यव्यग्रस्तमपृच्छत ॥१८॥

I have told you before that Raivata the wealthy king of Anarta (present Okha Mandal) had given his daughter Revati to Baladeva in marriage at the instance of Brahma Scion of the dynasty of Kuru । Lord Krishna married a daughter of Bheeshmaka, king of Vidarbha who was a partial incarnation of Lakshmi, in the course of the ceremonial choice-marriage 11-12

**The King said :** It is heard that the Lord had married Rukmini of charming face-daughter of Bheeshmaka according to the Rakashas form of marriage (in which a girl is forcibly abducted prior to marriage) I wish to hear that 13

**Shree Shukadeva said** There was a great king named Bheeshmaka who was the ruler of Vidarbha. He had five sons and one daughter, who had a beautiful face Rukmi was his eldest daughter, Rukmaratha, Rukmarbahu, Rukmakesha and Rukmamali were his other sons. Virtuous Rukmini was their sister. King Though the other younger brothers desired to give their sister in marriage to Krishna, Rukmi, who was inimical to Krishna, disregarded their desire and decided to marry her to the king of Chedi. Coming to know this, the princess, who had dark eyes, was much distressed. She, therefore, thought over the matter and quickly despatched a trustworthy Brahmin to Krishna. On reaching Dwarka he was admitted by doorkeepers to the presence of Krishna. On seeing the venerable Brahmin, the latter who had reverence for brahmins, seated him, worshipped him

कचिद् द्विजवरध्रेष्ठ धर्मस्ते वृद्धसम्मतः वर्तते नातिवृच्छेण संतुष्टमनसः सदा ॥१९॥  
 संतुष्टो यदि वर्तते ब्राह्मणो येन केनचिन् । अहीयमानः स्याद् धर्मात् स एस्यापिलक्ष्मणयुह ॥  
 अकिंचनोऽपि संतुष्टः शेते सर्वाङ्गविज्वर । सर्वं नो ब्रूह्यगुह्यं चेत् किं कार्यं करवाम ते ॥२०॥  
 पयं सम्पृष्टसम्प्रश्नो ब्राह्मणः परमोष्ठिना । लीलागृहीतदेहेन तरमै सर्वमवर्णयत् ॥२१॥

श्रुत्वा गुणान् भुवनसुन्दर शृण्वतां ते निर्विन्द्य कर्णदिवरैर्हरतोऽकृतापम् ।  
 रूपं दृष्ट्वा दृशिमतामपिलार्थलाभं त्वय्यच्युताविशति चित्तमत्रपं मे ॥२३॥

का त्वा मुकुन्द महती कुलशीलरूपविद्यावयोद्रविणधामभिरामनुव्यम् ।  
 धीरा पतिं कुलवती न वृणीत कन्या काले नृसिंह नरलोफमनोऽभिरामम् ॥२४॥

पूर्वैस्तद्वत्तनियमप्रतदेवविप्रगुर्वर्चनादिभिरलं भगवान् परेशः ।  
 आराधितो यदि गदाभ्रज पत्य पाणि गृह्णातु मे न दमघोषस्तुतावयोऽग्रे ॥२५॥

श्वोभाविनि त्वमजितोद्बहने विद्वद्भांश्च गुप्तः समेत्य पृतनापत्तिभिः परितः ।  
 निर्मथ्य वैद्यमगधेन्द्रवल प्रसह्य मां राक्षसेन विधिगोद्वह धीर्यशुत्काम् ॥२६॥

and made inquiries from him without showing any emotion saying : 14-15

“Eminent Brahmin ! I hope your religious activities, approved by learned men, are being observed without much difficulty, since you have always a contented mind. If a brahmin remains contented with whatsoever he gets, and does not renounce his rightful duty, the latter serves as a desire-yielding cow to him, even if he were penniless, he would sleep without any worries. Please tell me about your entire mission if it is not secret. What shall I do for you ?” When thus asked by His Divinity, who had assumed a human form for the sake of amusement, the brahmin, who had an agreeable mission, narrated his whole story as under : 19-22

“Rukmini has said . ‘Most charming Krishna ! Having heard about your qualities, which remove the physical agonies of those who hear about them through their ear-holes and about beautiful figure, which fulfils all desires of persons having eyes, my unabashed mind goes out to you Mukund ! Lion among men ! Which virgin of great virtues and a high family and who is steady-fast, would not choose you as her husband, since you are fearless in your lineage, a charming person, with learning, wealth and resort and are an object of delight to the human species. come here and accept my hand in marriage if I have propitiated His Divinity—the Supreme Lord

अन्तःपुरान्तरचरीमनिहत्य यन्धूस्त्वामुद्धहे कथमिति प्रवदाम्युपायम् ।  
 पूर्वेषुरस्ति महती कुलदेवियात्रा यस्यां चर्हिर्नववर्षागिरिजामुपेयात् ॥२७॥  
 यस्याङ्घ्रिपद्मजरजः स्वपनं महान्तो वाञ्छन्त्युमापतिरिवात्मतमोऽपहृत्यै ।  
 यहीम्युजाक्ष न लभेय भवत्प्रसादं जह्यामसून् व्रतकृशान्छतजन्मभिः स्यात् ॥२८॥

ब्राह्मण उवाच

इत्येते गृह्यसंदेशा यदुदेव मयाऽऽहताः । विमृश्व कर्तुं यद्यात्र क्रियतां तद्वनन्तरम् ॥२९॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे इक्ष्मिणुशहप्रस्तावे द्विपञ्चाशत्तमोऽध्यायः ॥२९॥



by pious liberality, charity, voluntary religious observance, religious acts of devotion and worship of Gods, service of brahmins, observance of religious preceptors etc. The son of Damaghosha or others should not be allowed to marry me. Invincible Lord ! Please come to Vidarbha secretly, accompanied by military commanders for my marriage ceremony is scheduled to take place to-morrow. Defeat the armies of the kings of Chedi and Magadha, carry me away forcibly and marry me in accordance with the Rakshasa from of marriage, as the booty of your valour. If you say : "How can I marry thee without killing thy relatives, since they movements are confined to the harem ?" I am telling you the remedy. A big procession to our family Shrine will be taken out on the previous day, since a new bride has to go out to that Shrine of Girija (Lord Shiva's consort) Lotus-eyed Krishna ! If I shall not secure the favour of your Divinity, to get smeared with the dust of whose lotus-like feet, great men, like the consort of alma (Girija) Shiva desire for destruction of their spiritual ignorance, I shall forfeit my life, which is already at an ebb, due to performance of religious acts of abstinence, even though your favour may be secured after a hundred births." 23-28

**The Brahmin said :** Venerable scion of Yadu dynasty ! I have brought this secret message. Whatever is proper to be done, please do it without delay. 29

Thus ends chapter fifty second of Book X.

अथ त्रिपञ्चाशत्तमोऽध्यायः

श्रीशुक उवाच

वैदभ्यां स तु संदेशं निशम्क यदुनन्दनः । रथः संयुज्यतामाशु दारुकेत्याह सारथिम् ॥१॥  
 आरुह्य स्पन्दनं शौरिर्द्विजमारोप्य तूर्णैः । आनत्तादिकरात्रेण चिदभानगमद्वयैः ॥२॥  
 राजा स कुण्डिनपतिः पुत्रस्नेहवशं गतः । शिशुपालाय स्वां कन्यां दास्यन् कर्माण्यकारयत् ॥३॥  
 चैद्यं चिदभानधिपतिः समभ्येत्याभिपूज्य च । निवेशयामास मुदा कल्पितान्यनिवेशने ॥४॥  
 तत्र शात्वो जरासंधो दन्तवन्धो चिदूरथः आजगमुर्भुज सर्वे समग्रवलघाहनाः ॥५॥  
 ध्रुवैतद् भगवान् रामो विपक्षीयन्प्रोद्यमम् । कृष्णं चैकं गतं हतुं कन्यां कलहशङ्कितः ॥६॥  
 यत्नेन महता सार्धं भ्रातृस्नेहपरिप्लुत । त्वरितः कुण्डिनं प्रागाद् गजाभ्यरथपत्तिभिः ॥७॥  
 भीष्मकन्या वरारोहा काङ्क्षन्त्यागमनं हरेः । वाम ऊरुर्भुजो नेत्रमस्फुरन् प्रियभाषिणः ॥८॥  
 अथ कृष्णचिनिर्दिष्टः स एव द्विजसत्तमः । अन्तःपुरचरीं देवीं राजपुत्रीं ददर्श ह ॥९॥

## CHAPTER LIII

Shree Shukadev said : On hearing the message of the princess of Vidarbha, Krishna-the scion of Yadu dynasty--told his chariot-driver : "Daruka ! Get my chariot ready quickly." Getting into the chariot and seating the Brahmin in it, Krishna, reached Vidarbha from Okha Mandal in the single night thanks to the fast running horses. The king of Kundinapura (capital of Vidarbha) was making ready to give his daughter in marriage to Shishupala since he had become servile to his son on account of affection for him. The king of Vidarbha met the King of Chedi, revered him and lodged him with delight in a separate camp, set up for him. Kings Shalva, Jarasandha, Dantavakra and Vidoortha, all of whom had brought their whole armies and conveyance also arrived there. 1-5

On hearing about these preparations of the antagonist Kings, and learning that Krishna had gone all-alone in order to abduct the bride. His Divinity Baladev apprehended a clash. Overflowing with love for his brother as he was, he rushed to Kundinapura, taking with him a large army consisting of elephants, cavalry, chariots and infantry 6-7

The daughter of Bheeshmaka who had beautiful thighs and was eagerly waiting for the arrival of Krishna, experienced throbbing of her left thigh, hand and eye, which predicated welcome tidings. By

तमागतं समाश्रय वैदर्भी हृष्टमानसा । न पश्यन्ती ब्राह्मणाय प्रियमन्यघ्ननाम सा ॥१०॥  
 प्राप्तां श्रुत्वा स्वदुहितुरव्याहरेक्षणेत्सुकी । ससैन्ययोः सानुगयोरतिथिं चिदधे यथा ॥११॥  
 ततः चान्तःपुरात् प्रागाद् मरुद्गुप्ताम्विकालयम् । आसाद्य देवीसदृशं धौतपादकरागुजा ।  
 उपस्पृश्य शुचिः शान्ता प्रविवेशाम्बिकान्तिकम् ॥१२॥

नमस्ये त्वाम्बिकेऽम्भीक्ष्णं स्वसंतानयुतां शिराम् । भूयात् पतिर्मे भगवान् कृष्णस्तदनुमोदताम्  
 अङ्गिर्गन्धाक्षतैर्धूपैर्वासःकृद्मास्यभूयणैः । नानोपहारबलिभिः प्रदीपावलिभिः पृथक् ॥१३॥  
 विप्रस्त्रियः पतिमतीस्तथा तैः समापूजयत् । तस्यै स्त्रियस्ताः प्रददुः शेषां युयुहुराशिपः ॥१४॥  
 मुनिव्रतमथ त्यक्त्वा निश्चक्रामाम्बिकागृहात् । प्रगृह्य प्राणिना भृत्यां रत्नमुद्रोपशोभिनाः ॥१५॥

सैवं शनैश्चलयती चलपद्मफोशौ प्राप्ति तदा भगवतः प्रसमीक्षमाणा ।

उत्सार्प चामकरजैरलकानपाङ्के प्रातान् ह्रियैश्च नृपान् ददौऽच्युतं सा ॥१७॥

this time, that very virtuous Brahmin, sent by Krishna to her, saw the virtuous princess moving about in the royal harem. Learning that he has arrived, the princess of Vidarbha was delighted in her mind. Since she could not choose any object (for giving to him as reward), she simply bowed to him. 8-10

Hearing that both Baladeva and Krishna had come, being eager to witness the marriage-ceremony of his daughter, the King of Vidarbha offered hospitality to them, their armies and their retinue. 11

Thereafter, the princess, guarded by warriors, went to the temple of the Goddess from the harem. On reaching the temple of the Goddess, she washed her lotus-like hands and feet, rinsed her mouth and sipped some water. Having thus become clear and composed, she entered the sanctum bonum of the Goddess and prayed, 'Mother! I repeatedly bow to Thee, who art auspicious, and are accompanied by Thy children. May his Divinity Krishna be my husband. Please grant approval to this.' She worshipped the Goddess with water, fragrant substance, and offered grains of rice, incense, clothes, garlands, flowers, various gifts and offerings and rows of lamps. Similarly, she worshipped Brahmin women, whose husbands were alive, with the same object. Those women gave to her benedictions and sanctified articles of food. Then, she abandoned her vow of silence, held her maid-servant with her hand, on which she had jewelled rings and emerged from the temple of the Goddess. 12-16

तां राजकन्यां रथमारुह्यतीं जहार कृष्णो द्विपतां समीक्षताम् ।  
 रथं समारोप्य सुपर्णलक्ष्मणं राजन्यचक्रं परिभूय माधवः ।  
 ततो ययौ रामपुरोगमैः शनैः सुगालमध्यादिव भागहृद्गरिः ॥१८॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे दक्षिणी हरण नाम त्रिपञ्चाशत्तमोऽध्यायः ॥५३॥

अथ चतुःपञ्चाशत्तमोऽध्यायः

श्रीशुक उवाच

तं मानिनः स्वाभिभवं यशःक्षयं परे जरार्थधवशा न सेहिरे ।  
 अहो घिगसान् यश आत्तचन्धनां गोपैर्हृतं केसरिणां मृगैरिव ॥१॥

इति सर्वे सुनरन्धा वाहानारुह्य द्रंशिताः । स्वर्गलेःपरिक्रान्ता अन्वीयुर्धृतकार्मुका ॥२॥  
 तेषां तद्विभ्रमं घीरा गदसंकर्षणादयः । अमृष्यमाणा नाराचैर्जघ्नुर्हयगजान् रथान् ॥३॥

She was slowly moving her feet which resembled moving calyxes of lotuses, awaiting arrival of His Divinity. While she raised her hair, which had come over her eyes, with the finger-nails of her left hand, she bashfully looked at the Kings. In the meanwhile, she saw Krishna. When the princess was getting into her chariot, Krishna abducted her while his enemies looked on. Tacking her in the chariot, which displayed an eagle-flag, Krishna overcame the crowd of Kings and slowly departed with his attendants, headed by Baladeva, like a lion carrying away his share from the midst of jackals. 17-18

Thus ends chapter fifty three of Book X.

## CHAPTER LIV

Shree Shukadeva said : Other proud kings, who were under the command of Jarasandha could not tolerate their defeat and the destruction of their glory. They lamented. "Oh ! Pie upon us. The cowherds have deprived us of our glory, like that of lions by deer, though we bear our bows. All of them, therefore, impetuous and wearing armour as they were, got into their conveyances, took up their bows and chased Krishna, followed by their respective armies. Unable to put up with their exploits Gada, Balarama and other Yadava warriors struck their cavalry, elephant-army, and charioteers with arrows. As

हन्यमानयलानीका वृष्णिभिर्जयकाङ्क्षिभिः । राजानो विमुखा जग्मुर्जरासंधपुरःसराः ॥४॥  
 शिशुपालं समभ्येत्य हतदारमितातुरम् । नष्टत्रिप गतोत्साहं शुष्यद्वदनममुवन् ॥५॥  
 भो भोः पुरणशार्दूल दौर्भनस्यमिदं त्यज । न प्रियाप्रिययो राजन् निष्ठा देहिपु दृश्यते ॥६॥  
 रिपवो जिग्युरधुना काल जात्मानुसारिणि । तदा वयं विजेष्यामो यदा काल प्रदक्षिणः ॥७॥  
 परं प्रबोधितो मित्रैश्चैवोऽगात् सानुगं पुरम् । हतशेषाः पुनस्तेऽपि ययुः स्वं स्वं पुर नृपाः ।  
 हृष्यमर्षो सुसंरब्धः शृण्वतां सवैभूभुजाम् । प्रतिजज्ञे महाबाहुर्दशितः सशरासनः ॥९॥  
 अहत्या समरे कृष्णमरायूहं च रुन्मिणीम् । कुण्डिनं न प्रवेक्ष्यामि सत्यमेतद् ध्रुवीमि व ॥१०॥  
 विक्रान्तमानः कुमतिरीदरस्याप्रमाणवित् । रथेनैकेन गोविन्दं तिष्ठ तिष्ठेतथाह्वयत् ॥११॥  
 तस्य चापततः खट्वा तिलशब्धं चेपुभिः । हिरासिमाददे तिम्रं ररिमण हन्तुमुद्यतः ॥१२॥  
 दृष्ट्वा भ्रातृवधोद्योगं रन्मिणी भयविह्वला । पतित्वा पादयोर्मर्तुरवाच वरुण सती ॥१३॥

their armies were being destroyed by warriors of the Vishnu dynasty (Yadavs), who were desirous of securing victory, these Kings, who were being led by Jarasandha retreated and took to their heels. They approached Shishupala who was so distressed as to feel that his own wife had been abducted, had grown pale, his vigour had left him and his mouth was drying and said 'Oh lion among men! Away with your this dejection King! Favourable and adverse conditions are not seen to continue permanently with creatures The enemies have secured victory now as the time is favourable to them We will also secure victory when time is favourable to us Having been thus advised by his friends, the prince of Chédi went to his city with his retinue Those Kings who have survived the fray also went back to their respective cities 1-8

Wrathful, much exasperated and powerful Rukmi, who had put on an armour, and who was armed with his bow took a vow within the hearing of all the kings saying - "I will not enter Kundinapura without killing Krishna in battle and bringing back Rukmini I am telling you, my this true resolve" Going alone in his chariot, he challenged Krishna and said "Halt! Halt!" Then he assulted Krishna but the latter reduced his sword and shield to pieces of the size of sesamam with his arrows Making ready to kill Rukmi, Krishna took up his sharp edged sword. Noticing his readiness to kill her brother, virtuous Rukmini became nervous with fear, fell at the feet of her husband and told him pathe



योगेदवराप्रमेयात्मन् वैद्यदेव जगत्पते । हन्तुं नार्हसि कत्याण भ्रातरं मे महाभुज ॥१५॥

श्रीशुक उवाच

चैलेन वद्ध्वा तमसाधुकारिणं सप्तशुकेन प्रघपन् घ्यरूपयत् ।  
तायन्ममर्दुः परसैन्यमद्भुतं यदुग्रवीरा नलिर्नी यथा गजः ॥१५॥

कृष्णान्तिकमुपग्रज्य ददशुस्तत्र खयिमणम् । तथाभूतं हतप्रायं दृष्ट्वा संकर्षणो विभुः ।  
विमुच्य यद्धं करुणो भगवान् कृष्णमग्रवीत् ॥१६॥

असाध्विदं त्वया कृष्ण कृतमस्सज्जुप्सितम् । घपनं इमशुकेशानां वैरुप्यं सुहृदो वधः ॥१७॥  
मैवास्मान् साध्यसूयेथा भ्रातृरुप्यचिन्तया । क्षत्रियाणामयं धर्मः प्रजापतिविनिर्मितः ।  
भ्रातापि भ्रातरं हन्याद् येन घोरतरस्ततः ॥१८॥

आत्ममोहो नृणामेव कल्प्यते देवमायया । सुहृद् दुर्हृदुदासीन इति देहात्ममानिनाम् ॥१९॥  
जन्माद्यस्तु देहस्य विक्रिया नात्मनः क्वचित् । कलानामिव नैवेन्दोर्मृतिर्दास्य कुहरिय ॥२०॥  
तस्मादज्ञानजं शोकमात्मशोषविमोहनम् । तत्त्वग्रानेन निर्हृत्य स्वस्था भय शुचिस्मिते ॥२१॥

tically : "Master of Yoga ! Inscrutable ! God of Gods ! Illustrious and long-armed master of the world ! It is not proper for you to kill my brother." 9-14

**Shree Shukadev said :** Thereupon, Krishna bound that evil-doer with a piece of cloth and disfigured him by shaving off his mustaches and hair. In the meantime, great warriors of the Yadu dynasty crushed the marvellous army of the enemy like elephants crushing a lotus creeper. His Divinity compassionate Baladeva, approaching Krishna, saw Rukmi reduced to that plight and nearly killed. He released him from his bond and told Krishna "Krishna ! Your this action is improper and is averse to our tradition Shaving off mustaches and hair and thus disfiguring a relative is tantamount to killing him. (To Rukmini) virtuous lady ! Do not blame us when thinking about the disfiguration of your brother. This duty of Kshatriyas according to which even a brother might have to kill his brother and hence which is very horrible, has been enjoined by the Creator. The distinction, however, made by men, who identify the soul with the body, regarding someone as a friend, foe or a neutral, is due to the infatuation, which is created by the Maya of God. Birth etc. (i.e growth-and death) are the changes undergone by the body and not by the soul, just as phases of the Moon such as the new-moon (when the Moon is invisible) do

श्रीशुक उवाच

एव भगवता तन्वी रामेण प्रतियोधिता । चैमनस्य परित्यज्य मनो युद्धया समादधे ॥२२॥  
 स्मरन् विरूपकरण वितथात्मनोरथ । चने भोजकट नाम निपासाय महत् पुरम् ॥२३॥  
 भगवान् भीष्मकसुतामेव निजित्य भूमिपान् । पुरमानीय विधिप्रदुषयेमे कुरुद्वह ॥२४॥  
 ॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरे रुक्मिण्युद्धाह नाम चतुःपञ्चाशत्तमोऽध्यायः ॥५॥

अथ पञ्चपञ्चाशत्तमोऽध्यायः

श्रीशुक उवाच

कामस्तु वासुदेवाशो दग्ध प्राग् रट्नमन्युना । देहोपपत्तये भूयस्तमेव प्रत्यपद्यत ॥१॥  
 स एव जातो वैदर्भ्या कृष्णवैर्यसमुद्भव । प्रयुज्ज इति विख्यात सर्वतोऽनघम पितुः ॥२॥  
 तं शम्बरः कामरूपीहत्वा तोषमनिर्दशम् । स विदित्वाऽऽत्मन शत्रु प्राप्त्योदन्वत्यगाद् गृहम् ।

not signify her death Lady of pious smile ! Do away with your grief, which is the cause of your emaciation and inflation, by spiritual knowledge, and be comfortable 15 21

**Shree Shukadev said .** Thus advised by His Divinity Baladeva, the delicate body abandoned her grief and composed her mind with understanding Rukmi too, bearing in mind that he had been disfigured and that he had been frustrated in his ambition, founded a large city named Bhojakata for settling down there 22 23

Scetion of the Kuru dynasty ' His Divinity Krishna, having thus vanquished the kings brought the daughter of Bheeshmaka to His city and married her in accordance with religious rites. 24

Thus ends chapter fifty four of Book X

## CHAPTER: LV

**Shree Shukadeva said** Cupid, who constituted a phase of Krishna, and who had been formely burnt down by the wrath of Rudra (Shiva) again resorted to Him for achieving a body He himself was born of the Princess of Vidarbha, having begotten by the semen of Krishna He was renowned as Pradumna and was equal to his father in all respects. Knowing that he was his self same enemy, Shambara, who was capable of assuming any desired form, abducted him when he was an infant and when even the ceremony of taking him out of the house (before

चित्रातार्योऽपि भगवांस्तूष्णीमास जनार्दनः । नारदोऽकथयत् सर्वं शम्भराहरणादिकम् ॥  
देवकी वसुदेवश्च कृष्णरामौ तथा स्त्रियः । दम्पती तौ परिष्वज्य रुक्मिणी च ययुर्मुदम् ॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे प्रद्युम्नोपनिर्दिष्टे नाम पञ्चाशत्तमोऽध्यायः ॥२॥

## अथ पदपञ्चाशत्तमोऽध्यायः

### श्रीशुक उवाच

आसीत् सत्राजितः सूर्यो भक्तस्य परमः सखा । प्रीतस्तस्मै मणिं प्रादात् सूर्यस्तुष्टः स्यमन्तकम् ।  
स तं चित्रन् मणिं कण्ठे धाजमानो यथा रविः । तं विलोक्य जना दूरात्तेजसा मुपहृष्टम् ॥  
दीव्यतेऽक्षैर्भगवते शशंसुः सूर्यशङ्किताः । एष आयाति सचिता त्वां दिदृक्षुर्जगत्पते ॥  
निशम्य बालवचनं प्रहस्याग्युजलोचनः । प्राह नासौ रविर्देवः सत्राजिन्मणिना ज्वलन् ॥  
सत्राजिन् स्वगृहं श्रीमत् कृतकौतुकमङ्गलम् । प्रविश्य देवसदने मणिं विप्रैर्न्यवेद्यायत् ॥

however, narrated the whole story about abduction of infant Pradyumna by Shambara etc. Then Devakee, Vasudeva, Krishna, Balarama, Rukmini and the ladies embraced the couple and felt delighted 18-21

Thus ends chapter fifty five of Book X.

## CHAPTER LVI

Shree Shukadeva said . The Sun was a great friend of his devotee Satrajit. Being pleased with him, the Sun gifted to him a jewel named "Syamantaka." Observing him wearing the jewel on his neck and shining, therefore, like the Sun, the people were blinded by its lustre. Suspecting that he was the Sun, they reported this to His Divinity Krishna, who was then playing with dice, saying : "Lord of the world ! Here comes the Sun for paying a visit to you "Hearing their infantile words, lotus-eyed Krishna said : "He is not the Sun-God. He is but Satrajit- on account of the jewel . . .

दिने दिने स्वर्णभारान्ग्रौ स सृजति प्रभो । दुर्मिक्षमार्यरिष्टानि सर्पाधिभ्याधयोऽशुभाः ।  
न सन्ति मायिनस्तत्र यत्रास्तेऽभ्यर्चितो मणिः ॥६॥

स याचितो मणिं कापि यदुराजाय शौरिणा । नैवार्यक्रामुकः प्रादाद् याञ्जामङ्गमतर्कयन् ॥७॥  
तमेकदा मणिं कण्ठे प्रतिमुच्य महाप्रभम् । प्रसेनो हयमारुह्य मृगयां व्यचरद् वने ॥८॥  
प्रसेनं सहयं हत्वा मणिमाच्छिद्य केसरी । गिरिं विशङ्काम्भवता निहतो मणिमिच्छता ॥९॥  
सोऽपि चक्रे कुमारस्य मणिं क्रीडनकं विले । अपश्यन् भ्रातरं भ्राता सत्राजित् पर्यतप्यत ॥१०॥  
प्रायः कृष्णेन निहतो मणिग्रीवो वनं गतः । भ्राता ममेति तच्छ्रुत्वा कर्णे कर्णेऽजपञ्चनाः ॥११॥  
भगवांस्तदुपश्रुत्य दुर्यशो लितमात्मनि । मातुं प्रसेनपदवीमन्यपद्यत नागरैः ॥१२॥  
हृतं प्रसेनमदं च वीक्ष्य केसरिणा वने । तं चाद्रिपृष्ठे निहतमृक्षेण ददृशुर्जनाः ॥१३॥  
ऋक्षराजविलं भीममन्धेन तमसाऽऽवृतम् । पक्षो विवेश भगवानयस्याप्य वहिः प्रजाः ॥१४॥

or black magic could not exist in a house where the jewel is worshiped. 5-6

Once Krishna solicited Satrajit to give the jewel for the use of ugrasena-king of Yadus-, but greedy of wealth as he was he did not give it, in disregard of the consequences of rejection of the request. 7

Once, Prasenajit (brother of Satrajit) wore that extremely lustrous jewel on his neck and went to a forest on horseback for hunting. A lion killed Prasenajit and his horse and snatched away the jewel. As the former was entering a mountainous region, a bear named Jambuvat who wished to secure the jewel, killed him. Jambuvat, in his turn used it as a toy for his son in his cave.

When Satrajit did not see his brother, he succumbed to agony. He said : "Krishna has probably killed my brother after he had gone to the forest, wearing the jewel on his neck." Hearing this, people carried the story from ear to ear. When His Divinity overheard this infamy sticking to him, he followed the foot-prints of Prasnajit accompanied by the citizens, with a view to efface the infamy. The people saw that Prasenajit and his horse had been killed by a lion and that the latter had been killed by a bear on the mountain. His Divinity alone entered the cave of the king of bears, which was enveloped in darkness instructing the people to remain outside. Seeing that the exquisite jewel was being used as a toy by the bear's cub, he decided to take it away and stood near the cub. When the foster-mother of

तं निर्जगार बलवान् मीनः सोऽप्यपरैः सह । वृतो जालेन मदता गहीतो मत्स्यजीविभिः ॥२॥  
 तं शम्भराय कैचर्ता उपाज्जहुरुपायनम् । सूदा महानसं नीत्यावचन स्वर्धितनादभुतम् ॥३॥  
 दृष्ट्वा तदुदरे बालं मायावतै न्यवेदयन् । नारदोऽकथयत् सर्वं तस्याः शङ्कितचेतसः ।  
 बालस्य तत्प्रमुत्पत्तिं मत्स्योदरनिवेशनम् ॥६॥

सा च कामस्य वै पत्नी रतिनामं यशस्विनी । पत्युर्निर्दग्धदेहस्य देहोत्पत्तिं प्रतीक्षती ।  
 नातिदीर्घेण कालेन स कार्ष्णी रुदयौघनः ॥७॥

### रतियाच

भवान् नारायणसुतः शम्भरेणाहृतो गृह्णात् । अहं तेऽधिष्ठता पत्नी रतिः कामो भवान् प्रभो ।  
 तमिमं जहि दुर्घपं दुर्जयं शत्रुमात्मनः मायाशतविद् त्वं च मायाभिर्मोहनादिभिः ॥९॥  
 प्रभाष्यैवं द्वौ विद्यां प्रद्युम्नाय महात्मने । मायावती महामायां सर्वमायाविनाशिनीम् ॥१०॥  
 स च शम्बरमभ्येत्य संयुगाय समाव्रयत् । सोऽधिष्ठितो दुर्बचोभि पादाहत इयोरगः ।  
 निश्चक्राम गदापाणिर्मपात्ताम्रलोचनः ॥११॥

an infant is ten days old) was not performed, threw him into the ocean and went home. A large fish swallowed him. The former was ensnared in a large net and was caught by fishermen, along with other fishes. The fisherman presented that fish to Shambara. Cooks took that wonderful fish to their kitchen and cut it with a knife. Discovering an infant in its belly, they presented it to Mayavatee (Chief of Shambara). When she could not decide what to do with the infant, Narada told her all about the infant's reality, birth and entry into the belly of the fish. Mayavati herself was the glorious wife of Cupid, named Rati and was waiting for recreation of the body of her husband, who had been burnt down (by the wrath of Shiva). 1-7

Rati said (to the infant) 'My Lord! You are a son of Krishna: You had been abducted by Shambara from the latter's house. I am your legitimate wife Rati and you are Cupid. You should now kill your enemy by your magical powers such as delusion etc., since he has got magical powers and is, therefore, unassailable and invincible (in any other manner). After addressing him thus, Mayavatee inspired to the large-hearted Pradyumna the great magical power, which is capable of setting at naught magic of all sorts 8-10

Pradumna approached Shambara and challenged him for a fray. Insulted with abuses, and his eyes growing red with wrath, like a

स च माया समाश्रित्य दैतेर्यो मयदर्शिताम् । मुमुचेऽस्त्रमयं वयं कार्णो वैशायसोऽसुरः ॥१२॥  
 सत्त्वात्मिका महाविद्यां सर्वमायोपमर्दिनीम् । प्रायुङ्क्त शतशो दैत्य कार्णवर्धयत् सताः ।  
 निशातमसिमुद्यम्य सकिरीट सकुण्डलम् । शम्बरस्य शिरः कायात्तोम्रदमधोजसादहत् ॥१३॥  
 आकीर्यमाणो दिविजैः स्तुवन्निःकुसुमोत्करैः । भार्ययाम्बरचारिण्या पुर नीतो विहायसा ॥१४॥  
 अन्तःपुरचरं राजन् ललनाशतसंकुलम् । विवेश पत्न्या गगनाद् विद्युतेव बलाहकः ॥१५॥  
 तं दृष्ट्वा जलदश्यामं पीतकौशेयवाससम् । उपजग्मुः प्रमुदिताः सखीरत्न तुविस्मिता ॥१६॥  
 अथ तत्रासितापाही पैर्धर्मी समचिन्तयत् । को न्वयं नरवैदूर्यः कस्य वा कमलेश्वरः ।  
 धृतः कथा वा जठरे केयं लब्धा त्वनेन वा ॥१७॥

एवं मीमांसमानाया पैर्धर्मी देवकीसुतः । देवक्यानकदुन्दुभ्यामुत्तमश्लोक आगमत् ॥१८॥

serpent struck with foot, he came out with a mace in his hand That demon resorted to demolish magic, disclosed to him by Maya He remained suspended in the sky and discharged a shower of missiles on the son of Krishna The latter employed the great exalted type of magic, which is capable of destroying all sorts of magic The demon employed hundreds of his magical tricks but the son of Krishna destroyed them, raised his sharp edged sword and valiantly cut off the head of Shambar bearing red mustaches and wearing a crown and ear-rings, from his body. Deities of the heaven extolled him and showered heaps of flowers on him His wife, who was capable of flying in the sky, took him to Dwarka by air King ! Like a cloud accompanied by lightning Pradyumna entered the excellent harem, which was thronged with hundreds of women, from the sky, accompanied by his wife On seeing him, who was dark like a cloud, was wearing yellow silk garments and was accompanied by a jewel like woman, the ladies were extremely delighted, were struck with great wonder and approached him. 11-17

The dark-eyed princess of Vidarbha, who was there, pondered : 'Who could be this exalted man, who has lotus-like eyes ? Who might have borne him in her womb and who in this woman, who has got him (as her husband) ?' When the princess of Vidarbha was thus pondering Krishna-son of Devakce came there, accompanied by Devaki and Vasudeva, His Divinity-the destroyer of demon Jana sat quiet, though he had knowledge (of identity of the new-comers) Narada

विज्ञातार्थोऽपि भगवांस्तूष्णीमास जनार्दनः । नारदोऽकथयत् सर्वं शम्बराहरणादिकम् ॥२०॥  
देवकी वसुदेवश्च कृष्णरामौ तथा स्त्रियः । दम्पती तौ परिष्वज्य रुक्मिणी च ययुर्मुदम् ॥२१॥

॥ इति श्रीसंक्षिप्तभोगवते दशमस्कन्धे उत्तरार्धे प्रद्युम्नोपनिर्दिष्टे नाम पञ्चपञ्चाशत्तमोऽध्यायः ॥५५॥

## अथ पट्टपञ्चाशत्तमोऽध्यायः

### श्रीशुक उवाच

भासीत् सत्राजितः सूर्यो भक्तस्य परमः सत्पा । प्रीतस्तस्मै मणिं प्रादात् सूर्यस्तुष्टः स्यमन्तकम् ॥  
स तं विभ्रन् मणिं कण्ठे भ्राजमानो यथा रविः । तं विलोस्य जना दूरात्तेजसा मुष्टद्वयः ॥२॥  
दीदृशेऽक्षैर्भगवते शशंसुः सूर्यशङ्किताः । एष आयाति सविता त्वां दिदृक्षुर्जगत्पते ॥३॥  
निशम्य बालवचनं प्रहस्याम्बुजलोचनः । प्राह नासौ रविर्देवः सत्राजिन्मणिना ज्वलन् ॥४॥  
सत्राजिन् स्वगृहं श्रीमत् कृतकौतुकमङ्गलम् । प्रविश्य देवसदने मणिं विप्रैर्न्यवेशयत् ॥५॥

however, narrated the whole story about abduction of infant Pradyumna by Shambara etc. Then Devakee, Vasudeva, Krishna, Balarama, Rukmini and the ladies embraced the couple and felt delighted 18-21

Thus ends chapter fifty five of Book X.

## CHAPTER LVI

**Shree Shukadeva said .** The Sun was a great friend of his devotee Satrajit. Being pleased with him, the Sun gifted to him a jewel named "Syamantaka." Observing him wearing the jewel on his neck and shining, therefore, like the Sun, the people were blinded by its lustre. Suspecting that he was the Sun, they reported this to His Divinity Krishna, who was then playing with dice, saying : "Lord of the world ! Here comes the Sun for paying a visit to you "Hearing their infantile words, lotus-eyed Krishna said : "He is not the Sun-God. He it but Satrajit-shining on account of the jewel. 1-4

Satrajit, however, entered his house, performed an auspicious, ceremony, which would bring luck and deposited the jewel in his family temple. King! The jewel produced 22.24 mgs. of gold every day. Beside, unwelcome, want, epidemics, evils, snakes, worries, diseases

दिने दिने स्वर्णभारानष्टौ स सृजति प्रभो । दुर्मिक्षमार्यरिष्टानि सर्पाधिध्याधयोऽशुभाः ।  
न सन्ति मायिनस्तत्र यत्रास्तेऽभ्यार्चितो मणिः ॥६॥

स याचितो मणिं कापि यदुराजाय शौरिणा । नैवार्थकामुकः प्रादाद् याज्ञामङ्गमतर्कयन् ॥७॥  
तमेकदा मणिं कण्ठे प्रतिमुच्य महाप्रभम् । प्रसेनो हयमारुह्य मृगयां व्यचरद् वने ॥८॥  
प्रसेनं सहयं हत्वा मणिमाच्छिद्य केसरी । गिरिं विशङ्गाम्बवता निहतो मणिमिच्छता ॥९॥  
सोऽपि चक्रे कुमारस्य मणिं क्रीडनकं विले । अपश्यन् भ्रातरं भ्राता सत्राजित् पर्यतप्यत ॥१०॥  
प्रायः कृष्णेन निहतो मणिग्रीवो वनं गतः । भ्राता ममेति तज्जुत्वा कणं कणंऽजपञ्जनाः ॥११॥  
भगवांस्तदुपश्रुत्य दुर्यशो लितमात्मनि । मातुं प्रसेनपदधीमन्वपद्यत नागरैः ॥१२॥  
हृतं प्रसेनमश्वं च धीदय केसरिणा वने । तं चाद्रिपृष्ठे निहतमृशेण ददृशुर्जनाः ॥१३॥  
क्रक्षराजविलं भीममग्नेन तमसाऽऽवृतम् । एको विवेश भगवानयस्थाप्य वह्निः प्रजाः ॥१४॥

or black magic could not exist in a house where the jewel is worshiped. 5-6

Once Krishna solicited Satrajit to give the jewel for the use of ugrasena-king of Yadus-, but greedy of wealth as he was he did not give it, in disregard of the consequences of rejection of the request. 7

Once, Prasenajit (brother of Satrajit) wore that extremely lustrous jewel on his neck and went to a forest on horseback for hunting. A lion killed Prasenajit and his horse and snatched away the jewel. As the former was entering a mountainous region, a bear named Jambuvat who wished to secure the jewel, killed him. Jambuvat, in his turn used it as a toy for his son in his cave.

When Satrajit did not see his brother, he succumbed to agony. He said : "Krishna has probably killed my brother after he had gone to the forest, wearing the jewel on his neck." Hearing this, people carried the story from ear to ear. When His Divinity overheard this infamy sticking to him, he followed the foot-prints of Prasnajit accompanied by the citizens, with a view to efface the infamy. The people saw that Prasenajit and his horse had been killed by a lion and that the latter had been killed by a bear on the mountain. His Divinity alone entered the cave of the king of bears, which was enveloped in darkness instructing the people to remain outside. Seeing that the exquisite jewel was being used as a toy by the bear's cub, he decided to take it away and stood near the cub. When the foster-mother of



तत्र दृष्ट्वा मणिश्रेष्ठं बालक्रीडनकं कृतम् । हर्तुं कृतमतिस्तस्मिन्प्रवतस्थेऽर्भकान्तिके ॥१५॥  
तमपूर्वं नरं दृष्ट्वा धात्री युकोश भीतवत् । तच्छ्रुत्वाभ्यद्रवत् क्रुद्धो जाम्बवान् यलिनां घरः ॥१६॥  
द्वन्द्वयुद्धं सुतमुलमुभयोर्विजिगीषतो । आसीत्तदृष्टाविशादमितरेतरमुष्टिभिः ॥१७॥  
कृष्णमुष्टिविनिष्पातनिष्पिष्टाङ्गोरुवन्धनः । क्षीणसत्त्वः स्विन्नगात्रस्तमाद्वातीव विस्मितः ॥१८॥  
जाने त्वां सर्वभूतानां प्र ण ओजः सहो बलम् । विष्णुं पुराणपुरुषं प्रभविष्णुमधीश्वरम् ॥१९॥

यस्येष्टदुष्कलित रोष कटाक्ष मोक्षैर्वत्मादिशत् क्षुभितनकतिमिहिलोऽधिः ।

सेतुः कृतः स्वयश उज्ज्वलिता च लङ्का रक्षःशिरांसि भुवि पेतुरिपुक्षतानि ॥२०॥

इति विज्ञातविज्ञानमृक्षराजानमच्युतः । व्याजहार महाराज भगतान् देवकीसुतः ॥२१॥

मणिहेतोरिह प्राप्ता वयमृक्षपते बिलम् । मिथ्याभिशापं प्रभृजघातमनो मणिनामुना ॥२२॥

इत्युक्तः स्यां दुहितरं कस्यां जाम्बवतीं मुदा । अर्हणार्थं स मणिना कृष्णायोपजहार ॥२३॥

अदृष्टानिर्गमं शौरे प्रविष्टस्य बिलं जनाः । प्रतीक्ष्य द्वादशहानि दुःखिताः स्वपुरं ययुः ॥२४॥

the child saw the matchless man, she raised a hue and cry, as if she were freighened. Hearing this, Jambavan, who was very strong, assaulted Krishna. A very fierce boxing duel continued for twenty-eight days between the two, who were desirous of vanquishing each other. When his joints were bruised by the blows of the fists of Krishna, his limbs perspired. 8-18

Jambuvat was extremely wonder struck and said : "I realize that you are the primordial spirit-Vishnu the cause of the creation and God-who are, therefore, to very life, energy, courage and strength of all creatures You had built a bridge over the ocean which has become the embodiment of your fame, burnt down Lanka. Heads of demons, cut off by your arrows, had fallen on the ground (when you incarnated yourself as Rama) 19-20

Great King: His Divinity Krishna-son of Devaki told the King of bears, who had thus recognised him. "King of bears! we have come to this cave with a view to take this jewel in order to remove a false allegation arising out of loss thereof. Having been told thus, he gave his daughter in marriage to Krishna along with the jewel with delight as an expression of his reverence for him. 23

In the meantime, the people failing to see Krishna, who had entered the cave, return after waiting for twelve days, returned to their city. As result of their worship of their family goddess and the blessing of the

तेषां तु देव्युपस्थानात् प्रत्यादिष्टाशिषा स च । प्रादुर्भूत सिद्धार्थ सदारो हर्षयन् हरि ॥२५॥  
 सत्राजितं समाहूय सभाया राजसंनिधौ । शक्तिं चाप्याय भगवान् मणिं तस्मै न्यवेदयत् ॥२६॥  
 स चातिशीडितो रत्नं गृहीत्वा बाहुमुपस्ततः । कथं मृजाम्यात्मरजः प्रसीदेद् वाच्युतः कथम्  
 किं कृत्वा साधु महा स्यान्न शपेद् वा जनो यथा । दास्ये दुहितरं तस्मै स्त्रीरत्न रत्नमेव च ॥२८॥  
 एवं व्ययसितो बुद्ध्या सत्राजित् स्मसुता शुभाम् । मणिं च स्वयमुग्रम्य वृष्णायोपजहार ह ॥२९॥  
 भगवानाह न मणिं प्रतीच्छामो वयं नृप । तवास्ता देवभक्तस्य वयं च कलभागिनः ॥३०॥  
 ॥ इति श्रीमद्भिरुक्तभागवते दशमस्कन्धे उत्तरार्धे प्रबुधोपनिनिहण नाम पञ्चपञ्चाशत्तमोऽप्य य ॥६॥

अथ सप्तपञ्चाशत्तमोऽध्यायः

श्रीशुक उवाच

चिकितार्थोऽपि गोविन्दो दग्धानाकर्ण्य पाण्डवान् । कुन्तीं च कुल्यकरणे सहारामो ययौ कुरुन् ।  
 लम्ब्वैतदन्तर राजन् शतघन्यानमूचतु । अनूरकतन्मणौ मणिः कस्मात्त गृह्यते ॥२॥  
 योऽस्मभ्य सम्प्रतिश्रुत्य कन्यारत्न विगर्ह नः । कृष्णायादात्र सत्राजित् कस्माद् आतरमन्विषात्  
 latter, Krishna appeared there after accomplishing his mission with a new bride and delighted them Then, His Divinity summoned Satrajit to the presence of the king in the royal assembly told him about the recovery of the jewel and presented it to him Much ashamed, he took the jewel, returned home with a downcast face and pondered "How can I acquit myself of the offence or how could-Krishna be propitiated? By what action can I secure my welfare? By doing what the people may not abuse me? I will give my daughter in marriage to Him, since she is like a jewel among women. Having thus resolved in his mind Satrajit gave his virtuous daughter in marriage and the jewel to Krishna or his own initiative King's His Divinity said - "We do not desire restoration of the jewel Let it remain with him, since he is a devotee of the Sun-God We will enjoy his legacy" 24-30

Thus ends chapter fifty six of Book X

## CHAPTER LVII

Shree Shukadeva said : Having heard that Pardavas and (their mother Kunti had been burnt (in a house of resin deceitfully constructed by their enemies Kauravas', Krishna, accompanied by Baladeva went

पवं भिन्नमतिस्ताभ्यां सत्राजितमसत्तमः । शयानमवधीहोभात् मणिमादाय जग्मिवान् ॥१॥  
 सत्यभामा च पितरं हृतं वीक्ष्य शुचार्पिता । कृष्णाय चिदितायां तप्ताऽऽचर्यो पितुर्धम्  
 आगत्य भगवांस्तस्मात् सभार्यः साग्रजः पुरम् । शतधन्वानमारेमे हन्तुं द्रुतं मणिं ततः ॥१॥  
 सोऽपि कृष्णोद्यमं ज्ञात्वा भीतः प्राणपरीप्सया । प्रत्याख्याय स चाक्रूरे मणिं तं स विनिर्ययो ॥१॥  
 गहडभ्यर्जमारुह्य रथं रामजनार्दनो । अन्धयातां महावेगेरक्ष्य राजन् गुम्फहम् ॥१॥  
 मिथिलायामुपयने विसृज्य पतितं हयम् । पद्मधामधावत् संतस्तः कृष्णोऽप्यन्धद्रवद् दया ।  
 चक्रेण शिर उत्कृत्य घाससो व्यचिनोन्मणिम् ॥१॥

अलध्ममणिरागत्य कृष्ण आहाप्रजान्तिकम् । वृथा हतः शतधनुर्मणिस्तत्र न विद्यते ॥१॥  
 तत आह यलो नून स मणिः शतधन्वना । कस्मिंश्चित् पुरुषे न्यस्तस्तमन्वेष पुरं यत्र ॥१॥  
 अहं विदेहमिच्छामि द्रष्टुं प्रियतमं मम । इत्युक्त्वा मिथिलां राजन् विवेश यदुनन्दनः ॥१॥

to the country of Kurus on a condolence visit, though he knew the correct facts relating to the incident (that the pandavas and Kunti had escaped unhurt) King ! Availing of this opportunity, Akroora and Kritavarma told Shatadhanva : ' Why do you not take away the jewel ? After promising to give his jewel-like daughter to us in marriage, Satrajit has given her to Krishna in disregard of us. Why should he not follow his brother (Prasenjit) in death ? Having been thus ill-advised by them, that wicked man (Shatadhanva) murdered Satrajit, while he was asleep, took away the jewel through greed and bolted away When Satyabhama found that her father had been murdered, she was

grieved. When His Divinity returned to the city (Dwaraka), accompanied by his wife and his elder brother she told him about the murder. He therefore made ready to kill Shatadhanva and to take back the jewel On learning about the plan of Krishna, the latter too was frightened, handed over the jewel to Akroora and took to heels to save his life. King ! Accompanied by Baladeva Krishna, thereupon mounted His Chariot, flying His eagle-banner, drawn by very fast running horses and chased him, since he was an offender of his father in-law (Satrajit). As his horse fell down, Shatadhanva, who was frightened, abandoned the animal in a garden of Mithila and ran on foot Krishna too chased him, cut off his head with his disc-missile and searched his clothes for the jewel. Failing, however, to find the jewel he approached his elder brother and said : "Shatadhanva

उवास तस्या कतिचिन्मिथिलाया समा विभुः । मानितः प्रीतियुक्तेन जनकेन भद्रात्मना ।  
ततोऽशिक्षद् गदां काले धार्तराष्ट्रः सुयोधन ॥१३॥

केशवो द्वारकामेत्य निधन शतघन्यनः । अर्गासि च मणेः प्राह प्रियायाः प्रियवृद् विभुः ॥  
ततः स कारयामास क्रिया बन्धोर्द्वितस्य वै ॥१४॥

अक्रूरः कृतवमां च धृत्या शतउगोर्ध्वम् । व्यूषतुर्मयविनस्तौ द्वारकायाः प्रयोजनौ ॥१५॥  
अक्रूरे प्रोपितेऽरिष्टान्यासन् वै द्वारकौकसाम् । शरीरा मानसास्तापा मुहुर्दैविकमौतिकाः १६  
दैवेऽवर्षति काशीशः श्वकर्कायागताय वै । स्वसुता गादिनीं प्रादात् ततोऽवर्षत् स्म काशिषु ॥  
तत्सुतस्तत्प्रभावोऽसावक्रूरो यत्र यत्र ह । देवोऽभिवर्षते तत्र नोपतापा न मारिकाः ॥१८॥  
इत वृद्धवचः धृत्वा नैतावदिह कारणम् । इति भत्वा समानाय्य प्राह्राष्ट्र जनार्दनः ॥१९॥

has been needlessly killed, since the jewel is not with him " Thereupon, Baladeva said : ' Shatadhanva must have certainly kept the jewel in charge of some one Return therefore, to the city (Dwarka) and trace that man. I desire to see the King of Mithila, since he is dearest to me " King ! Saying this, Balaram entered Mithila. His Divinity Baladeva stayed in Mithila for some years and was revered by the magnanimous, Janaka, who had affection for him During this period, Duryodhana-son of Dhritrasetra-learnt the art of wrestling with a mace from him 1-13

Returning to Dwaraka, His Divinity Krishna, who had undertaken the above mission for pleasing his beloved Satyabhama narrated the killing of Shatadhanwa and his failure to secure the jewel Then he arranged for the obsequial rites of his relative, who had been killed 14

When Akroora and Kritavarma heard about the killing of Shatadhanwa they were terrified, since they had planned the conspiracy and fled from Dwarka When, however, Akroora had fled repeated divine and temporal catastrophes resulting in physical and mental agonies plagued the citizens of Dwaraka Old people said : "Once when there was no rain in Kashi (Benares), the King of Kashi had given his daughter Gandinee in marriage to Shwafalk (father of Akroora), when the latter had visited the city and there was rain in Kashi thereafter. His son-this Akroora-has the same super-human power. However he is, there is rain and there are no catastrophes and epidemics " When Krishna heard these words, he thought "This is not the only reason

## श्रीमगवानुवाच

ननु दानपते न्यस्तस्वय्यास्ते शतधन्वना । स्यमन्तको मणिः श्रीमान् विदितः पूर्वमेव नः २०  
 दर्शयस्व महाभाग बन्धूनां शान्तिमावह । अव्युच्छिन्ना मयास्तेऽद्य वर्तन्ते रक्षमवेद्यः ॥२१॥  
 एवं सामभिरालम्ब्य श्वफल्कतनयो मणिम् । आराय वाससाच्छन्नं ददौ सूर्यसमप्रभम् ॥२२॥  
 स्यमन्तकं दर्शयित्वा ज्ञातिभ्यो रजं आत्मनः । विसृज्य मणिनः भूयस्तस्मै प्रत्यर्पयत् प्रभुः २३  
 ॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे स्वमन्तकोपाख्याने सप्तपञ्चाशत्तमोऽध्यायः ॥५७॥

## अथाष्टपञ्चाशत्तमोऽध्यायः

## श्रीशुक उवाच

एकदा पाण्डवान् द्रुपुं प्रतीतान् पुरुषोत्तमः । इन्द्रप्रस्थं गतः श्रीमान् युयुधानादिमिथृतः ॥१॥  
 युधिष्ठिरस्य भीमस्य कृत्या पादाभिवन्दनम् । फाल्गुनं परिरभ्याथ यमाभ्यां चाभिवन्दितः ॥२॥  
 परमासन आसीनं कृष्णा कृष्णमनिन्दिता । नवोढा ग्रीडिता किञ्चिच्छनैरेत्याभ्यवन्दत् ॥३॥  
 in this case " Then, he had Akroora brought back and told him: 15-19

"Generous Akroora ! We know from the beginning that Shatadhanva has deposited the auspicious jewel Syamantaka with you Prosperous Akroora ! Ritual sacrifices, with alters of gold are being performed by you ceaselessly (indicating the possession of the jewel by you). Produce it, therefore, and bring peace to our relatives. 20-21

Approached thus in a conciliatory manner, the son of Shwafalka took out the jewel which was lustrous like the sun and which had been concealed in his garment and handed it over to Krishna His Divinity showed the jewel Syamantaka to his relatives, thus effaced the blemish-attaching to him and again restored it to Akroora. 22-23

Thus ends chapter fifty seven of Book X

## CHAPTER LVIII

Shree Shukadev said : Once the celebrated Supreme Lord, accompanied by Yuyudhana and others, went to Indraprastha to see the Pandavas, who had returned to the city. He bowed at the feet of Yudhishtira and Bhicem (since they were senior to Him in age). He

पृथा समागत्य वृताभिवादनस्ययातिहादाद्रिदृशामिरग्निभत ।

आपृष्टवास्ता कुशल सहस्तुषा पितृष्वसार परिपृष्टवान्धव । ८॥

तमाह प्रेमवैकल्यरद्वक्कण्ठाद्युलोचना । स्मरन्ती तान् बहून् फलेशान् फलेशापायात्मदर्शनम् । ९॥

तदैव कुशल नोऽभूत् सनाथास्ते वृता वयम् । ज्ञातीन् न. स्मरता वृष्ण भ्राता मे प्रेषितस्त्वया

पक्रदा रथमारुह्य विजयो वानरध्वजम् । सार्कं वृष्णेन सनद्धो विहर्तुं विपिनं वनम् । १०॥

सुदृषीत. परिश्रान्तो धीमत्सुर्यमुनामगात् । वृष्णो ददृशत् कन्या चरन्तीं चारुदर्शनाम् । ११॥

पप्रच्छ प्रेषितं सख्या फाल्गुनं प्रमदोत्तमाम् । काव्यं कस्यासि सुश्रोणि कुतोऽसि किं विकीर्षसि

मन्ये त्वा पतिमिच्छन्ती सर्वं कथय शोभने । १२॥

was reverentially saluted by the twins (Nakula and Sahadev, (since they were His juniors) When he was seated on an eminent seat newly wedded, blameless and bashful Draupadi came and paid obeisance to Him Then, he met Pritha (Kunti-mother of the Pandavas) and paid obeisance to her She too embraced Him with eyes wet with tears of love and entered into conversation with Him and inquired about welfare of His kins He, in turn inquired about her welfare and that of her daughter-in-law With her throat choked with confusion due to upsurge of love and her eyes with tears she recollected her manifold afflictions and told him who had manifested Himself for destruction of afflictions (of His devotees) : ' Krishna ' We have met with welfare and have a protector in you, since the time you, remembering us-your relatives-sent my cousin (Akroora) to us ' My Supreme Lord ' I do not know what righteous deed has been done by us so that you who are difficult to be seen even by master Yogis (ascetics, who concentrate on the Supreme Spirit) have given audience to us, though we are silly ' 1-6

Once, Arjuna who had vowed not to do any disgustful act while fighting, went to a dense forest, armed and accompanied by Krishna, for diversion, in his chariot flying his flag bearing likeness of Hanuman (the monkey-God) In due course he was overcome with thirst and fatigue and went to the Yamuna Krishna and Arjuna saw there a beautiful maiden moving about, Deputed by his friend (Krishna) Arjuna asked that handsome young woman. ' Lady of beautiful hips ' Who art thou ? Whose daughter art thou ? Where dost thou come ? What art thou up to ? Beautiful lady ' I believe that thou art desirous of having a husband Please tell me everything ' 7-9

## कालिन्धुवाच

अहं देवस्य सवितुर्दुहिता पतिमिच्छती । विष्णुं वरेण्यं वरदं तपः परममास्थिता ॥१०॥  
 कालिन्दीति समाख्याता वसामि यमुनाजले । निर्मिते भवने पित्रा यावदच्युतदर्शनम् ॥११॥  
 तथावद् गुडाकेशो वासुदेवाय सोऽपि ताम् । रथमारोप्य तद् विद्वान् धर्मराजमुपागमत् ॥१२॥  
 भगवांस्तत्र निवसन् स्वानां प्रियचिकीर्षया । अग्नये खाण्डवं दातुमर्जुनस्यास सारथिः ॥१३॥  
 मयश्च मोचितो वहेः सभां सत्य उपाहरत् । यस्मिन् दुर्योधनस्यासीजलस्थलदृशिभ्रमः ॥१४॥  
 स तेन समनुशातः सुहृद्भिश्चानुमोदितः । आययौ द्वारका भूयः सात्यकिप्रमुखैर्वृतः ॥१५॥  
 अथोपयेमे कालिन्दीं सुपुण्यवृक्ष ऊर्जिते । वितन्वन् परमानन्दं स्वानां परममङ्गलम् ॥१६॥  
 चिन्दासुचिन्दावाचन्त्यौ दुर्योधनवशानुगौ । स्वयं वरे स्वभगिनीं कृष्णे सक्तां न्यपेक्षताम् ।  
 प्रसह्य दत्तवान् कृष्णो राजन् राज्ञां प्रपद्यताम् ॥१७॥

Kalindi (the youthful maiden) replied : "I am a daughter of the Sun-God. I am desirous of having pre-eminent Vishnu as my husband. I am, therefore, engaged in great penance, which would yield the desired boon to me I am known as Kalindi and dwell in building constructed by my father in the current of the Yamuna and will do so till I have audience with Vishnu." Arjuna communicated all this to Krishna. The latter, on learning this, placed her in the chariot and came to Yudhishtira. 10-12

While staying there with a desire to do some favours to His relatives, His Divinity deputed as the chariot-driver of Arjuna in order to enable the latter to give the Khandava-forest to the Fire-God for consumption. Maya (architect of demons) who was rescued from the conflagration, constructed a conference-hall for his benefactor, in which Duryodhana, later experienced the elusion of water for land and vice versa. Then He took leave of Yudhishtira and of His other relatives, and returned to Dwarka, accompanied by Satyaki and others. He then wedded Kalindi when the season was auspicious and planetary constellation was excellent. His relatives were much delighted at this and felt happy about it. 13-14

Vinda and Anuvinda, princes of Avanti—who were under the thumb of Duryodhan—sabade their sister Mitravinda who was devoted to Krishna from choosing Him as her husband during the ceremonial proceeding for choosing a husband. King! Krishna, however, forcibly abducted her within sight of assembled kings. 17

नग्नजिह्वाम कौसल्य आसीद् राजातिथामिकः । तस्य संत्याभवत् फन्या देवी नाग्नजिती भृष  
न तां शेकुर्नृपा घोडुमजित्वा सप्त गोवृषान् । तीक्ष्णशृङ्गान् सुदुर्धरान् वीरगन्धासहान् खलान्  
तां श्रुत्वा वृषजिह्वभ्या भगवान् सात्वता पति । जगाम कौसल्यपुरं सैन्येन महता वृतः ॥२०॥  
आत्मानं सप्तधा कृत्वा न्यगृह्णाल्लीलयैव तान् । ततः प्रीतः सुता राजा ददौ कृष्णाय विस्मितः ।  
तां प्रत्यगृह्णाद् भगवान् विधिपत् सदृशीं प्रभुः ॥२१॥

सुतां च मद्राधिपतेर्लक्ष्मणां लक्षणैर्युताम् । स्वर्यवरे जहारैकः स सुपर्ण सुधामिव ॥२२॥  
अन्याश्चैव विधा भार्या कृष्णस्यासन् सहस्रशः । भोमं हत्वा तन्निरोधादाहताश्चादर्शना ॥२३॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धेऽष्टमहिधुताहो नामाष्टपञ्चाशत्तमोऽध्यायः ॥५८॥



King of Kosal named Nagnajit was very religious king ' He had a daughter named Satya alias Nagnajiti Kings were unable to marry her, since they were incapable of overpowering seven bulls, who had sharp horns, were extremely unassailable, rogues and unable to endure smell of warriors. Hearing that she could be had by one who overpowered the bulls, His Divinity—the protector of the Satwata race—went to Kausalyapura, followed by a large army He multiplied himself into seven forms and subdued the bulls, as if he were only sporting The King was, therefore, pleased and wonderstruck and gave his daughter to Krishna in marriage His Divinity the Lord accepted her with due wedding ceremony 18-21

Like the divine eagle carrying away the pot of nector, Krishna also abducted Laxmana, though he was all alone, during the ceremony in which she was to choose her husband She was a daughter of the king of Madra country and had auspicious marks on her body 22

Krishna had thousands of other wives of various dynasties He had carried away these beautiful ladies from the captivity of Bhruma after killing the latter 23

Thus ends chapter fifty eight of Book \





## अथैकोनपष्ठित्तमोऽध्यायः

राजोवाच

यथा हतो भगवता भीमो येन च ता स्त्रियः । निरुद्धा पतदाचक्ष्व विक्रमं शाङ्खध्वजः ॥१॥

श्रीशुक उवाच

हन्त्रेण दृढच्छत्रेण हतकुण्डलचन्धुना । हतामराद्रिस्थानेन क्षापितो भीमचेष्टितम् ।

सभायो गच्छाद्वदः प्राग्ज्योतिषपुदं ययौ ॥२॥

गदया निर्घिमेदाद्रीन् शस्त्रदुर्गाणि सायकैः । चक्रेणाग्निं जलं वायुं मुरपाशांस्तथासीना ॥३॥

पाञ्चजन्यध्वनिं श्रुत्या युगान्ताग्निभीषणम् । मुरः शयान उत्तस्थौ दैत्यः पञ्चशिरा जलात् ॥४॥

उद्यम्य याह्नमिधावतोऽजितः शिरांसी चक्रेण जहार लीलया ।

व्यसुः पपाताभसी कृतशीर्षो निरुक्तपट्टोऽद्रिखिन्द्रेतेजसा ॥५॥

## CHAPTER LIX

**The King said :** Please narrate to me this exploit of Krishna, who bears the Sharnga bow, describing how His Divinity killed Bhauma, who had kept in captivity those ladies. 1

**Shree Shukadev said :** The parasol and mountain resort of Indra and ear-rings of his mother had been snatched away by Bhauma. He, therefore, reported these acts of the latter to Krishna. Krishna there-upon went to Pragjyotishpura on His eagle with, His consort Satyabhama. He destroyed his hilly fortresses with His mace, and his unapproachable stores of weapon with His arrows, his fortresses of fire, water and wind with his disc-missile and his nooses, which were under the command of Mura, with his sword. On hearing the sound of Panchajanya conch of Krishna, which was terrific like the flashes of lightning the occasion of destruction of the world, the five headed demon Mura, who was then sleeping, got up from the water. Invincible Krishna cut off as if in a sport, his heads with His disc-missile when he rushed at him with raised hands. His heads having been thus cut off, he fell dead into the water like a mountain, whose peaks are shattered by the prowess of Indra. Bhauma thereupon took up his lance to strike Krishna with it but his effort was futile, since the latter had cut off the head of Naraka (Bhauma) before that.

शूलं भौमोऽच्युतं हन्तुमाददे वितथोद्यमः तद्विसर्गात् पूजमेव नरकस्य शिरो हरिः ॥६॥

ततश्च भूः पृष्णमुपेत्य कुण्डले प्रतप्तजाम्बूनवस्त्रमास्वरे ।

सर्वैजयन्त्या वनमालयार्पयत् प्राचेनसं छत्रमथो महामणिम् ॥७॥

अस्तोपीदृशं चिद्वेशं देवी देववरचितम् । प्राञ्जलिः प्रणता राजन् भक्तिप्रवणया धिया ॥८॥

भूमिरवाच

ममस्ते देवदेवेश शङ्खचक्रगदाधर । भक्तेच्छोपात्तरूपाय परमात्मन् नमोऽस्तु ते ॥९॥

नमः पङ्कजनाभाय नमः पङ्कजमालिने । नमः पङ्कजनेत्राय नमस्ते पङ्कजाङ्गुये ॥१०॥

अहं पयो ज्योतिरथानिलो नमो माशानि देवा मन इन्द्रियाणि ।

कर्ता महानित्यखिलं चराचर दृश्यद्वितीये भगवन्नर्य भ्रम ॥११॥

तस्यात्मजोऽयं तत्र पादपङ्कजं भीतः प्रपन्नातिहरोपमादितः ।

तत् पालयैनं दुर्य हस्तपङ्कजं शिरस्यमुप्यायिलस्त्वपापहम् ॥१२॥

Thereupon, the Earth (mother of Bhauma) approached Krishna and presented to Him the pair of ear-rings which were lustrous, since they were made of heated gold and had been studded with the Vijayanti garland of flowers interwoven with jewels, a parasol of Varuna and a large jewel King ! The Earth then folded her hands, bowed and eulogized the Lord of the Universe, who is worshipped by leading deities, with her mind fervent with devotion, as under 2-8

**The Earth said :** Supreme Lord of deities ! Holder of the conch the disc-weapon and the mace ! Supreme Spirit ! I repeatedly bow to you You assume corporeal bodies to satisfy desires of your devotees I bow to you from whose navel the divine lotus has sprung I bow to you, whose eyes are like lotuses I bow to you whose feet are like lotuses My Lord - Myself (i.e. the Earth), water, light, wind, ether, the respective properties of these, the deities presiding over the functions of the organs of senses, the mind, the organs of senses, ego and the supreme element and this whole transient, movable and immoveable creation appear to reside in you, who have no second This is, however a misapprehension (since it is only you who are real) You remove the distress of those who take refuge in you. This son of Bhauma (Bhagadatta) who is afraid of you, has been brought by me to your lotus-like feet Please protect him and place your lotus-like hand on his head, since it destroys all sins. 9-12

## श्रीशुक उवाच

इति भूम्यार्थितो वाग्भिर्भगवान् भक्तिनम्रया । दत्त्वाभयं भौमगृहं प्राविशत् सकलदिग्मतम् ॥१३॥  
 तत्र राजन्यकन्यानां पट्टसहस्राधिकायुतम् । भौमादृतानां विक्रम्य राजभ्यो ददृशे हरिः ॥१४॥  
 तं प्रविष्टं स्त्रियो वीक्ष्य नरवीरं विमोहिताः । मनसा वधिरैऽभीष्टं पतिं दैवोपसादितम् ॥१५॥  
 भूयात् पतिरयं मह्यं धाता तदनुमोदताम् । इति सर्वाः पृथक् कृष्णे भावेन हृदयं दधुः ॥१६॥  
 ताः प्राहिणोद द्वारवतीं सुसृष्टधिरजोऽम्बराः । नरयानैर्महाकोशान् रथाश्वान् द्रविणं महत् १७  
 गत्वा सुरेन्द्रभवनं दत्त्वादित्यै च कुण्डले । पूजितस्त्रिदशेन्द्रेण सहेन्द्राण्या च सप्रियः ॥१८॥  
 चोदितो भार्ययोत्पाद्य परिजातं गकतमिति । आरोप्य सेन्द्रान् विद्युधान् निजित्योपानयत् पुरम्

ययाच आनम्य किरीटकोटिभिः पादौ स्पृशन्नव्युतमर्थसाधनम् ।

सिद्धार्थं पतेन विगृह्यते महानहो सुराणां च तमो धिगात्यताम् ॥२०॥

Shree Shukadeva said . Having been thus solicited by the Earth, who was humble on account of her devotional fervour, His Divinity granted her security and entered the mansion of Bhauma, which was replete with all sorts of opulence. Krishna saw there sixteen thousand princesses, who had been abducted by Bhauma after vanquishing various Kings. On seeing that hero (Krishna), they infatuated and chose Him as their desirable husband, offered to them by luck. All of them individually fixed their hearts on Krishna with love. Each of them said to herself: "May He be my husband May the God of Destiny approve this." Thereupon, He sent them who had worn very clean garments, to Dwarka in palanquins borne by men as also large treasures, chariots, horses and a deal of money. 13-17

Then he went to the mansion of Indra and restored to Aditi (mother of Indra and other Gods) her ear-rings. He and His beloved consort Satyabhama were worshipped by Indra and Indranee (Indra's consort). At the instance of His queen, He uprooted the Parijata tree (ever-flowering tree) after defeating Indra and other gods, placed it on His eagle-chariot and carried it to His metropolis. Great is the manners of even gods! Indra had bowed to Krishna with extremities of his crown, touched His feet and had made solicitations to Him. since he wanted His assistance for accomplishing his object. When his purpose was served, however he fought with Him. 18-20

अथो मुहूर्त एकस्मिन् नानागारेषु ताः स्त्रियः । ययोपयेमे भगवांस्तावद्रूपधरोऽव्ययः ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे पारिजातहरणनरकवधो नामकोनपण्डितमोऽध्यायः ॥५९॥



अथ पण्डितमोऽध्यायः

श्रीशुक उवाच

कहिंचित् सुखमासीनं स्वतत्पस्थं जगद्गुरुम् । पतिं पर्यचरद् भैष्मो व्यजनेन सखीजनैः ॥१॥

तां रूपिणीं श्रियमनन्यगतिं निरीक्ष्य या लीलया धृततनोरनुरूपरूपा ।

प्रीतः स्मयन्गलककुण्डलनिष्कण्ठवदश्रोहसस्मिन्सुधां हरिरायभावे ॥२॥

श्रीभगवानुवाच

राजपुत्रोप्लिता भूपैलोकपालचिभूतिभिः । तान् प्राप्तानर्थिनो हित्या वैद्यादीन् स्मरदुर्मदान् ।

दत्ता भ्रात्रा स्वपिशा च कस्मान्नो ववृपेऽसमान् ॥३॥

राजभ्यो विभ्यतः सुभूः समुद्रं शरणं गतान् । चलवन्निःकृतद्वेषान् प्रायस्त्यक्तनृपासनान् ॥४॥

Thereafter, His Divinity married those maidens at the same auspicious time but in different mansions by assuming as many forms as the ladies though He is immutable. 2

Thus ends chapter fifty nine of Book X.



## CHAPTER LX

**Shree Shukadev said :** On one occasion, the princess of Bheeshma (Rukmini) was fanning her husband the Supreme lord of the Universe who was comfortably seated on his sofa, and was serving Him with the assistance of her maids. Observing that she was the incarnation of the Goddess of Wealth, that she had no other resort than Himself, had assumed a human body for the sake of sport, had beauty matching that of His, and that there was nectar-sweet smile beaming on her face, which appeared beautiful on account of her hair, ear-rings and gold neck-lace, Krishna was delighted and smilingly told her as under : 1-2

**His Divinity said :** "Royal princess ! Thou wast desired by Kings who had the greatness of the guardians of the quarters. Moreover, thou hadst been offered to them by thy brother and father. Why didst thou then discard the prince of Chedi and others, who were infatuated with thee due to lust and were, therefore, desirous having thee and choose

अस्पष्टवर्त्मनां पुंसामलोकपथमीयुषाम् । आस्थिताः पदवीं सुभूः प्रायः सीदन्ति योषितः ॥४॥  
निष्कचना वयं शश्वन्निष्कचनजनप्रियाः । तस्मात् प्रायेण न ह्याट्या मां भजन्ति सुमध्यमे ॥५॥  
ययोरात्मसमं वित्तं जन्मैश्वर्याकृतिर्मवः । तयोर्विवाहो भैत्री च नोत्तमाधमयोः क्वचित् ॥६॥  
वैदर्भ्यैतद्विज्ञाय त्वयादीर्विसमीक्षया । वृता वयं गुणैर्होना भिक्षुभिः कृताधिता मुधा ॥७॥  
उदासीना वयं नूनं न स्यपत्यार्थकामुक्ताः । आत्मलब्ध्याऽऽस्महे पूर्णां रोहयोज्योतिरक्रियाः ॥८॥

श्रीशुक उवाच

एतावदुक्त्या भगवानात्मनं बह्वभाषिय । मन्यमानामविदलेपात् तद्वर्षेण उपारमत् ॥१०॥

इति त्रिलोकेशपतेस्तदाऽऽत्मनः प्रियस्य देव्यश्रुतपूर्वमप्रियम् ।

आधृत्य भीता हृदि जातवेषशुश्रिन्तां दुरन्तां रुदती जगाम ह ॥११॥

me ? I have taken resort to the sea through fear of powerful kings, have contracted hostility with them and have practically renounced royal throne. My ways are incomprehensible. I do not follow the ways of worldly people. I am penniless and always love penniless people. Lady of beautiful waists ! Rich people do not, therefore, mostly have recourse to me. Marriage of friendship between only equals in wealth, birth, affluence and prospects is considered proper—never between high and low. Princess of Vidarbha ! Thou hast needlessly chosen me without considering these factors Since thou art not far-sighted, though I am devoid of merits and I am eulogized only by mendicants. I am of course, indifferent and do not hover after the fair sex, children and wealth I am contented with realization of self and indifferent (to twin or happiness and miseries etc) like a lamp between two rooms. 3-9

तस्याः सुदुःखमयशोकविनष्टवृद्धस्ताच्छलयद्वलयतो व्यजनं पपान ।

देहश्च विह्वलचयः सहसैव मुह्यन् रम्भेव बोधुविहता प्रविकीर्य केशान् ॥१२॥

तद् दृष्ट्वा भगवान् कृष्णः प्रियायाः प्रेमबंधनम् । हास्यगौडिमज्जानन्त्याः करुणः सोऽन्वक्रुम्पत ।  
पर्यङ्काद्वरुह्याशु तामुत्थाप्य चतुर्भुजः । केशान् समुह्य तदङ्गं ग्रामृजत् पद्मराणिता ।

सान्त्वयामास सान्त्वयः कृपया कृपणां प्रभुः ॥१३॥

श्री भगवानुवाच

मा मा वैदर्भीसूयेथा जाने त्वां मत्परायणाम् । त्वद्वचः श्रोतुकामेन क्ष्येस्याऽऽचरितमङ्गने ॥१५॥  
अयं हि परमो लामो गृहेषु गृहमेधिनाम् । यन्नर्भनीयते यामः प्रियया भीरु भामिनि ॥१६॥

श्रीशुक उवाच

सैवं भगवता राजन् वैदर्भी परितान्विता । हात्वा तत्परिहासोक्तिं प्रियत्यागभयं जहौ  
यभाप क्रपभं पुंसां वीक्षन्ती भगवन्मुखम् ॥१७॥

रुक्मिण्युवाच

नन्वेवमेतद्वरिन् विलोचनाह यद् वै भवान् भगवतोऽसदृशी विभूम्नः ।  
क्व स्वे महिम्न्यभिरतो भगवाह्यघीशः काहं गुणप्रकृतिरङ्गगृहीतपादा ॥१८॥

loved, who did not realize the full extent of his jokes, His Divinity Krishna felt compassion and sympathy for her. The four-armed Divinity quickly got down from the sofa, raised her, collected her hair, and wiped her face with His lotus-like hand. His Divinity, who knew how to console one, then mercifully consoled her, miserable as she was. 10-14

**His Divinity said :** Princess of Vidarbha ! Please do not be displeased with me. I know that thou art devoted to me. Lady ! I did this in joke with a desire to hear thy words. Timid girl ! House-holders have this great advantage in their family-life that they may pass a part of day in diverting themselves with jokes. 15-16

**Shree Shukdev said :** King ! The princess of Vidarbha was thus conciliated by His Divinity. Learning that what He had said was only a joke, she felt relieved from the apprehension of reputation by her lover. Looking at the face of His Divinity she told the latter who was most eminent among men, 17

**Rukmini said :** My lotus-eyed lord ! What you have said is what it is in fact. Since I am not equal to your all-pervading Divinity. What incongruity there is between your Divinity, who is the

सत्यं भयादिव गुणेभ्य उरुक्रमान्तः शेते समुद्र उपलम्भनमात्र आत्मा ।  
नित्यं कदिन्द्रियगणैः कृतविग्रहस्त्वं त्वत्सेवकैर्नृपपदं विधुतं तमोऽन्धम् ॥१९॥

त्वत्पादपद्मकरन्दजुषां मुनीनां वर्त्मास्फुटं नृपशुभिर्ननु दुर्विभाव्यम् ।  
यस्मादलौकिकमिवेहितमीश्वरस्य भूमंस्तवेहितमथो अनु ये भवन्तम् ॥२०॥

निष्क्रिचनो ननु भवान् न यतोऽस्ति किंचिद् यस्मै यलि यलिभुजोऽपि हरन्त्यजाद्याः ।  
न त्वा विदन्त्यसुदृपोऽन्तकमाटयतान्धाः प्रेष्टो भवान् यलिभुजामपि तेऽपि तुभ्यम् ॥२१॥

त्वं वै समस्तपुरुषार्थमयः फलात्मा यद्वाञ्छया सुमतयो विसृजन्ति कृत्स्नम् ।  
तेषां विभो समुचितो भवतः समाजः पुंसः स्त्रियाश्च रतयोः सुखदुःखिनोर्न ॥२२॥

Lord of the three worlds and who delights in His own magnificence and me whose nature is infested with qualities of sublimity mundanity and spiritual ignorance and whose feet are held in reverence by only the spiritually ignorant. Valorous God ! It is true that you have taken resort to the sea through fear of the powerful kings, since your spirit reposes in the ocean of self-realization through the fear of these qualities (which are inimical to saintly person). It is also true that you have entered into hostility with powerful kings, since you are perpetually at war with the naughty senses of perception. You said that you have practically renounced royal status. This is true, since your devotees have renounced regal status, which is infested with the blinding darkness of spiritual ignorance. (It is no wonder, therefore, that you have renounced it) You said that your ways are incomprehensible. This is true since the ways of the sages, who enjoy sweet fervour enjoy the sweet devotional fervour for your lotus-like feet are verily incomprehensible to men, who are foolish like brutes. All pervasive Lord ! It is true, that your ways are strange and that you do not tread popular ways. Your activities and of those who follow you are supernatural. It is true that you are penniless, since there is nothing beyond you (and so you do not need any thing). Even Brahma and others who enjoy oblations offered others too offer oblations to you by (as you do not possess any thing). People who are blinded with opulence and who satisfy their passions do not attain you, who constitute the all-consuming time. You are dearest to those who enjoy sacrificial oblations and they are dearest to you. (You said that marriage or friendship between only equals in respect of wealth, birth, affluence and prospects is considered proper). This is true, since you yourself constitute all the objects of life (Meritoriousness, wealth, temporal

अस्त्यम्बुजाक्ष मम ते चरणानुराग आत्मन् रतस्य मयि चानतिरिक्तदृष्टेः ।  
यह्यस्य वृद्धय उपात्तरजोऽतिमात्रो मामीक्षते तद् ह नः परमानुकम्पा ॥२३॥

श्रीभगवानुवाच

साध्येतच्छ्रोतुकामैस्त्वं राजपुत्रि प्रलम्बिता । मयोदितं यदन्वात्थ सर्वं तत् सत्यमेव हि ॥२४॥

श्रीशुक उवाच

यथं सौस्तसंलप्यैर्भगवाज्जगदीश्वरः । स्वरतो रमया रेमे नरलोकं विदुम्ययन् ॥२५॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे कृष्णकविमणी संवादो नाम पण्डितमोऽध्यायः ॥६०॥



objects of enjoyment and salvation) and the fruits of all activities. People of saintly attitude forsake all temporal activities with the desire of attaining you. Lord ! Association of these with you is proper. The type of association between husband and wife such as the two, who are attached to each other with love and share each other's happiness and miseries is not proper. Lotus-eyed Lord ! Let me have only affectionate devotion to your feet, since you are engrossed in spiritual experience and have not extreme attachment even for me. Besides, since you have taken to extreme temporal activity for only propagation of the world, even the fact that you look at me (with affection) is a great favour to me. 18-23

His Divinity said : Saintly princess : I had joked at thee with the desire of hearing this. Thy exposition of what I told thee is all correct. 24

Shree Shukadev said : Even though His Divinity the Lord of the world-was engrossed in His spiritual self, He diverted himself with His beloved with conversation suitable for bliss in married life in imitation of human conduct. 25

Thus ends chapter.sixty of Book IX





## अथैकपण्डितमोऽध्यायः

श्रीशुक उवाच

एकैकदास्ताः कृष्णस्य पुत्रान् दश दशगुणैः । अजीजनन्ननयमान् पितुः सर्वात्मसम्पदा ॥१॥  
 प्रद्युम्नप्रमुखा जाता रुक्मिण्यां नावमा- पितुः । प्रद्युम्नाद्यानिरुद्धोऽभूद् रुक्मवत्यां महाबलः ।  
 पुत्र्यां तु रुक्मिणो राजन् नाम्ना भोजकटे पुरे ॥२॥

राजोवाच

कथं रुक्म्यरिपुत्राय प्रादाद् दुहितरं युधि । कृष्णेन परिभूतस्तं हन्तुं रत्नं प्रतीक्षते ।  
 पतदाख्याहि विद्वन् द्विपोर्व्याहिकं मिथः ॥३॥

श्रीशुक उवाच

धृतः स्वयंवरे साक्षादभूद्व्युतस्तया । राज्ञः समेतान् निजित्य जहारैकरथो युधि ॥४॥  
 यद्यप्यनुस्मरन् वैरं रुक्मी कृष्णावमानितः । व्यतरद् भागिनेयाय सुतां कुर्वन् स्वसुः प्रियम् ।

## CHAPTER LXI

**Shree Shukadeva said :** Each one of the wives of Krishna had given birth to ten sons, who were not inferior to their father in respect of all his greatness. Pradyumna and others, who were born of Rukmini were also not inferior to their father King ! very powerful Aniruddha was born of Rukmavati, daughter of Rukmi, at Bhojakatapura through Pradymna 1-2

**The King said :** How was it that Rukmi, who had been defeated in battle by Krishna and who was therefore waiting for a valuable opportunity to kill Him, gave his daughter to a son of his enemy. Wise Shuka ! Please tell me about this matrimonial union between the two enemies. 3

**Shree Shuka said :** In the course of the ceremonial proceedings pertaining to choosing of her husband by Rukmavati, the latter had chosen Cupid, whose body had been burned down by God Shiva, when he had another body (as Pradyumna). Then, he vanquished the assembled Kings (who had opposed the choosing of Pradyumna by Rukmavati) in battle and kidnapped the bride, though he was all alone in his chariot. Though Rukmi had been dishonoured by Krishna and was therefore harbouring enmity towards the latter, he gave his

दीहित्रायानिरुद्धाय पौर्षी रुक्म्यददाद्धरे । रोचना यद्वधैरोऽपि स्वसुः प्रियचिक्कीर्षया । ६॥  
 तस्मिन्नभ्युदये राजन् रुक्मिणी रामकेशवौ । पुर भोजकटं जग्मुः साम्बप्रद्युम्नकादयः ॥ ७॥  
 तस्मिन् निवृत्त उद्वाहे कालिङ्गप्रमुखा नृपाः । इतास्ते रुक्मिण प्रोचुर्लमभैर्निर्जित्य ॥ ८॥  
 अनक्षयो ह्ययं राजन्नपि तद् व्यमनं महत् । इ युक्तो बलमाह्वय तेनाक्षे रुक्म्यदीन्यत ॥ ९॥  
 शतं सदस्रमयुनं रामस्तत्राददे पणम् । तं तु रुक्म्यजयत् तत्र कालिङ्गः प्रादसद् बलम् ।  
 वृन्तान् संदर्शयन्नुच्चैर्नामृष्यत् तद्धलायुध ॥ १०॥

ततो लक्ष रुक्म्यगृहाद् ग्लहं तत्राजयद् बलः । जितवानहमित्याह रुक्मी कैतवमाश्रितः ॥ ११॥  
 तदाप्रवीणभोवाणी बलेनैव जितो ग्लहः । धर्मं तो वचनेनैव रुक्मी यदति वै मृषा ॥ १२॥  
 सामनाहत्य वैदर्भी दुष्टराजन्यचोदित । संस्पर्षणं परिहसन् वभाषे कालचोदितः ॥ १३॥  
 नैयाक्षकोविदा यूयं गोपाला वनगोचराः । अक्षैर्दीन्यन्ति राजानो बाणैश्च न भयाहृताः ॥ १४॥  
 daughter to his sister's son in marriage in order to please his sister Rukmini. Similarly, Rukmi gave his charming grand-daughter to his daughter's son, though he was harbouring enmity towards Krishna to please his sister 4-6

King! Baladeva, Krishna Samba, Pradyumna and others had gone to Bhojakata city on that auspicious occasion. When the wedding ceremony was concluded the King of Kalinga and other kings, who were arrogant, told Rukmi 'Win Baladeva in the game of dice King! Though Baladeva does not know how to play with dice, he has been assiduously addicted to the game.' Having been thus instigated Rukmi invited Baladeva and gambled with dice with him. Baladeva wagered a hundred, a thousand and ten thousand gold coins in succession and Rukmi won each to those wagers. Thereupon, the King of Kalinga ridiculed Baladeva loudly, exposing his teeth. Baladeva, whose chief weapon was a plough, could not tolerate this. Thereafter, Rukmi wagered a hundred thousand coins and Baladeva won that bet. Resorting to fraud, however, Rukmi said "I have won." Thereupon, an ethereal speech announced "Balarama has won the bet in righteousness. What Rukmi says is false." Disregarding this the prince of Vidarbha instigated by wicked Kings ridiculed Baladeva and driven by his unpropitious time told him: "Cowherds and foresters as you people are you are not expert in the game of dice. It is only Kings who gamble with dice and arrows not people like you" 7-14

रुक्मिणैवमधिक्षिप्तो राजभिश्चोपहासितः । क्रुद्धः परिचमुद्यम्य जघ्ने त नृमणसंसदि ॥१५॥  
निहतो रुक्मिणि इयाले नात्रवीत् साध्वसाधु वा । रुक्मिणीवल्लयो राजन् स्नेहमङ्गभयाद्धरिः ।

ततोऽनिरुद्धं सह सूर्यया वरं रथ समारोप्य ययुः कुशस्थलीम् ।

रामादयो भोजमृटाद् दशाह्नाः सिद्धाचिद्यार्था मधुसूदनाश्रयाः ॥१६॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे अनिरुद्धविवाहे रुक्मिणो नामक पटितमोऽध्यायः ॥१७॥



### अथ द्विपटितमोऽध्यायः

राजोवाच

याणस्य तनयामूपासुप्येमे यदूत्तमः । तत्र युद्धमभूद् घोरं हरिशक्तयोर्महद् ।  
पतत् सः महायोगिन् समाप्यातु त्वमर्हसि ॥ १ ॥

शुक्र उवाच

याणः पुत्रशतप्रेष्टौ वलेरासीन्महात्मनः । तस्यौरसः सुतो याणः शिवभक्तिरतः सदा ॥२॥

Having been thus insulted by Rukmi, and laughed at by the Kings, Baladeva became wrathful, raised his iron club in that auspicious assembly itself. King ' Though His wife's brother was killed, Krishna did not say whether what had happened was good or bad, for fear of of forfeiting the love of either Rukmini or Baladeva, Thereafter Baladeva and others of the Dasharha dynasty, who had Krishna as their resort and who had, therefore, all their desires fulfilled, placed Anuruddha and the new bride in an excellent chariot and went to Dwarka 15-1

Thus ends chapter sixty one of Book X



### CHAPTER LXII

The King said : Great sage ! A prominent member of the dynasty of Yadus had married a daughter of Bana There was a fierce engagement between Krishna and God Shiva on that occasion It would be interesting if you tell me all about this 1

Shree Shuka said Bana was the eldest among the hundred sons of magnanimous Bali. Thus legitimate son of Bali was always engrossed in his devotion to God Shiva In former times, he was the ruler of the

शोणिताख्ये पुरे रम्ये ॥ राज्यमकरोत् पुरा । सहस्रबाहुर्वाद्येन ताण्ड्येऽतोपयन्मृडम् ॥३॥  
 भगवान् सर्वभूतेश शरण्यो भक्तप्रसल । वरेण च्छन्दयामास स त वने पुराधिपम् ॥४॥  
 स परुदाऽऽह गिरिश्च पादरस्थ वीर्यदुर्मद । क्रिदीटेनार्कवर्णेन सस्पृशस्तत्पद्मानुजम् ॥५॥  
 दो सहस्र त्वया दत्तं पर भाराय मेऽनवत् । त्रिलोक्या प्रतियोद्धार न त मे त्यदते समम् ॥६॥  
 तच्छ्रुत्वा भगवान् बुद्धः केतुस्ते भज्यते यदा । त्वदर्पणं भवेन्मृड सयुग मत्समेन ते ॥७॥  
 इत्युक्तं कुमतिर्हृष्ट स्वगृह प्राविशान्नुष । प्रतीक्षन् गिरिश्चादेश स्वगीर्यनशन कुधी ॥८॥  
 तस्योपा नाम दुहिता स्वर्णे प्राद्युञ्जिना रतिम् । कन्यालभत कान्तेन प्रागदृष्ट्युतेन सा ॥९॥  
 याणस्य मन्त्री कुम्भाण्डश्चित्रलेखा च तत्तुता । सत्यपृच्छत् सखीमूपा कौतूहलसमन्विता ॥१०॥  
 क त्वं मृगयसे सुभू कीदृशस्ते मनोरथ । हस्तग्राहं न तेऽद्यापि राजपुत्र्युपलक्षये ॥११॥

beautiful city called Shonitapura He had one thousand hands and had propitiated God Shiva by playing musical instruments with them while dancing the frantic Tandava dance His Divinity, who is the Lord and refuge of all creatures and who has affection for his devotees, delighted him with the offer of a boon and the latter chose him as the governor of his town Arrogant as he was due to struggle, he touched the lotus-like feet of Shiva with his crown which was gleaming like the Sun, when Shiva was near him and said 'You have gifted to me one thousand hands but they are simply a burden to me, since I do not come across a rival in the three worlds to fight with me, except yourself On hearing this His Divinity was engeraged and said, "Fool! when thy flag post breaks down, thou shalt have a combat with my equal, which shall destroy thy arrogance. King! Foolish as he was he was delighted when he was told this and entered his palace waiting for the breaking down of his flag-post which was to result in the destruction of his power, since he was evil-minded : 5-8

His virgin daughter named Oosha had a love-affair with a charming son of Pradyumna in a dream, though she had never heard of him or seen him before Her friend Chitralekha, who was daughter of Kumbhanda, a Minister of Bana, asked her friend Oosha, through curiosity. "Maiden of charming brows! Whom dost thou seek? What is thy desire? Princess! I perceive that you have not yet held thy lover by his hand 9-11

Oosha said : 'I have seen a dark-coloured and lotus-eyed man

## ऊगोवाच

दृष्टः कश्चिन्नरः स्वप्ने दयामः कमललोचनः । कापि यातः स्पृहयतीं क्षित्वा मां वृजिनार्णवे ॥१२॥

## चित्रलेगोवाच

व्यसनं तेऽपक्रुपांभि त्रिलोक्यां यदि भाव्यते । इत्युक्त्वा देवगन्धर्वसिद्धचारणपन्नगान् ।

दैत्यविद्याधरान् यक्षान् मनुजान्श्च यथालिखत् ॥१३॥

अनिरुद्धं विलिखितं वीक्ष्योपावाट्मुषी द्विया । सोऽसावसाचिति प्राह रमयमाना महीपते ॥१४॥

चित्रलेखा तमाज्ञाय पौत्रं कृष्णस्य योगिनी । ययौ विहायमा राजन् द्वारकां कृष्णपालिताम् ।

तत्र सुप्तं सुपर्पङ्गे प्रायुञ्जि योगमास्थिता । गृहीत्वा शोणितपुरं सख्यै प्रियमदर्शयत् ॥१५॥

गूढः कन्यापुरे शश्वत्प्रवृद्धस्नेहया तया । नाहर्गणान् स वुदुधे ऊपयापटतेन्द्रियः ॥१७॥

भटा आवेदयांचक्रू राजंस्ते दुहितुर्वयम् । विचेष्टितं लक्षयामः कन्याया कुलदूषणम् ॥१८॥

ततः प्रव्यथितो बाणो दुहितुः श्रुतदूषणः । त्वरितः कन्यकागारं प्राप्तोऽद्राक्षीद् यदुद्धम् ॥१९॥

in my dream He has gone away and thrown me in to the ocean of miseries, though I was yearning for him." 12

Chित्रalekha said "I will remove your misery if the man were in any of the three worlds."

Saying so, she painted pictures of Gods. Gandharvas (divine minstrels), Siddhas, Charans, Serpents, demons, Vidyadharas, Yakshas and men King.' On seeing the picture of Aniruddha, she looked down through bashfulness and said with a smile: "He is the man He is the man."

King ! Recognising him to be a grand-son of Krishna, Chित्रalekha, who had mysterious powers, flew through the sky to Dwarka which was protected by Krishna. Resorting to her mysterious powers, she carried the son of Pradyumna (Aniruddha), who was asleep on his coach to Shronitpura and showed to her friend (Oosha) her lover. Hiding in the harem of virgins, he had no idea about the number of days he passed with her, since her love for him was ever increasing and since his power or perception had been snatched away by Oosha 13-17

The guards, thereupon, reported to the king saying "King ! Though your daughter is unmarried, we have observed her misconduct, which would bring a stain on your family." On hearing about the misbehaviour of his daughter, Bana was much distressed hurriedly went to the harem

स तं प्रविष्टं वृत्तमाततायिभिर्मैत्रैरनीकैरवलोक्य माधवः ।

उद्यम्य मौर्वं परिधं व्यवस्थितो ययान्तको दण्डधरो जिघांसया ॥२०॥

तं नागपाशैर्वलिनन्दनो बली ध्वन्तं स्वसेन्यं कृपिनो बधन्ध ह ।

ऊपा भृशं शोकविषादविह्वला बद्धं निशम्याश्चकलाक्ष्यरौद्रिणीत् ॥२१॥

॥ इति श्रीमक्षिप्तभागवते दशमस्कन्धे उत्तरार्धेऽभिहृदपञ्चो नामे द्विपष्टिमोऽध्यायः ॥६२॥



अथ त्रिपष्टितमोऽध्यायः

श्रीशुक उवाच

अपश्यतां चानिरुद्ध तन्वन्धनां च भारत । चत्वारो यापिका मासा व्यतीयुरनुशोचताम् ॥१॥

नारदात्तदुपाकर्ण्य घातां यदस्य कर्म च । प्रययुः शोणितपुरं वृष्णयः कृष्णदेवताः ।

रुरुधुयांनगरं समन्तात् सात्वर्यभाः ॥२॥

बाणार्थं भगवान् रट्टः ससुतैः प्रमथेयुतः । आरुह्य नन्दिनृपभं युयुधे रामकृष्णयो ॥३॥

आसीत् सुतुमुलं युद्धमद्भुतं रोमहर्षणम् । कृष्णसंकरयो राजन् प्रद्युम्नगुह्योरपि ॥४॥

of virgins and saw there the Yadu prince The prince of the Madhu dynasty saw him when he entered and found himself surrounded by desperate soldiers, took up an iron club and became ready to kill like the God of death, bearing a staff Observing that his army was being destroyed, the mighty son of Bala became wrathful and bound him with magical nooses. On hearing this, Oosha became perturbed with sorrow, she was depressed and wept with eyes choked with tears. 18-21

Thus ends chapter sixty two of Book X



## CHAPTER LXIII

Shree Shukadev said : Scion of Bharat's dynasty ! When the relatives of Aniruddha learnt about the disappearance of the latter, they passed four monsoon months in sorrow When, however, they learnt from Narada about the facts concerning him and about his having been fettered, the Vishnis, who regarded Krishna as their deity, proceeded to Sonitapura. On the side of Bana, Lord Rudra (Shiva) rode his bull name Nandi. Attended by his goblins, he fought with Baladeva and Krishna King ! The encounter between Krishna and Shiva and also between Kartikeya (the warrior son of Shiva) and Pradyumna

मोहयित्वा तु गिरिशं जृम्भणास्त्रेण जृम्भितम् । याणस्य पृतनां शौरिर्जघानासिगद्गुमिः ॥५॥  
विद्राविते भूतगणे ज्वरस्तु त्रिशिरास्त्रिपात् । अभ्यधावत दाशार्द्धं दहन्निव दिशो दश ॥६॥  
अथ नारायणो देवस्तं दृष्ट्वा व्यसृजज्ज्वरम् । माहेश्वरो वैष्णवश्च युयुधाते ज्वरायुधौ ॥७॥  
माहेश्वर समाक्रन्दन् वैष्णवेन बलादितः । शरणार्थी दृषीकेशं तुष्टाव प्रयताञ्जलिः ॥८॥

ज्वर उवाच

नमामि त्वानन्तशक्ति परेशं सर्वात्मानं केवल शक्तिमात्रम् ।  
विश्वोत्पत्तिस्थानसंरोधहेतुं यत्तद् ब्रह्म ब्रह्मलिङ्गं प्रशान्तम् ॥९॥  
कालो दैव्यं कर्म जीवः स्वभावो द्रव्यं क्षेत्रं प्राण आत्मा विकारः ।  
तत्संघातो बीजरोहप्रयाहस्त्वन्मायैषा तन्निषेधं प्रपद्ये ॥१०॥  
नानाभावैर्लीलयैधोपपन्नैर्देवान् साधूँल्लोकसेतून् विभ्रमि ।  
हंस्युन्मागान् हिंसया वर्तमानान् जन्मैतत्ते भारह्वराय भूमेः ॥११॥

was fierce, thrilling and wonderful. Krishna, however, stupefied shiva and made Him yawn continuously with His "yawning" missile and killed the army of Bana with his sword, mace and arrows When Shiva's army of goblins too fled, His three-headed and three-legged "Fever" assulted Krishna as if it would burn the ten quarters. Observing this, His Divinity Krishna deapatched His own "Fever" Both the Fevers of Shiva and Krishna fought with each other When Krishna's "Fever" tortured Shiva's "Fever" with its powers, the latter cried out and sought Krishna's protection, folded his hands and propitiated Him as under : 1-8

Shiva's "Fever" said . I bow to you, since you have infinite powers. You are the Supreme Lord, the soul of all, absolute, image of cognizance and the cause of creation maintainance and termination of the universe You are the serene Supreme Spirit, which is described by the Vedas. You are the Time, destiny, activity, individual souls, nature, matter of place of origin, life-breaths soul, change, the multitude of these seed, growth, and the course of the world All these, however, constitute Your Maya. I seek recourse to you since you are free from Maya. You protect gods and saints who constitute land-marks for people by various incarnations resorted to by you only for your diversion. You destroy those who deviate from the righteous path and who live by violence. Your present birth is meant for destroying the burden (of evil) on the Earth. I am

ततोऽह ते तेजसा दुसहेन शान्तोप्रेणायुस्त्रणेन त्वरेण ।  
तावत्तापो देहिना तेऽग्निमूलं नो सेवेरन् यावदाशानुवृद्धा ॥ १२॥

श्रीमगवानुवाच

प्रिशिरस्ते प्रसन्नोऽस्मि द्येतु ते मञ्जराद् भयम् । यो नो सरति संवादतस्य त्वन्न भवेद् भयम्  
इत्युक्तोऽच्युतमानस्य गतो माहेश्वरो त्वर । बाणस्तु रथमारुढः प्रागाद् योत्स्य उनादन्म् ।  
तस्यास्यतोऽस्त्राप्यसहस्रेण भ्रुरनेमिना । चिच्छेद मगवान् बाहून् शङ्गा इव वनन्यते ॥ १५॥  
बाहुपुच्छिद्यमानेषु बाणस्य मगवान् मर । मकानुकम्प्युपगम्य चत्रायुधमभाषत ॥ १६॥

श्रीरुद्र उवाच

अयं ममेष्टो वयितोऽनुवर्तो मयामय दत्तममुष्य देव ।  
सम्पाद्यता तद् भजतः प्रसादो यथा हि ते दैत्यपती प्रसाद ॥ १७॥

श्रीमगवानुवाच

भयतो यद्वपसितं तन्मे साधनमुदितम् । अवध्योऽयं ममाप्येष वैरोचनितुतोऽहुर ।  
प्रह्लादाय वरो दत्तो न वध्यो मे तयान्वय ॥ १८॥

being burnt by your "Fever" since it consists of your prowess and is intolerable, intense and fierce, though pacific Creatures suffer affliction so long only as they fettered by hopes, do not serve your feet. 9-12

His Divinity said: "Three-headed Fever" I am pleased with thee May thy fear from my "Fever" begone Whoever brings to his mind our dialogue shall have no danger from thee 13

Thus told, the Shiva's 'Fever' bowed down to Krishna and went away Riding his chariot Bana, however, advanced with a view to fight with Krishna Not withstanding the fact that he was repeatedly discharging missiles, His Divinity cut off his arm with His disc-missile, the edge whereof was sharp like that of bars of an arrow When the arms of Bana were being cut, Lord Shiva, felt compassion for his devotee and told Krishna, whose principal weapon was the disc missile as under 14-16

Shree Rudra (Shiva) said: He is my favourite and follower I love him God I have given to him freedom from danger. Do him the same favour which has been extended by you to the king of demons (Prahlada) 17

His Divinity Krishna said: This demon is a son of Virochana



दर्पोऽशमनायास्य प्रवृक्णा याह्वो मया । चत्वारोऽस्य भुजाः शिष्टा भविष्यन्त्यजरामरा  
इति लब्ध्वाभयं कृष्णं प्रणम्य शिरसासुरः । प्रायुग्मि रथमारोप्य स वध्वा समुपानयत्  
अश्वौहिण्या परिवृतं सुवासःसमलंकृतम् । सपत्नीकं पुररुह्य ययौ रुद्रानुमोदितः

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धेऽभिनिरुद्धानयन नाम त्रिषष्टितमोऽध्यायः ॥६१॥

अथ चतुःषष्टितमोऽध्यायः

श्रीशुक उवाच

पद्मदोषघ्नं राजन् जग्मुर्यदुकुमारकाः । क्रीडित्वा सुचिरं तत्र विचिन्वन्तः पिपासिता  
जलं निरुदके घूपे ददशुः सत्त्वमदभुतम् । कृकलासं गिरिनिभं वीक्ष्य विस्मितमानसाः  
तस्य चोद्धरणे यत्नं चक्रुस्ते कृपयान्विताः । नाशयन्नुवन् समुद्रतुं कृष्णायाचक्षुरासुका  
तन्नागत्यारविन्वाक्षो भगवान् विश्वभावनः । वीक्ष्योज्झहार वामेन तं फरेण स लीलया  
(son of Prahlada) He does not, therefore, deserve to be killed by Me, since I have granted a boon to Prahalada that his descent would not be killed by me I have chopped his hands with a vic remove his arrogance. His four hands yet remain They would ne decay nor perish. Having thus secured freedom from fear, the de bowed to Krishna with his head, placed the son of Pradyu (Aniruddha) in his chariot and produced him with the bride b Krishna. Then Krishna took leave of (Shiva) and leading his arm one Akshauhini warriors, he went away with the new couple the head 18-21

Thus ends chapter sixty three of Book X.

## CHAPTER LXIV

Shree Shukadeva said : King ! Princess of the Yadu dynasty went to a a garden. After playing for a long time, they became thi While searching for water they saw a mysterious creature in a which was dry. They observed that it was a chameleon, which very large like a mountain Moved by compassion, they endeavo to bring it out. As, however, they were not able to bring it out, reported the matter to Krishna. Since they were overcome with an about it. His lotus-eyed Divinity-the creator of the Universe- there, saw the animal and took it out with His left hand, as if it

स उत्तमश्लोककराभिमृष्टो विहाय सद्यः कृकलासरूपम् ।  
 संतप्तचामीकरचारुवर्णः स्वर्ग्यद्भुतालंकरणाभ्वरत्नम् ॥५॥  
 पश्यच्छ विद्वानपि तन्निदानं जनेषु विख्यापयितुं मुकुन्दः ।  
 परत्वं महाभाग वरेण्यरूपो देवोत्तमं त्वां गणयामि नूनम् ॥  
 दशमिमां वा कतमेन कर्मणा सम्प्रापितोऽस्यतदर्हः सुमद्र ॥६॥

नृग उवाच

नृगो नाम नरेन्द्रोऽहमिद्व्याकुलजनयः प्रभो । दानिष्वार्यायमानेषु यदि ते कर्णमस्पृशम् ॥७॥  
 यावत्तयः सिकता भूमेयांवत्यो दिधि तारकाः । यावत्यो चर्वधाराश्च तावतीरुद्वा स्म गाः ॥८॥  
 स्वलंकृतेभ्यो गुणशीलवद्भ्यः सीदत्कुटुम्बेभ्य ऋतव्रतेभ्यः ।  
 तपश्चतुष्टयदान्यसद्भ्यः प्राशं युवभ्यो द्विजपुङ्गवेभ्यः ॥९॥

कस्यचिद् द्विजमुष्यस्य भ्रष्टा गौर्मम गोधने । संपृक्ताविदुषा सा च मया दत्ता द्विजातये ॥१०॥  
 तां नीयमानां तन्स्वामी हृद्योवाच ममेति तम् । ममेति प्रतिग्राह्याह नृगो मे वृत्तवानिति ॥११॥

a child's play. Having been thus purified by the touch of the hand of His Illustrious Divinity, the creature immediately left its chameleon body and became a deity having the beautiful colour of heated gold, wearing wonderful ornaments, clothes and the garland. Krishna asked him about the cause of his transformation, even though He knew it, in order to make it known to people; saying: "Blessed man! Who art thou having this excellent form? I verily regard thee as an eminent god. Good man! For which action wast thou reduced to this plight, thou dost not deserve it." 1-6

**Nruga said :** Lord ! I am a king named Nruga and a son of Ikshwaku, whose name might have come to your ears, when names of charitably disposed men might have been recited. I gave in charity as many cows as there are grains of the Earth or there are stars in the sky or streams of rains. I donated cows to best of brahmins who were jewelled, virtuous and men of characte, whose families were plunged in misery, who were vowed to truthfulness, were renowned for their penance, knowledge of Vedas and who were young. 7-9

Once, a cow belonging to a prominent brahmin escaped and came into the herd of my cows. Since I did not know that she had been mixed up with my herd, I gave her in charity to some brahmin.

विप्रो विचक्षमानो मामृचतुः स्वार्थसाधको । भवान् दातापहर्तेति तच्छ्रुत्वा मेऽभवद् भ्रमः ॥१२॥  
 अनुनीताबुभो विप्रो धर्मकृच्छ्रातेन वै । गवां लक्षं प्रकृष्टानां दास्याम्येषा प्रदीयताम् ॥१३॥  
 नाहं प्रतीच्छे वै राजश्रित्युक्त्वा स्वाम्यपाकमत् । नान्यद् गवामप्ययुतमिच्छामि त्यपरो ययौ ॥  
 पतस्मिन्नन्तरे याम्यैर्दुर्तैर्नतो यमक्षयम् । यमेन पृष्टस्तग्राहं देवदेव जगत्पते ॥१४॥  
 पूर्वं त्वमशुभं भुङ्क्षे उताहो नृपते शुभम् । पूर्वं देवाशुभं भुञ्ज इति ग्राह पतेति सः ।  
 तावदद्राक्षमात्मानं कृकलासं पतन् प्रभो ॥१५॥

ब्रह्मण्यस्य यद्वान्यस्य तय दासस्य केशव । स्मृतिर्नाद्यापि विध्वस्ता भवत्संदर्शनार्थिनः ॥१७॥  
 अनुजानीहि मां कृष्ण यान्तं देवगतिं प्रभो । यत्र कापि सतश्चेतो भूयान्मे त्वत्पदास्पदम् ॥१८॥  
 इत्युक्त्वा तं परिक्रम्य पादौ स्पृष्ट्वा समोलिना । अनुग्रातो विमानाग्रमास्दहत् पश्यतां नृणाम् ।

When she was being led away, her owner saw her and said that she belonged to him. The brahmin who had received her from me said that she was his cow, since Nrga had given her to him. The disputing brahmins, who were concerned with their respective interests came to me. One of them told me : "Your Majesty has given this cow to me". The other said "You have stolen the cow from me." On hearing what they said, I was perplexed. Since I was thus in a painful situation and in a fix about my duty, I tried to conciliate them. I told them : "If either of you gives away the cow to me, I will give him a hundred thousand excellent cows" The original owner said : "I will not accept these cows" and went away. The other man said . "I do not wish to have even ten thousand cows in addition to the number you have promised." Then, he too went away. At the same time, I was led away to the mansion of the God of Death by his messangers. Supreme God ! Lord of the world ! These, the God of Death asked me : "King ! Will you first suffer the fruit of your sin or that of your meritorious deeds ?" I said . " God ! I will first suffer the fruit of my sins " There upon, he said ; "I'll below". While I was falling, I soon found myself to be a chameleon Krishna ! Since I, who have reverence for Brahmins, am muificent, servile to you and was desirous of an audience with Your Divinity, my memory has not perished Krishna ! Lord ! Please permit me to leave, since I would be now attaining the status of a deity. Wherever I may be, however, may my mind continue to be pervaded with remembrance of your feet" 10-18

Having said this, he circumambulated Krishna, touched His feet

कृष्णः परिजनं प्राह भगवान् देवकीसुतः । नाहं हालाहल मन्ये विष यस्य प्रतिक्रिया ।  
ब्रह्मस्य हि विषं प्रोक्तं नास्य प्रतिविधिर्भुवि ॥२०॥

ब्रह्मस्यं दुरनुज्ञातं भुक्तं हन्ति त्रिपूररूपम् । प्रसह्य तु बलाद् भुक्तं दश पूर्वान् दशापरान् ॥२१॥  
पयं विश्राव्य भगवान् मुकुन्दो द्वारकौकस । पापनः सर्वलोकानां चिवेश निजमन्दिरम् ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तापने नृमोषाख्यानं नाम चतुःपण्डितमोऽध्यायः ॥ ६४ ॥

### अथ पञ्चापण्डितमोऽध्यायः

श्रीशुक उवाच

बलभद्रं कुरुक्षेत्रे भगवान् रथमास्थितः । सुहृदिहृदयुरत्कण्ठः प्रययौ नन्दगोकुलम् ॥१॥  
परिष्वक्तश्चिरोत्कण्ठैर्भोगोपीभिरेव च । रामोऽभिवाच पितरावासीभिरभिनन्दितः ॥२॥  
चिरं न पाहि दाशार्हं सानुजो जगदीश्वरः । इत्यारोप्याङ्गमालिङ्ग्य नैत्रैः सिषिञ्चतुर्जलैः ॥३॥  
गोपवृद्धाश्च विधिवद् यधिष्ठैरभिमन्दिताः । यथावयो यथासत्त्वं यथासम्बन्धमात्मनः ।  
विश्रान्तं सुपमासीनं पप्रच्छुः पर्युपागता ॥४॥

with his head, and ascended on air-chariot, after taking his leave, within the sight of the people 19

His Divinity Krishna-son of Devakee-told his relatives "I do not consider deadly poison to constitute real poison Since there is an antidote for it Brahmin's property is however, said to be real poison since there is no antidote for it on this Earth If a Brahmin's property were used without his permission, it hurts three generations If it were used forcibly, it hurts the preceding and ten preceding and ten succeeding generations 20-21

After explaining this to the citizens of Dwarka, His Divinity Krishna who sanctifies all people, entered his mansion 22

Thus ends chapter sixty four of Book X

### CHAPTER LXV

Shree Shukadev said Eminent scion of Kuru dynasty ' Desirous of seeing his relatives and eager to do so, His Divinity Baladeva went to Gokul of Nanda He was embraced by eager cow-herds and cow-herdresses He paid obeisance to his foster parents, who greeted him

कच्चिन्नो बान्धवा राम सर्वे कुशलमासते । कच्चित् सारथ नो राम यूयं दारसुतान्विताः ॥१॥  
 गोप्यो हसनयः पप्रच्छ राममर्दशनादृताः । कच्चित् स्मरति वा बन्धून् पितरं मातरं च सः ॥६॥  
 अप्यसौ मातरं द्रष्टुं सकृदप्यागमिष्यति । अपि वा स्मरतेऽस्माकमनुसेवां महाभुजः ॥७॥  
 किं नस्तत्कथया गोप्यः कथाः कथयतापराः । यात्यस्माभिर्विना कालो यदि तस्य तथैव नः ॥  
 इति प्रहसितं शौरेर्जल्पितं चारु वीक्षितम् । गतिं प्रेमपरिष्वङ्गं स्मरन्त्यो रुरुदुः स्त्रियः ॥९॥  
 संकर्षणस्ता कृष्णस्य संदेशोर्हृदयङ्गमैः । सान्त्वयामास भगवान् नानानुनयकोविदः ॥

हौ मासौ तत्र चावासीन्मधुं माधवमेव च ॥१०॥

स आनुहाय यमुनां जलक्रीडार्थमीश्वरः । अनागतां हलाग्रेण कुपितो विचक्रे ह ॥११॥  
 पथं निर्मल्लिता भीता यमुना यदुनन्दनम् । उवाच चकृता वाचं पतिता पादयोर्नृप ॥१२॥

with blessings. Nanda and Yashoda then told him: "Descendent of Dashratha! You are the Lord of the world May your younger brother and you, lend us protection" Saying this, they seated him in their laps, embraced him and soaked him with tears from their eyes. He bowed to elderly cowherds and was greeted by younger cowherds ■ befitting their age, degree of friendship and degree of relationship.

When he had rested and was comfortably seated, those who had come to see him inquired: "Baladeva! We hope our relatives there are in good health Baladeva! Though you have wives and sons we hope you remember us." Smiling cow-herdresses who felt honoured by having audience with Baladeva said: "We hope, Krishna remembers his relatives, father, mother and us. We hope He will once come here to see His mother. Does long-armed Krishna remember us and our service to Him? Cowherdresses! What have we to do with talking about Him? Talk about other matters If He can pass His time without us, so also can we pass our time without Him. Thus they recollected-random talks, charming glances, love and loving embraces of Krishna and wept Thereupon His Divinity Baladeva conciliated them with hearttouching messages of Krishna, since he was proficient in various ways of conciliation He stayed there for the two months of Chaitra and Vaishakha 10.

His Divinity Baladeva once invited the Yamuna for he wanted to sport in its waters. Since the latter did not come near him, he got wrathful and pulled the river near him with his plough-weapon. Thus

राम राम महाबाहो न जाने तव विक्रमम् । मोतुमर्हसि विश्वात्मन् प्रपन्ना भक्तवत्सल ॥१३॥  
 ततो व्यमुञ्चद् यमुनां गाचितो भगवान् बलः । रेजे स्वलंरुतो लिप्तो माहेन्द्र इव वारणः ॥१४॥  
 अद्यापि दृश्यते राजन् यमुनाऽऽरुष्टवर्त्मना । बलस्यानन्तवीर्यस्य वीर्यं सूचयतीव हि ॥१५॥  
 पथं सर्वां निशा याता एकेव रमनो ब्रजे । रामस्याक्षिप्तचित्तस्य माधुर्यैर्ब्रजयोपिताम् ॥१६॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पृथगे द्वादशोऽध्यायः ॥१॥



### अथा पट्षष्टितमोऽध्यायः

श्रीशुक्र उवाच

नन्दमग्न गते रामे करुणाधिपतिर्नृप । वासुदेवोऽहमित्यज्ञो दूतं कृष्णाय प्राहिणोत् ॥१॥  
 त्वं वासुदेवो भगवान्मयीणो जगत्पतिः । इति प्रस्तोमितो बालेभ्यः आत्मानमच्युतम् ॥२॥  
 threatened, the Yamuna was frightened and trembled King ! She fell at his feet and said 'Baladeva ! Long-armed Baladeva ! I did not know your prowess You are the soul of the universe You love your devotees please release me, since I have surrendered myself to you " When Baladeva was thus solicited he released the Yamuna Well be decked as he then was, he shone like the elephant of Indra to whom red sandal-paste had been applied King ! Even now, the Yamuna is seen flowing along the channel wrought by Baladeva thus signifying the prowess of the latter, since his prowess was infinite Since Baladeva's mind was drawn out by the sweetness of the women of Vraja, all his nights elapsed as if it were one night, while he continued to dally with them

Thus ends chapter sixty five of Book X



### CHAPTER LXVI

Shree Shukadeva said King ! When Baladeva had gone to Vraja of Nanda King of Karoosha had sent a messenger to Krishna declaring that he was the real Vasudeva (Incarnation of Vishnu) since foolish persons had encouraged him by telling him "You have incarnated as Vishnu-God and Lord of the world " On reaching Dwarka the messenger-communicated the royal message to His Divinity-lotus

दूतस्तु द्वारकामेत्य सभायामास्थितं प्रभुम् । कृष्णं कमलपद्माक्षं राजसंदेशमब्रवीत् ॥३॥  
यानि त्वमस्मच्चिह्नानि मौढ्याद् विभर्षि सात्वत । त्यक्त्वैहि मां त्वं शरणं नो चेद् देहि ममाहवम् ।

श्रीशुक उवाच

कथनं तदुपाकर्ण्य पौण्ड्रकस्याल्पमेघसः । कृष्णोऽपि रथमास्थाय कार्शीमुपजगाम ह ॥४॥  
पौण्ड्रकोऽपि तदुद्योगमुपलभ्य महारथः । अक्षौहिणीभ्यां संयुक्तो निश्चक्राम पुराद् द्रुतम् ॥५॥  
दृष्ट्वा तमात्मनस्तुल्यवेपं कृतिममास्थितम् । यथा नटं रङ्गगतं विजहास भृशं हरिः ॥६॥  
इति क्षिप्त्या शितैवाणैर्विरथीकृत्य पौण्ड्रकम् । शिरोऽवुध्वद् रथाङ्गेन वज्रेणेन्द्रो यथा गिरेः ॥७॥  
न्यपातयत् काशिपुर्यां पद्मकोशमिवानिलः । एवं मत्सरिणं हत्वा पौण्ड्रकं ससखं हरिः ।  
द्वारकामाविशत् सिद्धैर्गीयमानकथामृतः ॥८॥

स नित्यं भगवद्ध्यानप्रध्वस्ताखिलवन्धनः । विभ्राणश्च हरे राजन् स्वरूपं तन्मयोऽभवत् ॥९॥  
eyed Krishna, who was then seated in his council-hall, thus said- "I alone have incarnated as Vasudeva for showing compassion towards creatures not thou. Thou shouldst, therefore, abandon the false epithet, Scion of Satwata dynasty ! Renounce, therefore, whichever emblems of ours thou bearest through thy ignorance and surrender them to me. If not, give me battle." 1-4

**Shree Shukadeva said :** On hearing this boast of silly Paundraka (the king of Karoosha), Krishna got into his chariot and proceeded to Kashi. Having come to know about this activity of Krishna-Paundraka too—who as a great chariot-warrior—set out from his city with an army of two Akshanbhins of warriors. When Krishna saw that he had put on artificial guise resembling his own, like an actor in a theatre, he burst into laughter. Then He discharged sharp arrows, destroyed his chariot and cut off his head with His disc-missile, like Indra cutting off a peak of a mountain with his thunder bolt and threw into Kashi city in the manner of wind throwing away the calyx of lotus. After thus killing haughty Paundraka and his associates, Krishna returned to Dwarka. Accompanied souls sung nectar-sweet tales about him. 5-9

King ! Since all his worldly bonds had been snapped and he had been daily concentrating his mind on His Divinity, Paundraka assumed a form similar to that of Vishnu, and was ultimately absorbed in Him 10.

सुदक्षिणस्तस्य सुतः कृत्वा संस्थाविधिपितुः । निहत्य पितृहन्तारं यास्याभ्यपचिति पितुः ॥११॥  
 इत्यात्मनामिसंघाय सोपाध्यायो महेश्वरम् । सुदक्षिणोऽर्चयामास परमेण समाधिना ॥१२॥  
 प्रीतोऽविमुक्तो भगवांस्तस्मै वरमदाद् भवः । दक्षिणार्गिं परिचर ब्राह्मणैः सममृत्विजम् ॥१३॥  
 साधयिष्यति संकल्पमब्रह्मण्ये प्रयोजितः । इत्यादिष्टस्तथा चक्रे कृष्णायामिचरन् वती ॥१४॥  
 ततोऽग्निदत्तितः कुण्डान्मूर्तिमानतिमीषणः । सोऽभ्यधावद् वृत्तो भूतैर्द्वारकां प्रददन् दिशः ।  
 तमामिचारदहनमायान्तं द्वारकोकस । विलोम्य तत्रसुः सर्वे वनदाहे मृगा यया ॥१५॥  
 सर्वस्यान्तर्यहिःसाक्षी कृत्यां माहेश्वरी विभुः । विद्याय तद्विधातार्यं पार्श्वस्थं चक्रमादिशत् ।  
 कृत्यान्तः प्रतिहतः स रथाङ्गपाणेरस्त्रोजसा स नृप भग्नमुखो निवृत्तः ।  
 वाराणसीं परिसमेत्य सुदक्षिणं तं सत्विज्जनं समदहत् स्वकृतोऽमिचारः ॥१६॥  
 दग्ध्वा वाराणसीं सर्वान् विष्णोश्चक्रं सुदर्शनम् । भूयः पार्श्वमुपातिष्ठत् कृष्णस्याकिलष्टकर्मणः ।  
 ॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे वतराष्टौ पौण्ड्र्यादिवचो नाम षट्पष्ठितमोऽध्यायः ॥ ६६ ॥

After performing his father's funeral rites, Sudarshana—his son—resolved: "I will kill my father's" assassinator and avenge my father. Having come to this decision, Sudarshana adored God Shiva with extreme concentration with the assistance of his religious preceptor. Pleased with him, God Shiva of Kashi conferred on him a boon, saying: "Serve the southern ritual fire, which is like the priest officiating at ritual sacrifices, with the help of brahmins. The fire shall accomplish your resolve provided it is not directed towards a brahmin. Though he had been thus instructed, that devout prince performed the exorcising rite against Krishna. 11-14.

Thereupon, an image of fire rose from the sacrificial basin scorching the ten quarters, the fire marched on Dwarka, with a host of goblins. Observing the approaching fire produced by exorcision, all the people of Dwarka were terrified like deer on the occurrence of a forest-conflagration. Recognizing the Shiva's destructive fire-goblin, His Divinity directed His disc-missile, which was nearly, to destroy the latter. King ! When the fire-goblin was overpowered and his face was smashed by the disc-missile of Krishna, he retreated, went to Kashi (Benaras) and that exorciser, who had been brought into being by Sudakshina, burnt down the latter himself and his officiating priest. The Sudarshana disc-missile of Krishna burnt down also the whole of Kashi and again stood by the side of Krishna, whose activities are never unwholesome 15-17

Thus ends chapter sixty six of Book X.



## अथ सप्तपण्डितमोऽध्यायः

श्रीशुक उवाच

नरकस्य सखा कश्चिद् द्विविदो नाम वानरः ॥ पुरग्रामाफरान् धोपानदहद् वह्निमुत्पन्न  
 कश्चित् स शैलानुत्पाद्य तैर्देशान् समचूर्णयत् । आनतान् सुतरामेव यत्रास्ते मित्रहा हरिः  
 आश्रमानृपिमुत्पानां कृत्वा भग्नवनस्पतीन् । पर्व देशान् विप्रकुर्वन् दूषयञ्च कुलस्त्रियः  
 ध्रुत्वा सुललितं गीतं गिरि रैवतकं ययौ ॥३॥

तत्रापश्यद् यदुशति रामं पुष्करमालिनम् । सुदर्शनीयसर्पाङ्गं ललनायूथमध्यगम्  
 दुष्टः शापामृगः शापामारूढः कम्पयन् द्रुमान् । चक्रे किल किलाशब्दमात्मानं सम्प्रदर्शय-  
 तं प्राङ्गा प्राहृत् कुद्धो यल प्रहरतां वरः । द्विविदोऽपि महावीर्यः शालमुद्यम्य पाणिना  
 तं तु संकर्षणो मूर्ध्नि पतन्तमबलो यथा । प्रतिजग्राह यलवान् सुनन्देनाहनञ्च तम्  
 यादवेन्द्रोऽपि तं दोभ्यां त्यक्त्वा मुसललाङ्गले । जत्रावभ्यर्दमत् क्रुद्धः सोऽपतद् रघिरं वः

## CHAPTER LXVII

Shree Shukadeva said : Demon Naraka had a friend named Dwivida, who was a monkey. He burnt down cities, villages, hamlets and clusters of houses by putting them to fire. Sometimes, he dug large stones and pulverized the countryside with them, especially Aana where Shree Krishna, who had killed his friend, lived. He also destroyed large trees in the precincts of hermitages of prominent sages. When he was thus harassing various regions and defiling ladies of noble families, he heard a very amorous song. Thereupon, he went to the Raivat (Girarnar) mountain. 1-3

There he beheld Baladeva, eminent Yadava, amidst a crowd of beautiful ladies. Baladeva was wearing a garland of lotuses. All his limbs were beautiful. The wicked monkey shoot trees, climbed a branch of one of them, made "Kill-kill" sounds and made an exhibition of himself. Angered at this, the eminent warrior Baladeva pelted a stone at him. Dwivida too, who was very valiant, uprooted a teak tree and approached Baladeva and charged him vigorously with it. Baladeva, however, caught it while it was about to fall on his head, as it was on a mountain and hit the monkey with his mace named Sunar.

The Yadav prince then laid aside his mace and plough-weap. Wrathful as he was, he crashed the monkey's collar-bone. Thereupon the latter fell down and vomitted blood : 4-8

पदे निहत्य द्विविदं जगद्व्यतिकरावहम् । मस्त्यमानो भगवान् जनैः स्वपुरमाविशत् ॥९॥

॥ इति श्रीमक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे द्विविदवधौ नाम सप्तपविष्टतमोऽध्यायः ॥६७॥



अथाष्टपविष्टतमोऽध्यायः

श्रीशुक उवाच

दुर्योधनसुतां राजन् लक्ष्मणां समतिजय । स्वयंवरस्थामहरत् सामगो जाम्बवतीसुतः ॥१॥  
 कौरवा. कुपिता ऊर्ध्वद्विनीतोऽयमर्भक । यन्नीतेम दुर्विनीतं किं करिष्यन्ति वृष्णय. ॥२॥  
 ॥ यदूर्ध्वं विरधीकृत्य वृच्छेण वुरवो युधि । कुमारं स्वस्य कन्या च स्वपुर जयिनोऽविशन् ॥३॥  
 तच्छ्रुत्वा नारदोक्तेन राजन् संजातरन्वय. । कुरुन् प्रत्युद्यम शत्रुप्रसेनप्रबोदिता. ॥४॥  
 सान्त्वयित्वा तु तान् राम सनखान् वृष्णिपुङ्गवान् । नैच्छत् दुरूणा वृष्णीना कलिं कलिमहापह  
 गत्वा गजाढ्यं रामो याहोपनमास्थित ॥५॥

His Divinity thus killed Dwivida who was a varitable calamity to the world, Being eulogized for this exploit of his he then entered his city 9

Thus ends chapter sixty seven of Book X



## CHAPTER LXVIII

**Shree Shukadev said** King! Samba-son of Krishna's queen Jambavatee-had kidnapped Laxmana daughter of Duryodhana during the ceremonial choosing of bride-groom by her Enraged members of the dynasty of Kuru said : "This fool is wicked He is ill-behaved Bind him What can the descendants of Vrishni (an ancestor of Krishna) do to us ? 'Thou the members of the dynasty of Kuru removed with difficulty the prince from his chariot in battle and bound him Having gained victory they entered their metropolis with him and the bride 1-3

King! On hearing about this from Narada, the Yadavas were enraged and made preparation for war with the Kurus under order of Ugrasena Baladeva however, pacified the Yadav warriors who were prepared for the war, since he was for removing the evil effect of the Kaliyug (Iron Age) and did not, therefore, approve a strife between the Kurus and the Vrishnis. On reaching Hastinapur Baladeva camped in a garden outside the city and deputed Uddhava to probe into the

उद्धवं प्रेययामास धृतराष्ट्रं बुभुत्सया । दुर्योधनं च विधिवद् राममागतव्रवीत् ॥९॥  
 तेऽतिप्रीतास्तमाकर्ण्य प्राप्तं रामं सुहृत्तमम् । तमर्चयित्वाभियुः सर्वे महलपाणयः ॥१॥  
 यन्धून् कुशलिन् श्रुत्वा पृष्ट्वा शिवमनामयम् । परस्परमयो रामो यभापेऽधिनल्यं वचः ॥२॥  
 उग्रसेनः क्षितोशेपो यद् व आज्ञापयत् प्रभु । तदव्यग्रधियः श्रुत्वा कुरुध्वं माविलम्बितम् ॥३॥  
 यद् यूयं बहवस्त्वेकं जित्वाधर्मेण घामिकम् । अवधीताथ तन्मृष्ये यन्धूनामैक्यकाम्यया ॥४॥  
 कुर्यो बलदेवस्य निशम्योचुः प्रकोपिताः । आरुक्षत्युपानद् वै शिरो मुकुटसेवितम् ॥५॥  
 पते यौनेन सम्बद्धाः सहशय्यासनाशनाः । घृण्ययस्तुल्यतां नीता अस्मदत्तनृपासनाः ॥६॥  
 अलं यद्भूनां नरदेवलाञ्छनैर्दातुः प्रतीपैः फणिनामिवानृतम् ।  
 येऽस्मत्प्रसादोपचिता हि यादवा आज्ञापयन्त्यय गतव्रपा वत ॥७॥

श्रीशुक उवाच

जन्मयन्धुधियोन्नद्धमदास्ते भरतपम । आधाव्य रामं दुराच्यमसभ्याः पुरमाविशन् ॥८॥

mind of Dhritarashtra. The former formally informed Duryodhan about the arrival of Baladeva. On hearing that their best friend Baladeva had arrived, the Kauravas were much pleased, paid due respect to Uddhava, took auspicious objects in their hands and approached Baladeva. They mutually made inquiries about the welfare and good health of their respective relatives. Then, Baladeva told them in a cool manner : 4-8

"Hear without distraction what His Imperial Majesty great Ugrasena has directed and comply with it without delay. Though a large number of you has vanquished in battle Samba, who was all alone in contravention of laws governing warfare and though his action was righteous, I have tolerated it with the desire of maintaining unity between us since we are relatives. Release him now." 9-10

On hearing what Baladeva said, the kauravas were enraged and said : A shoe desires to climb the head, wearing a crown ! These descendants of Vrisni are related to us by matrimonial alliance. They are, therefore, allowed to share with us our beds, seats and food, have thus been raised to an equal status with us and are enjoying the royal throne conferred upon them by us. The Yadavs should not have emblems of royalty henceforth, since these are being used against us, like nectar used by serpents against those who gave it to them. 11-13

Shree Shukadeva said : Scion of Bharat's dynasty ! Arrogant as

दृष्ट्वा कुरुणा दौःशील्यं श्रुत्वायाच्यानि चाच्युत । अरोचत् कोपसरन्वो दुष्प्रेक्ष्यः प्रहसन् मुहुः ।  
 नूनं नानामत्रोन्नद्धाः शान्तिं नेच्छन्त्यसाधयः । तेषां हि प्रशमोदण्डः पशूनां लघुलो यथा ॥१६॥  
 अहो यदूनं सुसरन्धान् कृष्णं च दुषितं शनैः । सान्त्वयित्वाहमेतेषां शममिच्छन्निहागतः ॥१७॥  
 न शमे मन्दमतयः कलहाभिरतां खलाः । त मामपजय मुहुर्दुर्भाषान् मानिनोऽपुनः ॥१८॥  
 अथ निष्कोरवीं पृथ्वीं करिष्यामीत्यमर्षितः । शूहीचा हलमुत्तस्थौ दहन्निजं जगत्त्रयम् ॥१९॥  
 लाङ्गलाप्रेण नगरमुद्धिदार्थं गजाद्वयम् । रिचर्क्य स गङ्गायां प्रहरिष्यन्नमर्षितः ॥२०॥  
 जलयानमिवाधूर्णं गङ्गायां नगरं पतत् । आदृष्यमाणमालोक्य कारवा ज्ञातसम्भ्रमाः ॥२१॥  
 तमेव शरणं जग्मुः सङ्कुटुम्भा जिजीविषयः । मलदमनं पुरस्तत्य साध्वः प्राञ्जलयः प्रभुम् ॥२२॥  
 नमस्ते सर्वभूतात्मन् सर्वशक्तिधराद्वय । विभ्रन्मनं नमस्तेऽस्तु त्वा जयं शरणं गता ॥२३॥

they were, on account of high birth, relations and opulence, the mannerless Kauravas entered their city after telling the slanderous words to Baladeva. Seeing the ill-tempered behaviour and hearing the slanderous words of Kauravas, infallible Baladeva become so enraged that one could not even look at him. He laughed contemptuously and said : "These wicked men have become arrogant on account of various reasons and do not desire peace. Punishment is the only way to make them peaceful, like beating with a stick in the case of animal. Oh, I came here with the desire of resorting to peace, after pacifying my Yadavas, who were all-ready for a fray and Krishna, who was wrathful. These arrogant, quarrelsome and wicked fools have, however, repeatedly insulted the selfsame me by uttering insulting words. Very wrathful as I am, I will efface the Kauravas from the earth." Then, he rose and took up his plough weapon as if he wished to burn all the three worlds.

He angrily tore asunder the Hastinapur city with the tip of his plough-weapon and dragged it with a view to dump it into the Ganges. Tossing about like a ship, the city fell into the Ganges. Observing that the city was being dragged, the Kauravas were frightened. Accompanied by their relatives, they, therefore, approached him for protection for the sake of survival. They produced before him Samba and Laxmana and entreated him with folded hands : ' We bow to you, you are the soul of all creatures, possessed of all sorts of capabilities, eternal and the creator of the universe. We bow to you and have approached you for succour.' 14-23

## श्रीशुक उवाच

एवं प्रपन्नैः संविग्नेर्वैशमानायनैर्वलः । प्रासादितः सुप्रसन्नो मा भैष्ट्यभयं ददौ ॥२३॥  
 प्रतिगृह्य पारिवर्हं भगवान् सात्वतर्षभ । समुतः ससुनुषः प्रागात् सुदन्त्रिरभिनन्दितः ॥२४॥  
 अद्यापि च पुरं हेतत् सूचयद् रामविक्रमम् । समुन्नतं दक्षिणतो गङ्गायामनुदश्यते ॥२५॥  
 ॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे हस्तिनपुरवर्णनरूपवर्णनविजयो नामाष्टपष्ठितमोऽध्यायः ॥६८॥

## अथकोनसप्ततितमोऽध्यायः

## श्रीशुक उवाच

नरकं निहितं श्रुत्या तथोद्वाहं च योषिताम् । कृष्णैर्नैकेन वह्नीनां तद् दिदृशुः स्म नारदः ।  
 इत्युत्सुको द्वारवर्ती देवर्षिर्द्रष्टुमागमत् ॥१॥

तं संनिरीक्ष्य भगवान् सहस्रोत्थितः श्रीर्यङ्गतः सकलचर्मभृतां वरिष्ठः ।  
 आनम्य पादयुगलं शिरसा फिरीटजुष्टेन साञ्जलिरवीचिशदासने स्वे ॥२॥

**Shree Shukadeva said :** Baladeva, was thus propitiated by them who had sought succour from him, were frightened and were trembling. Baladeva was pleased and granted freedom from fear to them, saying- 'Do not be afraid.' His Divinity-the leader of Satvatas-accepted their tribute, departed from there with his nephew and his neice-in-law, and was greeted by his relatives. Even now, this city is seen to be on a high level on the south and sloping towards the Ganges, thus revealing the exploit of Baladeva 24-26

Thus ends chapter sixty eight of Book X

## CHAPTER LXIX

**Shree Shukadev said :** On hearing about the assassination of demon Naraka and the marriage of single Krishna with the large number of the (captive) ladies, Narada desired to see them, On seeing him, His Divinity, who was pre-eminent among men of religion, got up at once from the sofa of Laxmi (Rukmini), folded his hands, bowed down his crowned head at his feet and seated him on his sofa. The protector of saintly persons then washed his feet, and put that water on his own head even though He Himself was the most venerable personage in the world. He, the water of washing whose feet

तस्यावनिज्य चरणौ तदपः स्वमूर्ध्ना विभ्रज्जगद्गुरतरोऽपि सतां पतिर्हि ।  
 ब्रह्मण्यदेव इति यद्गुणनाम युक्त तस्यैव यच्चरणशौचमशेषतीर्थम् ॥३॥

सम्पूज्य देवऋषिवर्यमृषिः पुराणो नारायणो नरसरो विधिनोदितेन ।  
 वाण्याभिभाष्य मितयामृतमिष्टया तं प्राह ब्रह्मो भगवते करवाम हे किम् ॥४॥

नारद उवाच

दृष्टं तवाङ्घ्रियुगलं जनतापवर्गं ब्रह्मादिभिर्हृदि विचिन्त्यमगाधबोधैः ।  
 संसारकृपपतितोत्तरणावलम्बं ध्यायंश्चराम्यनुगृहाण यथा स्मृतिः स्यात् ॥५॥

ततोऽन्यदायिशब्दो हे कृष्णपत्न्या स नारदः । दीव्यन्तमक्षैस्तत्रापि प्रियया चोद्धवेन च ॥६॥  
 पृष्ट्वाविदुषेवास्तौ कदाऽऽयातो भवानिति । कियते किं नु पूर्णानामपूर्णैरस्मदादिभिः ॥७॥  
 अथापि ब्रूहि नो ब्रह्मन् जन्मैतच्छोभनं कुह । स नु विस्मित उवाच तूष्णीमददगाद् गृहम् ॥८॥  
 ततोऽन्यस्मिन् गृहेऽपश्यन्मज्जनाय कृतोद्यमम् । जुह्वन्तं च वित्तानाग्नीन् यजन्तं पञ्चभिर्मदैः ॥९॥

constitutes all shrines without any exception, signified that his epithet of "Brahmin Loving God" is appropriate After thus honouring the eminent divine sage, according to prescribed rites, Krishna the incarnation of Narayana (who was an ancient Brahminic sage and the comrade of Narad another Brahminic sage) conversed with him with sweet measured speech and said "Sir, what shall I do for you?" 1-4

**Narada said :** "I have seen the pair of your feet, which constitute salvation for the people, which deserve to be meditated upon in the heart by Brahma and others though they themselves have fatherless spiritual knowledge and which are the prop of those who have fallen into the well of the temporal world, for coming out of it. All the same, do me such a favour that I may continue to have remembrance of you while I move about meditating on your feet." 5

कापि संध्यामुपासीनं जपन्तं ब्रह्म वाग्यतम् । एकत्र चासिचर्मभ्यां चरन्तमसिचर्मसु ॥१०॥  
 मन्त्रयन्तं च कस्मिंश्चिन्मन्त्रमिथोद्ववादिभिः । जलग्रीडारतं कापि वारमुप्याबलावृतम् ॥११॥  
 कुत्रचिद् द्विजमुप्येभ्यो ददतं गाः स्वलंकृताः । इतिहासपुराणानि शृण्वन्तं मङ्गलानि च ॥१२॥  
 कुर्वन्तं विश्रहं कैश्चित् संधि चान्यत्र केशवम् । कुत्रापि सह रामेण चिन्तयन्तं सतां शिवम् ॥१३॥  
 पुत्राणां दुहितृणां च काले विभ्युपयापनम् । दारैर्वरैस्तत्सदृशैः कल्पयन्तं विभूतिभिः ॥१४॥  
 अथोवाच हृशीकेशं नारदः प्रहसन्निव । योगमायोदयं वीक्ष्य मानुषीमीयुषो गतिम् ॥१५॥  
 विदाम योगमायास्ते दुर्दर्शा अपि मायिनाम् । अनुजानीहि मां देव लोकांस्ते यशसाऽऽप्नुताम् ।  
 पर्यटामि तचोद्गायन् लीलां भुवनपावनीम् ॥१६॥

### श्रीभगवानुवाच

ब्रह्मन् धर्मस्य यकाहं कर्ता तदनुमोदिता । तच्छिष्यं ह्येकमिममास्थितः पुत्र मा खिदः ॥१७॥  
 mansion, he saw Him invoking sacrificial fires in five basins, somewhere he saw Him engaged in mid-day prayers and somewhere he saw Him muttering the Gayatri verse with controlled voice At one place he saw Him practising with a sword and shield according to custom. In some mansion, he saw Him deliberating with Uddhava and other counsellors Somewhere, he saw Him engaged in aquatic sports, some where, surrounded with eminent courtezans, somewhere donating decorated cows to eminent Brahmins and somewhere hearing auspicious histories and epics Elsewhere, he saw Krishna quarrelling with others and yet at another place negotiating an alliance. At some place, he saw Him taking counsel with Baladeva for welfare of virtuous people. At some place, he saw Him celebrating weddings of His sons and daughters with suitable brides-and bride-grooms in accordance with prescribed rites and as befitted His exalted rank 6-14

Thus seeing the manifestation of the superhuman character of Krishna, who had assumed human activities, Narada said, as if he were smiling : "I have witnessed your supernatured power, though you are pursuing human existence and though it is difficult to be witnessed by even persons skilled in superhuman practices My Lord ! Please give me leave so that I may move about in the various worlds, which are pervaded with your fame, singing aloud your charming activities, which sanctify all the world." 15-16

His Divinity said : Spiritual Master ! I am here for inculcating it in this world. Do not worry." 17

श्रीशुक उवाच

इत्याचरन्तं सद्धर्मान् पावनान् गृहमेधिनाम् । तमेव सर्वगेहेषु सन्तमेकं ददर्श ह ॥१८॥  
इत्यर्थकामधर्मेषु कृष्णेन श्रद्धितात्मना । सम्यक् सभाजितः प्रीतस्तमेवानुसरन् ययौ ॥१९॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे कृष्णार्द्धस्पर्शनं नामैकोनसप्ततितमोऽध्यायः ॥६९॥

—३१६—

अथ सप्ततितमोऽध्यायः

श्रीशुक उवाच

ब्राह्मे मुहूर्तं उत्थाय चार्तुपस्पृश्य माधवः । द्वयौ प्रसन्नकरण आत्मानं तमसः परम् ॥१॥  
एकं स्वयंज्योतिरनन्यमव्ययं स्थसंस्थया नित्यनिरस्तकल्मषम् ।  
ब्रह्मात्म्यमस्योद्भवनाशहेतुमिः स्वशक्तिर्मिलक्षितभावनिर्वृतिम् ॥२॥  
अथाप्लुतोऽम्भस्यमले यथाविधि क्रियाकलापं परिधाय वाससी ।  
चकार संध्योपगमादि सत्तमो हृतानलो ब्रह्म जज्ञाप वाग्यतः ॥३॥

**Shree Shukadev said :** Thus Narada saw the self-same Krishna in all His mansions, performing sanctifying righteous acts prescribed for house-holders. And, thus revered by Krishna who had faith in performance of righteous duty, acquisition of wealth by rightful means, and enjoyment of pleasures in righteous manners Narada was pleased and departed therefrom, meditating on Him exclusively.

Thus ends chapter sixty nine of Book X

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## CHAPTER LXX

**Shree Shukadev said :** Shree Krishna got up from bed early before dawn, washed His hands and feet with water, sprinkled water on his face, sipped water and meditated with a delighted mind on the reality of spirit, which is beyond temporal objects which is self-illuminous, unique, single, eternal, always divorced by nature from spiritual ignorance, which is known as the Supreme Spirit and which is expressive of bliss by its own powers, which are the cause of the creation and the destruction of the universe. Then, eminent and spiritual Krishna took bath with clean water, put on two pieces of apparel, performed all the usual religious rites, offered morning prayers, offered oblations to ritual fire, muttered the Gayatri hymn, offered prayer to the rising Sun, offered libations of water to deities



उपस्थायार्कमुद्यन्तं तर्पयित्वाऽऽत्मनः कलाः । देवानृषीन्पितृनृद्धान्विप्रानभ्यर्च्य चात्मवान् ॥  
 गोविप्रदेयतामृद्गुह्यं भूतानि सर्वशः । नमस्कृत्यात्मसम्भूतीर्मङ्गलानि समस्पृशत् ॥५॥  
 आत्मानं भूययामास नरलोक्रविभूषणम् । वासोभिर्भुषणैः स्वीयैर्दिव्यस्त्रगनुलेपनैः ॥६॥  
 तावत् सूत उपानीय स्यन्दनं परमाद्भुतम् । गृहीत्वा पाणिना पाणी सारथेस्तमथादहत् ॥७॥  
 सुधर्माख्यां सभां सर्ववृष्णिभिः परिवारितः । प्राविशद् यद्विचित्रानां न सन्त्यङ्ग पद्मरथः ॥८॥  
 तत्रोपमन्त्रिणो राजन् नानाहास्यरसैर्विभुम् । उपतस्थुर्नटार्चायां नर्तक्यस्ताण्डवैः पृथक् ॥९॥  
 तत्राहुर्बाह्वणा कैचिदासीना ब्रह्मवादिनः । पूर्वेषां पुण्ययशसां राज्ञां चाकथयन् कथाः ॥१०॥  
 तत्रैकः पुरुषो राजन्नागतोऽपूर्वदर्शनः । विज्ञापितो भगवते प्रतीहारैः प्रवेशितः ॥११॥  
 स नमस्कृत्य कृष्णाय परेशाय कृताञ्जलिः । राज्ञामावेदयद् दुःखं जरासंधनिरोधजम् ॥१२॥  
 ये च दिग्विजये तस्य संनतिं न ययुर्नृपाः । प्रसह्य रुद्धास्तेनासन्नयुते द्वे गिरिप्रजे ॥१३॥

and manes who were but parts of Himself and paid homage to elders and Brahmins. Although His body itself was an ornament to the world, He decorated it with His clothes, ornaments and charming garlands anointed it with perfumes. In the meantime, His chariot driver brought His wonderful chariot. Shree Krishna held the hands of the chariot-driver with His hands and got into it. Accompanied by all Yadavas, He entered the council-hall named Sudharma. Dear me ! Those who were seated there were not subject to hunger, thirst, sorrow, infatuation and old age

Some Brahmins, who were well-versed in the Vedas and who were seated there, recited stories about ancient Kings of holy fame. 1-10

King ! By this time, a man who had never been seen before, was announced by gate-keeper and was produced before Shree Krishna (with His permission). He bowed to the Supreme Deity-Krishna-folded his hands and reported the distress of the King, who had been placed behind bars by Jarasandha. These twenty thousand Kings had not yielded to the latter on the occasion of his conquest of various countries situated in all directions. They had, therefore, been taken prisoner and had been held by him in the fort of Girivraja. They have said : Krishna ! Oh Krishna of infinite self ! Destroyer of the danger of those who resign themselves to you : We consider the universe to be distinct from the Supreme Spirit and, are, therefore, apprehensive of the worldly existence and have approached you for protection. People are engrossed

कृष्ण कृष्णाग्रमेयात्मन् प्रपन्नभयमञ्जन । वयं त्वां शरणं यामो भवभीताः पृथग्विधयः ॥१४॥

लोको विकर्मनिरतः कुशले प्रमत्तः कर्मण्ययं त्वदुदिते भवदर्चने स्वे ।  
यस्तावदस्य बलशनिह जीविताशां सद्यश्छिनत्यनिमिषाय नमोऽस्तु तस्मै ॥१५॥

लोके भवाञ्जगदिनः कलयावतीर्णः सद्रक्षणाय खलनिग्रहणाय चान्यः ।  
तन्नो भवान् प्रणतशोकहराङ्घ्रियुग्मो वद्वान् वियुङ्क्ष्व मगधादयकर्मपाशात् ॥१६॥

यो यै त्वया दिनवक्तृष्य उदात्तचक्र भग्नो मृधे खलु भयन्तमनन्तवैर्यम् ।  
जित्वा नृलोकनिरतं सकृतदूढदर्पो युष्मत्प्रजा रुजति नोऽजित तद् विधेहि ॥१७॥

श्रीशुक उवाच

राजदूते युवत्येवं देवयिः परमद्युतिः । विभ्रत् पिङ्गटाभारं प्रादुरासीद् यथा रयिः ॥१८॥  
तं दृष्ट्वा भगवान् कृष्णः सपेलोकेश्वरेश्वरः । समाजयित्वा विधियत् कृतासनपरिग्रहम् ।

वभाषे सन्तैर्वाक्यैः श्रद्धया तर्पयन् मुनिम् ॥१९॥

न हि तेऽचिदितं किञ्चिद्लोकेऽप्यीश्वरकर्तृषु । अयं पृच्छामहे युष्मान् पाण्डवानां चिकीर्षितम् ।

in activities, which have been prescribed by scriptures and are indiffer-  
ent to wholesome activities prescribed by you and to worshipping  
you In the meantime the powerful Time immediately destroys their  
hope of living We, therefore, bow to you, who are the image of  
Time. Your Divinity, Controller of the world has incarnated Himself  
along with Baladeva, who is a part of your Divinity for protection of  
saintly persons and for punishing wicked persons, Invincible Lord !  
Holder of the bright disc-missile ! That Jarasandha, who had been  
vanquished eighteen times in battle, has after once conquering you,  
though you have infinite powers, (since you were diverting yourself  
having assumed human body), has grown arrogant and is persecuting  
us your subjects. Kindly, therefore, do what is appropriate in  
this matter. 11-17

**Shree Shukadev said :** When the messenger of the Kings was  
thus speaking, the most lustrous divine sage-Narad, who was wearing  
tawny matted hair, appeared there like the Sun. On seeing him, His  
Divinity Krishna greeted him. After he took his seat, Krishna worshi-  
pped him in accordance with the prescribed ceremony, propitiated him  
with faith and said : "There is nothing unknown to you about what is  
happening among the people, since the real agent of their activities  
is God. We, therefore, ask you about plans of the Pandavas." 18-20

## श्रीनारद उवाच

अथाध्याधावये ब्रह्म नरलोकाविडम्बनम् । राघ्नः पैतृष्वसेयस्य भक्तस्य च चिकीर्षितम् ॥२१॥  
यक्षयति त्वां मरेन्द्रेण राजसूयेन पाण्डवः । पारमेष्ठ्यकामो नृपतिस्तद् भवाननुमोदताम् ॥२२॥

## श्रीशुक उवाच

तत्र तेऽद्यात्मपक्षेऽप्यगृह्णतु विजिगीषयां । याचःपेशैः स्यन् भृत्यमुद्धवं प्राह केशवः ॥२३॥

## श्रीभगवानुवाच

स्व हि नः परमं यश्चुः सुहृ-मन्त्रार्थतत्त्ववित् । अथान्न ब्रूहनुष्ठेयं श्रद्धामः करयाम तत् ॥२४॥  
इत्युपामन्त्रितो भर्ता सर्वज्ञेनापि मुग्धवत् । निदेशं शिरसाऽऽधाय उद्धवः प्रथमापत ॥२५॥

१ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे भगवद्गीतानुवाचारे सप्ततितमोऽध्यायः ॥७०॥



**Shree Narada said** I am reporting to you, who are imitating human beings, though you are the Supreme Spirit, what Yudhishtira son of your father's cousin (Kunti) who is your devotee, proposes to do. That Pandava King is desirous of attaining the status of Suzerain and shall, therefore, worship your Divinity with the great ritual sacrifice called Rajasooya. Your Divinity may approve his plan. 21-22

**Shree Shukadev said :** When members of His party did not accept the suggestion of allying with Yudhishtira for vanquishing Jarasandha, Krishna told Uddhava smilingly with sweet words as under . 23

**His Divinity said :** You are virtually our eyes. You are our friend and you appreciate the significance of secret plans. Please, therefore, tell us what is fit to be done in this matter. He will place confidence in you and do what you advise. When Uddhava was thus consulted by his master, as if He were confused, though He is omniscient, he bowed in His direction and gave his assessment of the situation. 24-25

Thus ends chapter seventy of Book X



अथैतत्सप्ततितमोऽध्यायः

श्रीशुक उवाच

इत्युदीरितमाकर्ण्य देवपैरुद्धरोवधीत् । सभ्यानां मतमानाय दृष्णस्य च महामति ॥१॥

उद्धव उवाच

यदुक्तमृषिणा देव माचिय यक्ष्यतस्त्वया । कार्यं पैरादसेयस्य रक्षा च शरणैषिणाम् ॥२॥

यद्यप्य राजसूयेन दिशश्चरज्जयिना त्रिमो । अतो जरासुतजय उग्रयार्यो मतो मम ॥३॥

अस्माकं च महानद्यां ह्येतेनैव भविष्यति । यशश्च तव गोविन्द राक्षो यद्वान् विमुञ्चत ॥४॥

स वै दुर्विपद्दो राजा नागायुतसमो बले । बलिनामपि चान्येषां भीम समरल घिना ।

डैरथे स तु जेतन्यो मां शक्वातीहिणीयुतः ॥५॥

प्रह्वयेपेधरो गत्वा तं भिक्षेत वृकोद्वर । हनिष्यति न सन्देहो डैरथे तत्र संनिधौ ॥६॥

श्रीशुक उवाच

इत्युद्धवयसो राजन् सर्वतोभद्रमच्युतम् । देवपर्यदुष्टद्वाराश्च कृष्णश्च प्रत्यपूजयन् ॥७॥

## CHAPTER LXXI

**Shree Shukadev said :** After hearing what the divine sage said and learning the view of the councillors and Krishna, highly talented Uddhava stated as under 1

**Uddhava said :** My Lord ! As solicited by, the divine sage, you should enter into alliance with Yudhishtira son of your father's cousin Kunta and should at the same time extend protection to those who desire succour from you Lord ! Since only a king who has vanquished Kings of countries situated in all quarters is entitled to perform the Rajasooya ritual sacrifice, conquering Jarasandha would in my opinion, serve a double purpose Govind ! This will serve our noble purpose and You shall achieve fame by securing release of the captive Kings That King is formidable, since he possesses the strength of ten thousand elephants He is also irresistible for other powerful warriors, except Bheema, who is equal to him in strength He will have to be vanquished by Bheema too in a duel He will not be opposed by hundred Akshauhinis of armies Bheema should approach him in the guise of a Brahmin and beg him for engagement in a duel with him He will kill him in a duel in your presence. There is no doubt about it.

अथादिशत्प्रयाणाय भगवान् देदकीसुतः । शृण्वान् दारुकजैत्रादीननुशाप्य गुरुन् विभुः ॥८॥  
 राजदूतमुवाचेद् भगवान् प्रीणयन् गिरा । मा भेष्ट दूत भद्रं वो घातयिष्यामि मागधम् ॥९॥  
 आनर्तसौरमस्तीर्त्वा चिनशनं हरिः । ततो दृष्टवतीं तीर्त्वा मुकुन्दोऽथ सरस्वतीम् ।

पञ्चालानथ मत्स्यांश्च शकप्रस्थमथागमत् ॥१०॥

तमुपागतमाकर्ण्य प्रीतो दुर्दर्शनं नृणाम् । अजानश्चनुनिरगात् सोपाध्यायः सुहृद्वृन्दः ॥११॥  
 इष्ट्वा विह्वलद्वयः कृष्णं रणेहेन पाण्डवः । चिराद् दृष्टं प्रियतमं सस्वजेऽथ पुनः पुनः ॥१२॥  
 अर्जुनेन परिष्वको यमाभ्यामभिघादितः । ब्राह्मणेभ्यो नमस्कृत्य घृष्टेभ्यश्च यथार्हतः ॥१३॥  
 पवं सुहृद्भिः पर्यस्त पुण्यक्षोकशिखामणिः । संस्तूयमानो भगवान् घिवेशालंकृतं पुरम् ॥१४॥  
 पृथा विलोक्य भ्रात्रेयं कृष्णं जिभुवनेश्वरम् । प्रीतात्मोत्थाय पर्यङ्कात् सस्तुषा परिपस्वजे ॥१५॥

Shree Shukadeva said : King ! On hearing this counsel of Uddhava, which was beneficial from all angles of view and which was definite, the divine sage, elderly Yadavas and Krishna accepted it gracefully. His Divinity-Devakee's son-issued orders to Daruka (Krishna's chariot-driver), Jaitra and other subordinates to prepare for the journey after taking permission of His elders. His divinity gave satisfaction to the messenger of the kings with soothing words and told him : "Messenger ! Tell the Kings not to lose heart I will arrange to have the King of Magadha killed and the Kings will meet with farewell." In the course of his journey, Lord Krishna crossed Anarta (Saurashtra), Sawveera, Marwar and Kutch. Then, Krishna crossed the Drishadvati and Saraswati rivers, and the countries named Panchala and Matsya and reached Indraprastha city. On hearing that Krishna to have even a view of whom is difficult for men, had arrived, Yudhishtira was delighted and went out of the city, accompanied by priests and friends. On seeing Him, the heart of Yudhishtira melted-due to affection. Since he had seen Him after a long time, he embraced him again and again, as He was dearest to him. Arjuna too embraced Him and the twins-Nakula and Sahadeva paid obeisance to Him, while He bowed to Brahmins and elders, as deserved by the respective status. Thus surrounded by friends, His Divinity who is at the head of persons of sacred fame and who was being eulogized, entered the decorated city 7-14

On seeing her cousin's (Vasudeva's) son Krishna the lord of the three worlds, Kunti was heartily delighted. She and her daughter-in-law

पितृष्वसुर्गुरुस्त्रीणां कृष्णश्चक्रेऽमिवादनम् । स्वयं च कृष्णया राजन् भगिन्या चाभिवन्दितः ॥१६॥  
 सुप्तं निवासयामास धर्मराजो जनार्दनम् । ससैन्यं सानुगामात्यं समार्यं च नवं नवम् ॥१७॥  
 तर्पयित्वा खाण्डवेन धर्हि फाल्गुनसंयुतः । मोचयित्वा मयं येन राज्ञे दिव्या सभा कृता ॥१८॥  
 उवास कतिचिन्मासान् राज्ञः प्रियचिकीर्षया । विहरन् रथमारुह्य फाल्गुनेन भटैर्वृतः ॥१९॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धेऽष्टाष्टम्येन्द्रप्रस्थापमने नामैकमप्ततितमोऽध्यायः ॥७१॥



### अथ द्विसप्ततितमोऽध्यायः

#### श्रीशुक उवाच

एकदा तु सभामध्ये आस्थितो मुनिभिर्वृजः । ब्राह्मणैः शत्रियैर्दैत्यैर्ध्रातुभिश्च युधिष्ठिरः ॥१॥  
 आचार्यैः कुलवृद्धैश्च क्षातिसम्यन्धियान्धधैः । शृण्वनामेव धैतेपामाभाप्येदमुवाच ह ॥२॥

#### युधिष्ठिर उवाच

क्रतुराजेन गोविन्द राजसूयेन पावनीः । यक्ष्ये विभूतीर्भवतस्तन् सम्पादय नः प्रभो ॥३॥  
 got up from their coaches and the former embraced Him, Krishna then paid respects to His father's cousin and other elderly women. King! Draupathi and His sister (Subhadra) paid their respects to Him. Yudhishtira then lodged Krishna, his queens his ministers, attendants and army, comfortably in such a way that they may feel fresh. Jointly with Arjuna he propitiated the Fire-God by offering him the Khandava forest for consumption and secured relief for demon-Maya (who was getting burnt in the forest-fire). The latter constructed a wonderful assembly hall for Yudhishtira. He lived there for some time with the desire of pleasing the king (Yudhishtira). During this period, He diverted Himself in the company of Arjuna with outings in chariot, attended by warriors.

Thus ends chapter seventy one of Book X.



### CHAPTER LXXII

**Shree Shukadev said :** Orce Yudhishtira was seated in his council-hall amidst Sages, Brahmins, Kshatriyas, Vaishyas, brothers, preceptors, elders of his family, relatives and friends. He addressed Krishna and said as under. 1-2

## श्री भगवानुवाच

सम्यग् व्यवसितं राजन् भवता शत्रुकर्शन । कल्याणी येन ते कीर्तिलोकाननुभविष्यति ॥२॥  
 क्रीणां पितृदेवानां सुहृदामपि नः प्रभो । सर्वेषामपि भूतानामीप्सितः क्रतुराढ्यम् ॥३॥  
 विजित्य नृपतीन् सर्वान् कृत्वा च जगतीं वशे । सम्भृत्य सर्वसम्भारानाह्रस्व महाक्रतुम् ॥४॥

## श्रीशुक उवाच-

निशम्य भगवद्गीतं धीतः फुल्लमुखाम्बुजः । भावन् दिग्विजयेऽयुङ्क्त विष्णुतेजोपवृंहिताम् ॥५॥  
 सहदेवं दक्षिणस्यामादिशत् सह स्रक्ष्यैः । दिशि प्रतीच्यां नकुलमुदीच्यां सत्यसाचिनम् ।  
 प्राच्यां वृकोदरं मत्स्यैः केकयैः सह मद्रकैः ॥८॥

ते विजित्य नृपान् पीरा आजहद्दिग्भ्य ओजसा । अजातशत्रवे भूरि द्रविणं नृप यद्वयते ॥९॥

**Yudhishtira said:** Govinda ! I desire to worship gods—who are but representatives of your magnificence—by the ritual sacrifice named Rajascoya—the King ritual sacrifices Your Divinity ! Please help me accomplish this. 3.

**His Divinity said :** King ! Destroyer of enemies ! You have well conceived this idea, since your blessed fame will thereby reach all the worlds. King ! This King of ritual sacrifices is welcome to Brahmanic sages, manu, gods, well-wishers, Me and even to all creatures Perform this ritual sacrifice after vanquishing all Kings, bringing the whole world under your submission and collecting all articles required for it 4-6

**Shree Shukadeva said :** On hearing the words uttered by His Divinity, Yudhishtira was delighted and his lotus-like face bloomed. He deputed his brothers who had grown stronger with the infusion of the prowess of Vishnu into them to conquer countries situated in all the quarters. He directed Sahadeva to subjugate countries in the South with the help of Srinjayas, and Nakula to subjugate countries in the West. Arjuna who could wield his bow with both the hands to subjugate countries in the North and Bheem, whose stomach was as powerful as that of a wolf, to subjugate countries in the East, with warriors of the countries of Matsya, Kekaya and Madra King ! These warriors brought a great deal of wealth for Yudhishtira, who was about to perform the ritual sacrifice, from the respective directions after subjugating various kings with their prowess. Hearing that Jarasandha had not yet been vanquished, King Yudhishtira was pondering over the matter,

श्रुत्वाजितं जरासंधं नृपतेर्ध्यायतो हरिः । आहोपायं तमेवाद्य उद्धवो यमुवाच ह ॥१०॥  
भीमसेनोऽर्जुनः कृष्णो ब्रह्मलिङ्गधरास्त्रयः । जग्मुर्गिरिव्रजं तात बृहद्रथसुतो यतः ॥११॥  
ते गत्वाऽऽतिथ्यवेलायां गृहेषु गृहमेधिनम् । ब्रह्मण्यं समयाचेरन् राजन्या ब्रह्मलिङ्गिनः ॥१२॥  
राजन् चिद्व्यतिथीन् प्रातानर्थिनो दूरमागतान् । नन्नः प्रयच्छ भद्रं ते यद् वयं कामयामहे १३  
योऽनित्येन शरीरेण सतां गेयं यशो ध्रुवम् । नाचिनोति स्वयं कल्पः स वाच्यः शोच्य एव सः ॥

श्रीशुक उवाच

स्वरैराकृतभिस्तांस्तु प्रकोष्ठैर्जाह्नवैरपि । राजन्यवन्धून् विहाय दृष्टपूर्वानचिन्तयत् ॥१५॥  
राजस्यवन्धवो ह्येते ब्रह्मलिङ्गानि विभ्रति । वदामि भिक्षितं तेभ्य आत्मानमपि दुस्त्यजम् ॥१६॥  
जीवता ब्राह्मणार्थाय को म्वर्थः क्षत्रवन्धुना । देहेन पतमानेन नेहता विपुलं यशः ॥१७॥  
इत्युदारमतिः ग्राह कृष्णार्जुनवृकोदरान् । हे विप्र विद्यतां कामो वदाम्यात्मशिरोऽपि यः ॥१८॥

when Krishna told him about the strategy, which Uddhava had suggested. 7-10

Dear me ! Thereupon, Bheemasen, Arjuna and Krishna—all the three disguised themselves as Brahmins and went to Girivraja, where Jarasandha-son of Brihad-ratha was staying. Thus disguised as Brahmins, the Royal personages went to the palace of Jarasandha, who was following the life of a house-holder and who had reverance for brahmins, at the usual time when he received guests. They begged for alms, saying: "King ! Know us to be your guests who have come to this distant place, since we desire to have something. May you fare well. Whoever does not achieve permanent renown which is fit to be recited by saintly persons, with this transient body, though he is capable of doing so, is reprehensible and lamentable." 11-14

Shree Shukadeva said : Jarasandha did recognize them as Kshatriyas by their tones, countenance and wrists bearing marks of injuries caused by bow-strings and felt that he had seen them before. He said to himself : "These are Kshatriyas but they bear marks of Brahmins, I will therefore, give them alms, even my life, though it is difficult to do so. If one does not achieve renown with this transient body, while he is alive, for the sake of a Brahmin, what is the use of such a body ?" Thus thinking, the generous-hearted king, told Krishna, Arjuna and Bheema : Brahmins : choose whatever you desire. I will give even my head to you." 15-18



श्रीभगवानुवाच

युद्धं नो देहि राजेन्द्र द्वन्द्वशो यदि मन्यसे । युद्धार्थिनो वयं प्राप्ता राजन्या नाऽनकाङ्क्षिणः ॥१९॥  
 धसौ वृकोदरः पार्यस्तस्य भ्रातार्जुनो ह्ययम् । अनयोर्मातुलेयं मां कृष्णं जानीहि ते रिपुम् ॥२०॥  
 पवमावेदितो राजा जहासोच्चैः स्म मागधः । आह चामर्षितो मन्दा युद्धं तर्हि दक्षामि वः ॥२१॥  
 न त्वया भीरुणा योत्स्ये युधि विह्वलचेतसा । अयं तु वयसातुल्यो नातिसत्त्वो न मे समः ।  
 अर्जुनो न भवेद् योद्धा भीमस्तुल्यबलो मम ॥२२॥

इत्युक्त्वा भीमसेनाय प्रादाय महतीं गदां । द्वितीयां स्वयमादाय निर्जंगाम पुराद् बहिः ॥२३॥  
 ततः समे खले धीरौ सञ्जक्ताक्षितरेतरौ । जघ्नतुर्बज्रकल्पाभ्यां गदाभ्यां रणदुर्मदौ ॥२४॥  
 परं तयोर्महाराज युष्यतोः सप्तविंशतिः । दिनानि निरगस्तत्र सृष्ट्वन्निशि तिष्ठतोः ॥२५॥  
 एकदा मातुलेयं वै प्राह राजन् वृकोदरः । न शक्नोऽहं जरासंधं निर्जेतुं युधि माघन ॥२६॥  
 शत्रोर्जन्मघृती विद्वान् भीमस्यामोघदर्शनः । दर्शयामास विटपं पाटयन्निव संहया ॥२७॥

**His Divinity Krishna said :** "King ! If you hold this view give us the gift of a duel It is with the desire of having duel with you that we have come to you. We are, of course, Kshatriya and are not desirous of obtaining any food from you. This is Bheema-son of Pandu This is Arjuna-his brother Know Me to be Krishna-son of their maternal uncle and your enemy."

Having been thus informed, the king of Magadha laughed aloud derisively, since he was enraged. He said : "Fool, I will certainly give battle." He said to Krishna : "I will not fight with you, since you are timid and get frightened in battle. This Arjuna is not my equal in age, is not very strong, is not a match for me and cannot fight with me. Bheema, however, is as strong as myself" Having said this, he gave a large mace to Bheemasena. He took another mace and went out of the city Then, they were locked in a duel on level ground. Ferocious in battle, they struck each other with their maces, which were comparable to thunder-bolts. 19-24

Great King ! While they were thus fighting there, twenty-seven days elapsed At night, however, they behaved like hearty friends King ! Once, Bheema told his maternal uncle's son (Krishna), "Krishna ! I would not be able to vanquish Jarasandha in the duel. 25-26

Krishna, whose knowledge of things was infallible, knew about the

तद् विहाय महादस्यो भीमः प्रहरतां वरः । गृहीत्वा पादयोः शत्रुं पातयामासे भूतले ॥२८॥  
 एकं पादं पदाऽऽकम्य दोर्भ्यामन्यं प्रगृह्य सः । शुद्धतः पाटयामास शास्त्रामिव महागजः ॥२९॥  
 द्वाद्वाकारो महानासीद्विहते भगवेश्वरे । पूजयामासतुर्भूमिं परिरम्य जयाच्युतौ ॥३०॥  
 सहदेवं तत्तनयं भगवान् भूतभावनः । अभ्यपिञ्चदमेयात्मा मगधानां पतिं प्रभुः ।

मोचयामास राजन्यान् संरुद्धा मागवेन ये ॥३१॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे जरासंधनशो नाम द्विसप्ततितमोऽध्यायः ॥३२॥

अथ त्रिसप्ततितमोऽध्यायः

श्रीशुक उवाच

अयुते द्वे शतान्ययौ राजानो युधि निर्जिताः । ददृशुस्ते घनश्यामं पीतकौशेयवाससम् ॥१॥  
 कृष्णसन्दर्शनाद्वधस्तसंरोधनकृपाः । प्रशंससुहृदीकेशं गीर्भिः प्राञ्जलयो नृपाः ॥२॥

circumstances about birth Jarasandha and condition for his death, split a twig, which hinted to him how Jarasandha should be killed (by splitting him into two). Taking that hint, very powerful Bheema, who excelled others in striking, caught legs of his enemy, threw him on the ground, placed his foot on one of his legs, caught hold of the other with both his hands and split him, like a great elephant splitting a bough of a tree. When the King of Magadha was killed, there was a loud wailing. Arjuna and Krishna, however embraced Bheema and congratulated him. His Divinity who protects all creatures and whose largeness of heart is immeasurable, coronated Sahadev-son of Jarasandha as King of Magadha and arranged for release of the Kings, who had been imprisoned by the King of Magadha. 27-31

Thus ends chapter twenty two of Book X.

## CHAPTER LXXIII

Shree Shukadeva said : Those 20 800 princes, who had been conquered by Jarasandha in battle, saw cloud-dark Krishna in His yellow silk garments, their weariness caused by confinement was shattered by their joy of audience with Krishna. The princes folded their hands and eulogized Krishna with following words : 1-2

राज्ञान उचुः

नैनं नाथान्वसूयामो मागधं मधुसूदन । अनुग्रहो यद् भवतो राज्ञां राज्यच्युतिर्विमो  
 राज्यैश्वर्यमदोन्नद्धो न श्रेयो विन्दते नृपः । त्वन्मायामोहितोऽनित्या मन्यते संपदोऽचला  
 मृगतृष्णां यथा बाला मन्यन्त उदकाशयम् । एवं वैकारिकी मायामयुक्ता वस्तु वक्षते  
 वयं पुरा श्रीमदनष्टदृष्टयो जिगीषयास्या इतरेतरस्पृधः ।  
 एतन्तः प्रजाः सा अतिनिर्दृष्टाः प्रभो मृत्युं पुरस्त्वाविगणय्य दुर्मुदाः ॥९॥  
 त पय कृष्णाद्य गभीररंहसा दुरन्तवीर्येण विचालिताः श्रियः ।  
 कालेन तन्वा भवतोऽनुकम्पया चित्तदृष्टाश्चरणौ स्मराम ते ॥१०॥  
 अथो न राज्यं मृगतृष्णिरूपित देहेन शश्वत् एतता रजां भुया ।  
 उपासितव्यं स्पृहयामहे विभो क्रियाफलं प्रेत्य च कर्णरोषनम् ॥११॥

**The Princes said :** Lord ! Destroyer of demon Madhu ! pervading God ! We do not find fault with Jaransandha, since his Kingdom virtually amounts to your favour. A King, who is fettered with the intoxication caused by the power lent by a kingdom, cannot achieve bliss but he gets infatuated by Your Maya and considers his transeient affluence to be permanent. Just as foolish persons consider a mirage to be a source of water, persons who are not devout consider the ever-changing Maya to be a reality 3-5

Our comprehension having been formerly destroyed by our arrogance born of opulence, we were contending with each other with the desire of conquering each other's dominions. Lord ! Extremely haughty and very cruel as we were, we disregarded you, who are like ever-present death. We were tormenting our own subjects Krishna ! The self-satisfied we, who were deprived of our riches by Time, which has unscrutinizable velocity, which has infinite power, and which is your own immortal, have to-day been deprived of our arrogance by your compassion. We meditate on your feet Lord ! We do not now desire restoration of kingdoms, which are like a mirage and which are to be enjoyed only by the body, which however continuously deteriorates and is the source of diseases. Nor do we desire the fruit of righteous actions, which is to be enjoyed after death, though even the mention of it is pleasant to the ears. We repeatedly bow to you—Krishna, son of Vasudeva since you are Vishnu incarnate. You are the Supreme Spirit Y

कृष्णाय वासुदेवाय हरये परमात्मने । प्रणतः श्लेशनाशाय गोविन्दाय नमो नमः ॥१॥

## श्रीमगराजुनाच

दिष्ट्या न्यवसित भूपा भवन्त ऋत्वापिण । श्रियैश्वर्यमदोच्चाह पश्य उन्मादक नृणाम् ॥१०॥

भवन्त एतद् विज्ञाय देहाद्युत्पाद्यमन्तवत् । मा यजन्तोऽध्वरैर्युक्ता प्रजा धर्मेण रक्षथ ॥११॥

संतन्यन्तः प्रजातन्तु सुख दुःखं भवामधौ । प्राप्तं प्राप्तं च सेज्जतो मक्षित्ता विचरिष्यथ ॥१२॥

उदासीनाश्च देहदाजात्मारामा धृतव्रताः । मय्यावेद्य मनः सम्यङ्मामन्ते ब्रह्म यास्यथ ॥१३॥

## श्रीराज उवाच

इत्यादिश्य नृपान् कृष्णो भगवान् भुवनेश्वरः । सपर्यां कारयामास सहदेवेन भारत ॥१४॥

स्थान् सदश्वानारोप्य मणिराज्जनभूषितान् । ग्रीण्य सुनृतेषां कथैः स्वदेशान् प्रत्ययापयत् १५

जरासंधं वातयित्वा भीमसेनेन केशवः । पायांभ्यां संयुतः पायान् सहदेवेन पूजित ॥१६॥

who are known as Govinda, destroy distresses of those who bow to you 6-9

**His Divinity said :** Princes ! I congratulate you on your decision. What you have said is true. See ! The bonds created by wealth and by arrogance arising from sovereignty cause intense passion in men. You should know that the body etc., which are created objects are finite. You should therefore, worship Me with ritual sacrifices, with a composed mind and protect your subjects in a righteous manner. While extending the line of descendants and enjoying happiness and miseries, prosperity and adversity as they may come by, with equanimity. Keep Me in mind and move about (in the world). Remain indifferent to the body etc., indulge in spiritual pursuits, take the vow of righteousness, repose well, your minds in Me and you shall ultimately attain Me, the Supreme Spirit 10-13

**Shree Shukadeva said :** Scion of Bharat dynasty ! After tendering this counsel to the princes, His Divinity Krishna—the overlord of the three worlds instructed Sahadeva to honour them. He seated them in chariots, drawn by good horses, who were decorated with jewels and gold, pleased them with kind and sweet words and sent them to their respective territories. After having thus got Jarasandha killed by Bheemasena, and after having been honoured by Sahadeva Krishna, accompanied by the two sons of Kunti, set out for Indraprastha (on

अमिवन्द्याथ राजानं भीमार्जुनजनार्दनाः । सर्वमाश्वाययांचकुरात्मना यदनुष्ठितम् ॥१॥  
निशम्य धर्मराजस्तत् केशवेनानुकम्पितम् । आनन्दाशुक्लां मुञ्चन् प्रेम्णा नोवाच किंचन ॥८॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे दृष्ट्वाद्यायमने त्रिसप्ततितमोऽध्यायः ॥७३॥

अथ चतुःसप्ततितमोऽध्यायः

श्रीशुक उवाच

धर्मराजो यथा काले वयं युक्तान् स ऋत्विजः । कृष्णः नुमोदितः पार्यो ब्राह्मणान् ब्रह्मयादिनः ॥१॥  
द्वैपायनो भरद्वाजः सुमन्तुर्गातितमोऽसितः । वसिष्ठश्च्यवनः कण्वो मैत्रेयः कव्यपत्नितः ॥२॥  
उपहृतास्तथा चान्ये द्रोणभीमरुपादयः । धृतराष्ट्रः सहस्रुतो विदुरश्च महामतिः ॥३॥  
ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा यज्ञद्विदक्षयः । तत्रैव सर्वराजानो राज्ञां प्रकृतयो नृप ॥४॥  
ततस्ते देवयजनं ब्राह्मणाः स्वर्णलाङ्गलैः । कृष्ट्वा तत्र यथाम्नायं दीक्षयाञ्चकिरे नृपम् ॥५॥  
reaching there'. Krishna, Bheem and Arjuna paid respects to King Yudhishtira and reported to him what they had done. On hearing it which was due to the favour of Krishna, Yudhishtira shed tears of joy due to love for Him and could not speak. 14-18

Thus ends chapter seventy three of Book X

## CHAPTER LXXIV

Shree Shukhdev said Yudhishtira chose with the approval of Krishna, Brahmins, who were diligent and were well-versed in the Vedas, such as Vyasa, Bharadwaja, Sumanth, Gautama, Asita, Vasishta, Chiyavana, Kanava, Maitreya, Kavasha and Trita, as priests to officiate at the ritual sacrifice. King! Similarly, others, such as Drona, Bheemasen Kripa and others were also invited. Dhritarashtra and his sons, talented Vidura, Brahmins, Kshatriyas, Vaishyas and Shoodras, all kings and their subjects, who were desirous of witnessing the ritual sacrifice too came there 1-4.

Then, the Brahmins ploughed up the ground selected for the ritual sacrifice with golden ploughs and consecrated King Yudhishtira according to prescribed rites. The priests, who were lustrous like deities, helped the great King perform the Rajasooyi sacrifice according to

अयोजयन् महाराज याज्ञका देववर्चसः । राजस्येन विधिवत् प्राचेतसमिवामराः ॥६॥  
 सदस्याभ्यार्हणार्हं वै विमुक्षन्तः समासद् । नाप्यनच्छन्नैकान्त्यात् सहदेवस्तदाग्रवीत् ॥७॥  
 अर्हति ह्यच्युतः श्रेष्ठं भगवान् सात्वतां पतिः । पक्वं पयस्त्रितयोऽसावैतदात्म्यमिदं जगत् ।  
 तस्मात् कृष्णाय महते दीयतां परमार्हणम् । पक्वं चेत् सर्वभूतानामात्मनश्चार्हणं भवेत् ॥९॥  
 इत्युक्त्वा सहदेवोऽभूत् तूष्णीं कृष्णानुमावचिन् । तच्छ्रुत्वा तुष्टुः सर्वं साधु साध्विति सत्तमाः  
 श्रुत्वा द्विजैरिति राजा ज्ञात्वा ह्येदं समासदाम् । समर्ह्यदधृषीदेयं प्रीतः प्रणयविह्वलः ॥११॥  
 तर्पादां विवेनिज्यापः शिरसां लोफपावनीः । समर्ह्यः सानुजामात्यः सकुटुम्बोऽवहन्मुक्षः ॥१२॥  
 इत्थं समाजितं वीक्ष्य सर्वे प्राञ्जलयो जनाः । नमो जयेति नेमुस्तं निपेतुः पुण्यघृष्टयः ॥१३॥

इत्थं निशम्य दमघोषस्तुतः स्वपीडादुत्थाय कृष्णगुणवर्णं ज्ञातमन्युः ।

उत्क्षिप्य बाहुमिदमाह सदस्यमर्षी संधाचयन् भगवते परुषाप्यमोतः ॥१४॥

prescribed rites, just as deities, and helped Varuna perform a ritual sacrifice. 5-6

The councillors then deliberated on the question as to who should be chosen for the chief honour of the council, but could not come to a decision, since there were several deserving personages. Thereupon, Sahadeva said : ' His Divinity Krishna-chief among members of the Satwata dynasty deserves the topmost honour. The great honour should, therefore, be conferred upon Krishna. If this were done, it would be tantamount to honouring all creatures as well as ourselves.' 7-9

Having said this much, Sahadeva, who realized the majesty of Krishna, ceased on hearing this, all good persons were pleased and said "Nice ! Very nice". Hearing this decision, which was announced by Brahmins and ascertaining the consensus of the councillors, King Yudhishthira was delighted, He was overcome with affection for Krishna and worshipped Him. After he had washed His feet with water his queens, younger brothers, ministers and members of his family and himself sprinkled the water which was capable of sanctifying all the worlds, on their heads with delight. Seeing Krishna thus honoured, all persons folded their hands bowed to Him and exclaimed : "We bow to you ! Victory to you " They also showered flowers on Him. 10-13

On hearing this, son of Damaghosha, whose anger was kindled by

ईशो दुरत्ययः काल इति सत्यवती श्रुतिः । वृद्धानामपि यद् बुद्धिर्वाल्वाक्यैर्विभिद्यते ॥१५॥  
यूयं पात्रविदां श्रेष्ठा मा मन्ध्वं वाल्मापितम् । सदसस्पतयः सर्वे कृष्णो यत् सम्मतोऽह्नि ॥१६॥  
तथेविद्याव्रतधरान् ह्यनविध्वस्तकल्मषान् । परमर्षीन् ब्रह्मनिष्ठान् लोकपालैश्च पूजितान् १७  
सदस्पतीनतिक्रम्य गोपालः कुलपांसनः । यर्णाश्रमकुलापेतः सर्वधर्मबहिष्कृतः ।

स्वैरवर्ती गुणैर्हीनः संपर्यां कथमर्हति ॥१८॥

पद्मदीन्यभद्राणि यमापे नष्टमङ्गलः । नोवाच किञ्चिद् भगवान् यथा सिद्धः शिवास्तम् ॥१९॥  
ततः पाण्डसुताः क्रुद्धा मत्स्यकैक्यसृञ्जयाः । उदायुधाः समुत्तस्थुः शिशुपालजिघांसवः ॥२०॥  
ततश्चैद्यस्त्यसंभ्रांतो जगृहे सङ्गचर्मणी । तावदुत्थाय भगवान् स्वान् निवार्य स्वयं वपा ।  
शिरः भुरान्तचक्रेण जहारापततो रिपोः ॥२१॥

the commendation of the merits of Krishna, rose from his seat. Wrathful as he had become, he raised his hands and spoke these abusive words in the assembly in such a way that His Divinity would hear them: 14

“The popular belief that Time is Supreme and difficult to overcome is full of truth, since the intelligence of even elderly persons is set at naught by words of youngsters (Sahadeva) stating that there is a consensus regarding the fitness of Krishna for the honour. Superseding great sages, who perform penance, who are learned, who have taken the vow of righteous conduct, whose sins have been destroyed by their spiritual experience, who are absorbed in contemplation of the Supreme Spirit, who are revered by even guardians of the quarters and who are leading councillors, how can this cow-herd, who is a blot on his family, who has fallen from the duties prescribed for the various castes, religious orders, and family, who has cast off all rules of righteous conduct, who is wilful in his behaviour, and who is devoid of virtues deserve this honour”? 15-18

Shishupala, whose good luck had ended, spoke these and other evil words. His Divinity did not, however, speak anything, just as a lion would not mind the howls of a jackal. The Pandavas, the princes of Matsya and Kekaya countries and princes of the Srinjaya dynasty however rose and raised their weapons with the intention of assassinating Shishupala. The latter, however, remained unperturbed and took up his sword and shield. His Divinity, however, kept them away and cut off the head of His enemy with his razorsharp disc-missile, when he

चैद्यदेहोत्थितं ज्योतिर्वासुदेवमुपाविशत् । पश्यतां सर्वभूतानामुल्लेखं भुवि राञ्जयुता ॥२२॥  
जन्मत्र यानुगुणितयैरसंरब्धया धिया । ध्यायंस्तन्मयता यातो भावो हि भग्नकारणम् ॥२३॥  
ऋत्विग्भ्यः ससदस्येभ्यो दक्षिणा विपुलामदात् । सर्वान् सम्पूज्य विधिश्चक्रेऽवमृथमेकराट् ॥  
साधयित्वा क्रतुं राज्ञः कृष्णो योगेश्वरेश्वरः । उवास कतिचिन्मासान् सुहृद्भिरभियाचितः ।  
ययौ सभार्यं सामात्यं स्वपुरं देवकीसुतः ॥२५॥

राज्ञः सभाजिताः सर्वे सुरमानवसेचरा । कृष्णं क्रतुं च शंसन्तः स्वधामानि ययुर्मुदा ॥२६॥  
दुर्योधनमृते पापं कलिं कुरुकुलामयम् । यो न सेहे धियः स्फीता दृष्ट्वा पाहसुतस्य ताम् ॥२७॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे अनार्ये शिशुपालवधो नाम चतु सप्ततितमोऽध्यायः ॥२४॥

angrily assulted Him The flash of luster, which emerged from the body of Shishupal passed into the body of Krishna within the sight of all creatures, in the manner of a meteor falling from the sky penetrating the earth Thus, Shishupal, who had been thinking of Krishna with a mind fraught with vengeance which had followed him in his three births, attained union with Him, since disposition of the mind is the cause of birth in this world 18-23

Thereafter, Yudhishtira, who had become the absolute King of Bharat, gave ample gifts to the priests, who had officiated at his ritual sacrifice and to the councillors, honoured all in the customary manner and performed the final ritual ceremony of sacred bath After seeing through the performance of the ritual sacrifice, Krishna, who is the master of his relatives and then returned to His capital with his queens and ministers With the exception of Duryodhana, who was sinful quarrelsome and a blot on the dynasty of Kuru, and who could not tolerate the great majesty of the son of Pandu (Yudhishtira) all the deities, men and celestial beings, who were honoured by the King, eulogized Krishna and the ritual sacrifice and joyfully returned to their respective homes 24-27

Thus ends chapter seventy four of Book \





## अथ पञ्चसप्ततितमोऽध्यायः

## ऋषिरुवाच

पितामहस्य ते यज्ञे राजसूये महात्मनः । यान्धवाः परिचर्यायां तस्यासन् भैरवन्धनाः ॥१॥  
 भीमो महानसाप्यशो घनाध्यक्षः सुयोधनः । सहदेवस्तु पूजायां नकुलो द्रव्यसाधने ॥२॥  
 गुरुशुश्रूषणे जिष्णुः कृष्णः पाहावनेजने । परिवेषणे द्रुपदजा कर्णो दाने महामनाः ॥३॥  
 निरुपिना महायज्ञे नानाकर्मसु ते तद्वा । प्रवर्तन्ते स्म राजेन्द्र राक्षः प्रियचिकीर्षवः ॥४॥  
 मृदङ्गशङ्खपणवधुन्धुर्यानफगोमुखाः । वादित्राणि विचित्राणि नेदुरावभृथोत्सवे ॥५॥  
 नर्तक्यो ननृतुर्दृष्टा गायका यूयशो जगुः । वीणावेणुतलोन्नादस्तेषां स दिवमस्पृशत् ॥६॥  
 देवदुन्दुमयो नेदुर्नरदुन्दुभिभिः समम् । मुमुचुः पुष्पवर्षाणि देवर्षिपिहमानवाः ।  
 सस्तुस्तत्र ततः सर्वे वर्णाथमयुता नराः ॥७॥

अथान्यजो महाशीलाः नदस्या ब्रह्मवादिनः । ब्रह्मक्षत्रियविटशूद्रा राजानो ये समागताः ॥८॥

## CHAPTER LXXV

Shree Shukadeva said : King ! On the occasion of the Rajasooya ritual sacrifice of your generous-hearted grand-father, his relatives rendered various services through the bonds of love. Bheemasena supervised kitchen Duryodhan supervised treasures, Sahadeva supervised guest-houses. Nakula supervised procurment of requisite articles, Arjuna supervised the service due to be rendered to elderly persons, Krishna supervised washing the feet of guests, Draupadi supervised service of food and noble minded Karan supervised charity. Great King ! They were desirous of pleasing the King and were thus appointed to perform various functions and busied themselves with them.

On the auspicious occasion of the ceremony of the sacred bath at the conclusion of the ritual sacrifice, various musical instruments such as tabors, conches, Paivas, Dhundhus, large military drums and Gomukhs were played. Dancing girls danced, and teams of songsters sung the high sounds of their lutes, flute-pipes and claps touched the sky. Along with Kettle drums of men, those of God also were played upon. Deities, sages, manes and men showered flowers. On that occasion, men of all castes and orders of life took their ablutions. 1-7

King ! Priests of noble character, councillors, Vedic scholars, Brahmins, Kshatriyas, Vaishyas, Shoodras and princes, who had assem-

देवर्षिपितृभूतानि लोकरूपाः सहानुगाः । पुञ्जितास्तमनुशाप्य स्वधामानि ययुर्नृप ॥९॥  
 सतो युधिष्ठिरो राजा सुहृत्सम्बन्धिवान्धवान् । प्रेम्णा निवासयामास कृष्णं च त्यागकातर ॥१०॥  
 एकदान्तपुरे तस्य दीक्ष्य दुर्योधनः श्रियम् । अतप्यद् राजसूयस्य महिष्य चाच्युतात्मनः ॥११॥  
 सभायां मयनल्लतायां कापि धर्मसुतोऽधिगट् । वृत्तोऽनुजैर्धनुमिश्च कृष्णेनारि स्वचक्षुषा ।

आसीनः काञ्चने साक्षादासने मघवानिच ॥१२॥

तत्र दुर्योधनो मानी परीतो भ्रातृभिर्नृप । किरीटमाली न्यविशदत्सिहस्तः क्षिपन् रुपा ॥१३॥  
 स्थलेऽभ्यगृह्णाद्वखान्तं जल मत्वा स्थलेऽपतत् । जले च स्थलज्द्वाभ्यां त्या मयमायाविमोहितः  
 जहास भीमस्त दृष्ट्वा स्त्रियो नृपतयोऽपरे । निवार्यमाणा अप्यङ्ग राज्ञा कृष्णानुमोदिताः ॥१४॥

स मोहितोऽघाग्बद्धो रथा उचलन् निष्क्रम्य तूर्णो प्रययौ गङ्गाह्वयम् ।

हाहेति शब्दः सुमहानभूत् सतामजातशर्द्धिमेना इयामघत् ।

यभूव तूर्णो भगवान् भुवो भर समुज्जिहीर्षुर्धमति रम यद्दृशा ॥१६॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उक्तार्थे दुर्योधनमानसगतो नाम पञ्च सततितमोऽध्यायः ॥ ७९ ॥

embled there, and divine sages, manes, gob ins, protectors of the quarters and their followers were suitably honoured They then returned to their respective abodes after taking leave of the King 8-9

Once, the sovereign-son of Dharma-(Yudhishtira) was seated on a golden throne, as if he were Indra in person in the council-hall, constructed by Maya, in the company of his brothers, relatives and Krishna, who virtually constituted his eyes. King ! Haughty Duryodhana, wearing a crown and necklace entered the place in company of his brothers, carrying a sword, which he angrily tossed up. He raised the border of his lower garment, when he was on solid ground, mistaking it for water, and fell into water under the delusion that it was solid ground, having been deceived by the trickery of Maya. Dear me ! On seeing him, Bheema burst into laughter, so did also women and other princes, though they were forbidden by King Yudhishtira, since they were encouraged to do so by Krishna. He felt ashamed and cast down his face. Burning with anger, he got out therefrom and silently went away to Hastinapura. Good men loudly cried out 'Ha-ha', Yudhishtira who did not harbour enmity towards any one, became almost dejected but His Divinity, by whose mere sight Duryodhana was deluded, kept mum, since He desired to destroy the burden (of evil-doers) of the Earth 11-16

Thus ends chapter seventy five of Book X

## अथ पट्सप्ततितमोऽध्यायः

श्रीशुक उवाच

अथान्यदपि कृष्णस्य शृणु कर्माद्भुतं नृप । क्रीडानरशरीरस्य यथा सौभषतिर्दतः ॥१॥  
 शिशुपालसखः शाल्वो रुक्मिण्युद्वाह आगतः । शाल्वः प्रतिज्ञामकरोत् शृण्वतां सर्वभूभुजाम् ।  
 अयादवीं क्षमां करिष्ये पौरुषं मम पश्यत ॥२॥  
 इति मूढः प्रतिज्ञाय देवं पशुपतिं प्रभुम् । आराधयामास नृप पांसुमुष्टिं सहृद् प्रसन्न ॥३॥  
 संवत्सरान्ते भगवानाशुतोष उमापतिः । वरेणच्छन्दयामास शाल्वं शरणमागतम् ॥४॥  
 देवासुरमनुष्याणां गन्धर्वोरगरक्षसाम् । अमेघं कामगं ववे स यानं वृष्णिमीपणम् ॥५॥  
 तथेति निरिशादिष्टो गयः परपुरञ्जयः । पुरं निर्माय शाल्वाय प्रादात् सौममयस्मयम् ॥६॥  
 न लब्ध्वा कामगं यानं तमोधाम दुरासदम् । ययौ द्वारवतीं शाल्वो वैरं वृष्णिहृतं स्मरन् ॥७॥

## CHAPTER LXXVI

Shree Shukadeva said: King! Now hear about another wonderful exploit of Krishna, who had assumed the human body for diversion, showing how King Shalva was killed. Shalva, who was a friend of Shishupala, had attended the wedding of Rukmini and had taken a vow, within hearing of all princes saying: 'I will render the Earth void of the Yadavas, you "all witness my prowess" Having thus taken the vow, the fool worshipped God Shiva—the Lord of all creatures—eating only a fistful of earth once a day. At the end of a year, God Shiva consort of Uma—who is quickly propitiated, gratified Shalva, who had come to his refuge, with a boon. The latter chose for the boon a chariot which could not be pierced by deities, demons, men, celestial songsters, serpents or evil spirits and would travel in any desired direction and would cause fright to the Yadavas. God Shiva, who resides in the Himalayas, granted the boon and under His direction, demon Maya conqueror of capitals of his enemies constructed an iron airship named Sambha and gave it to Shalva. Having obtained this unassailable vehicle, which was full of darkness and which was capable of flying in any desired direction, Shalva, who was harbouring in his mind the enmity shown to him by the Yadavas, went to Dwarka. Eminent scion of Bharata dynasty! Shalva besieged the city with a large army and completely devastated its gardens and parks. When illustrious Pradyumna saw that his subjects were being harassed, the renowned warrior persuaded them not to be frightened

निरुप्य सेनया शास्त्रो महत्या भरतर्षभ । पुरीं वमज्जोपवनान्युद्यानानि च सर्वश ॥८॥  
 प्रद्युम्नो भगवान् जीदय वाच्यमाना निना प्रजा । मा मैत्रेयभ्यघाद्भीरो रथात्तो महायशः ।  
 ततः प्रचवृत्ते युद्धं शास्त्राना यदुमि सह । यथासुराणां त्रिभुवैन्तुमुल लोमहर्षणम् ॥९॥  
 ताश्च सीमपतेर्माया विद्यास्त्रै रन्मिणीसुत । क्षणेन नाशयामास नैश तम इवोष्णम् ॥१०॥  
 शास्त्रामात्यो द्युमान् नाम प्रद्युम्नं प्रास्प्रपीडित । आसाद्य गदया मौज्यां व्याहत्य व्यनदद् रली ।  
 प्रद्युम्न गदया शीर्णयुद्ध स्थलमरिन्दमम् । जपे प्रादुरणात् मृतो धर्मजिद् शरकालज ॥११॥  
 लघसंज्ञो मुहूर्तेन कार्पण्यं सारथिमप्रीत् । अहो असात्विद् मृतं यद् रणाग्नेऽपसर्पणम् ॥१२॥  
 न यदूना कुले जातं ध्रुवते रणविच्युत । विना मत् कर्त्तव्यचित्तेन सूतेन प्राक्नित्त्वियात् ॥१३॥

## सारथिरजाच

धर्मं विना न ताऽऽयुष्मन् वृत्तमेतन्मया विमो । सूत वृच्छ्रगत रक्षेद् रथिन सारथि रथी ॥१४॥

and mounted his chariot. Then fierce and hair-raising battle ensued between the Shalvas and the Yadavas like that between demons and Gods. The son of Rukmini (Pradyumna) destroyed in a moment the illusion created by Shalva with miraculous missiles, just as the Sun destroys darkness of the night. In the meantime, mighty Dyuman minister of Shalva who had been wounded earlier—assaulted Pradyumna with an iron mace and roared in triumph. The chariot driver of Pradyumna who was a son of Daruka, and who knew his duty drove away. Pradyumna who always subdued his enemies from the battle field, since he had been wounded in the chest with the mace. When he regained consciousness in a moment, the son of Krishna told the chariot-driver, "Alas! Chariot-driver! This removal of me from the battle-field is not good. Any one born in the dynasty of Yadu is never heard having escaped from a battle-field, with the exception of myself who has sustained this blot by the action of his chariot-driver of a timid mentality! 1-15

The Chariot Driver said: Long live mighty prince! A chariot-driver has to protect his warrior when he is in a difficult strait and a warrior has to protect his chariot driver in a similar plight. Since I know this, I carried your reverence from the battle field, because you had been assailed with a mace by the enemy had been wounded and

पतद् विदित्वा तु भवान् मयापोवाहितो रणात् । उपस्पृष्टः परेणेति मूर्च्छितो गदया हतः ॥१७॥

॥ इति श्रीवैष्णवभागवते दशमस्कन्धे उत्तरार्धे शत्रुवृद्ध पटसप्ततितमोऽध्यायः ॥७६॥



अथ सप्तमपतितमोऽध्यायः

श्रीशुक उवाच

स त्वस्पृष्टयः सलिलं वंशितो धृतकार्मुकः । नय मां द्युमतः पार्श्वं वीरस्येत्याह सारथिम् ॥१॥  
 विधमन्तं स्वसैन्यानि द्युमन्तं रविमणीसुतः । प्रतिहत्य प्रत्यधिघ्न्यन्नाराचैरष्टभिः स्मयन् ॥२॥  
 चतुर्भिश्चतुरो वाहान् स्रनमेकेन चाहनत् । द्वाभ्यां धनुश्च केतुं च शरेणान्येन वै शिरः ॥३॥  
 पथ यदूनां शाल्यानां निघ्नतामितरेतरम् । युद्धं त्रिणवराशं तदभूत्तुमुलमुत्थयन् ॥४॥  
 इन्द्रप्रस्थं गतः कृष्ण आहतो धर्मसूनुना । निमित्तान्यतिथोराणि पश्यन् द्वारवतीं ययौ ॥५॥  
 योक्ष्य तत् फट्कनं रथानां निरूप्य पुररक्षणम् । सौभं च शाल्यराजं च दारुकं प्राह केशवः ।  
 रथं प्रापय मे सूत शाल्यस्यान्तिकमाशु वै ॥६॥

had fainted. Since I know this duty, I did this." 16-17

Thus ends chapter seventy six of Book X



## CHAPTER LXXVII

Shree Shukadev said Stung by the relapse, Pradyumna sipped water, took up his bow and told his chariot-driver: "Lead me near heroic Dyuman' Striking back at Dyuman, who was harassing his army, the son of Rulmini pierced him with eight arrows smilingly. He killed his four horses with four arrows and his chariot-driver with one. He broke his bow and his banner with two arrows and out off his head with another. When the Yadavas and the Shalvas were thus killing each other, Krishna who had gone to Indraprastha at the invitation of Yudhishtira observed very frightful omens and, therefore, returned to Dwarka. On seeing the destruction of His men, and the presence of the air-chariot of Shalva and Shalva himself, Krishna told Daruka (His chariot-driver): Driver! Take my chariot to the vicinity of Shalva. When Shalva was powerfully striking with lots of weapons Krishna, of infallible exploits pierced him with his arrows, shattered his armour and his bow, the jewelled crest of his head-gear and the air-chariot of the enemy with His mace. Shattered into thousands of

त शस्त्रपूगैः प्रहरन्तमोज्जसा शाल्वं शरैः शौरिरमोघविक्रम ।

विदध्याच्छिन्नद् धर्मं घनु शिरोर्मणि सौमं च शनोर्गदया ररोज ह ॥५॥

तत् कृष्णहस्तेरितया विचूर्णितं पपात तोये गदया सहस्रधा ।

विस्त्रय तद् भूतलमास्थितो गदामुद्यम्य शाल्वोऽच्युतमभ्यगाद् द्रुतम् ॥८॥

याघावत सगदं तस्य बाहु भलेन छित्त्वाथ रथाङ्गमद्भुतम् ।

वधाय शाल्वस्य ल्यार्कसन्निभं विभ्रद् वभो सार्क इवोदयाबल ॥९॥

जहार तेनैव शिरः सकुण्डलं फिरीटयुक्तं पुरपायिनो हरिः ।

यज्ञेण वृत्रस्य यथा पुरन्दरो यभूव हाहेति वचस्तदा नृणाम् ॥१०॥

तस्मिन् निपतिते पापे सौमे च गदया हते । नेदुर्दुन्दुभयो राजन् दिवि देवगणेति ॥११॥

॥ इति श्रीसक्षिप्तभागवते दशमस्कन्धे उत्तराध्याये सौमवधो नाम सप्तसप्तति तमोऽध्याय ॥ ६६ ॥

### अष्टपष्टितमोऽध्यायः

श्रीशुक उवाच

सखीनामपचितिं कुर्वन्दन्त्ययत्रो रथाभ्यगात् । शिशुपालस्य शाल्वस्य पौण्ड्रस्यापि दुर्मतिः ।

परलोकगतानां च कुर्वन् पारोक्ष्यसौहृदम् ॥१॥

pieces by the mace discharged by Krishna with His hand, the air-ship fell into water Shalva quickly abandoned it, stood on the ground, raised his mace and rushed towards Krishna As he rushed forward, Krishna Cut of his hand holding this mace with a lance When he took up his discmissile, which was shining like the Sun at the time of universal destruction Krishna shone like the mountain of the rising Sun at the time of Sun rise Krishna then chopped off with it the head of Shalva wearing ear-rings and a crown, though he had abundance of magical powers, like Indra who had cut off the head of Vritra People then bewailed exclaiming 'Ha-ha' King When that air-chariot was brought down by the mace and Shalva was killed rattles-drums were beaten in the sky at the instance of multitudes of deities 1-11

Thus ends chapter seventy seven of Book X

### CHAPTER L-XXVIII

Shree Shukadeva said : With the view of the avenging the destruction of his friends, Dantavakra angrily rushed forward Great

एकः पदातिः संकुद्धो गदापाणिः प्रकम्पयन् । पद्भ्यामिमां महाराज दन्तवक्त्रो व्यददयत् ॥१॥  
 तं तथाऽऽयान्तमालोक्य गदामादाय सत्वरः । अवप्लुत्य रथात् कृष्णः सिन्धुं वेलेव प्रत्यधात् ।  
 गदया ताडयन्मूर्ध्नि सिंहवद् व्यनदच्च सः । कृष्णोऽपि तमहन् गुर्व्या कौमोदक्या स्तनान्तरे ।  
 प्रसार्य केशबाह्वङ्घ्रीन् धरण्या सोऽपतद् व्यसुः ॥४॥

ततः सूक्ष्मतर ज्योतिः कृष्णमाविशदद्भुतम् । पश्यतां सर्वभूतानां यथा चैद्यवधे नृप ॥५॥  
 विदूरथस्य तद्भानुश्चक्रेण क्षुरनेमिना । शिरो जहार राजेन्द्र सकिरीटं सकुण्डलम् ॥६॥  
 पयं सौमं च शाल्वं च दन्तवक्त्रं सहानुजम् । हत्वा दुर्विपहानन्यैरीडितः सुरमानवैः ।

वृत्तञ्च वृष्णिप्रवरैर्विवेशालङ्कृतां पुरीम् ॥७॥

धृत्वा युद्धोद्यमं रामः कुरूणां सह पाण्डवैः । तीर्थभिषेकव्याजेन मध्यस्थः प्रययौ किल ॥८॥  
 ज्ञात्वा प्रभासे संतर्प्य देवर्षिपितृमानवान् । सरस्वतीं प्रतिस्रोतं ययौ ब्राह्मणसंवृतः ॥९॥  
 पृथुवक्त्रं विन्दुसरस्वितकूपं सुदर्शनम् । विशालं ब्रह्मतीर्थं च चक्रं प्राचीं सरस्वतीम् ॥१०॥

King! Moved by his affection for Shishupala, Shalvand Paundraka, who had been killed, that angry and foolish Dantavakra was seen carrying a mace in his hand. He shook the Earth with his feet, though he was all alone and was walking on foot. Seeing him thus advancing, Krishna quickly took up his mace, jumped out of his chariot and stopped him like the shore preventing the ocean from advancing. He, however, struck Krishna on the head with his mace and roared triumphantly. The latter too struck him with His mace named Kaumudakes on the chest. Thereupon, he fell down dead, with outstretched hands feet and dishevelled hair. King! Subtle and wonderful lustre emanated from him and entered into Krishna, as in the case of Shishupala, within sight of all creatures, when he was killed. Great King! Krishna also cut off the head of his brother Vidooratha, which was wearing a crown and ear-rings, with his disc missile, whose edge was sharp like that of a razor. When, he had thus destroyed the Saubha air-chariot, Shalva and Dantavakra, who were unassailable by others, Krishna was eulogized by Gods and men. Accompanied by the Yadavas. He then entered his metropolis, which was decorated (for welcoming Him). 1-7

On hearing about preparations for war between members of the Kuru dynasty Baladeva, went away under the pretext of bathing at shrines of pilgrimage, since he wanted to remain neutral. He had accordingly a holy bath at Prabhas where he offered oblations of water to Gods, manes and (former) sages and travelled upstream on

यमुनामनु यान्येव गङ्गामनु च भारत । जगाम नैमिषं यत्र ऋषयः सत्रमासते ॥११॥  
 तमागतमभिप्रेत्य मुनयो दीर्घसत्रिणः । अभिनन्द्य यथान्यायं प्रणम्योत्थाय चार्चयन् ॥१२॥  
 अप्रत्युत्थायिनं स्तनकृतप्रहणाञ्जलिम् । अध्यासीनं च तान् विप्रांश्चुकोपोद्रीक्ष्य माधवः ॥१३॥  
 अद्वान्तस्याचिनीतस्य घृथा पण्डितमानिनः । न गुणाय भवन्ति स्म नटस्येवाजितात्मनः ॥१४॥  
 एतदर्थो हि लोकेऽस्मिन्नवतारो मया कृतः । यथा मे धर्मध्वजिनस्ते हि पातक्रिनोऽघिकाः ॥१५॥  
 एताद्यदुक्त्वा भगवान् निवृत्तोऽसद्व्यादपि । माचित्वात् तं कुशाग्रेण करस्येनाहनत् प्रभुः ॥१६॥  
 हाहेति घादिनः सर्वे मुनयः खिन्नमानसाः । ऊक्षुः सङ्कर्षणं देवमधर्मस्ते कृत प्रभो ॥१७॥  
 अस्य ब्रह्मासनं दत्तमस्माभिर्यदुनन्दन । अज्ञानतैवाचरितस्तथा ब्रह्मपदो यथा ॥१८॥

the banks of the Saraswati; accompanied by Brahmins Scion of Bharat dynasty ! He also visited the pilgrim centres named Prithoodaka, Bindu-sarovara, Tritakooa, Sudarsbana, Vishala, Brahmateertha, Chakrateertha, Prachee Saraswati and others on the banks of the Ganges and the Yamuna downstream. Then, he went to the Naimisha forest, where Brahminical sages were holding a sessions for ritual sacrifice. Coming to know about his arrival, the Brahminical sages, who were engaged in the long-lasting sessions of ritual sacrifice, greeted him in the customary way, bowed to him and worshipped him, Seeing that Soota, who was seated on a seat which was higher than those of the Brahmins, neither stood up nor folded his hands in reverence. Baladeva got angry and said : "Sacriptures do no good to a man who has no self-restraint, who is discourteous, who vainly considers himself to be an erudite person and who has not subdued his senses, as in the case of an actor to whom his various parts do no good. Religious hypocrites, who are greater sinners, deserve to be destroyed at my hands, since I have taken this incarnation in this world for this very purpose." १-१५

After expressing himself thus, His Divinity mighty Baladeva killed him with the tip of a blade of Kusha grass that was in his hand, as was predestined, though he had (till now) desisted from killing sinful persons. At this, all the sages were upset in their minds, cried out "Alas ! and told His Divinity Baladeva; "Lord ! This action of yours is irreligious. Scion of Yadu dynasty ! We have assigned to him the status of a Brahmin. Sanetifier of the world ! Since, however, you have committed this sin of killing a Brahmin without knowing this,



यद्येतद् ब्रह्महत्यायाः पावनं लोकपावन । चरिष्यति भर्वाहोर्कसंग्रहोऽनन्यचोदितः ॥१९॥

श्रीभगवानुवाच

करिष्ये वधनिर्वेशं लोकांनुग्रहकाम्यया । नियमः प्रथमे कल्पे पावान् स तु विधीयताम् ॥२०॥

कथय ऊचुः

अस्त्रस्य तव वीर्यस्य मृत्योरस्माकमेव च । यथा भवेद् वचः सत्यं तथा राम विधीयताम् ॥२१॥

श्रीभगवानुवाच

आत्मा वै पुन उत्पन्न इति वेदानुशासनम् । तस्मादस्य भवेद् वक्ता आयुरिन्द्रियसत्त्वान् ।  
किं चः कामो मुनिश्रेष्ठा ब्रूताहं करवाण्यथ ॥२२॥

कथय ऊचुः

इयिलस्य सुतो घोरो बल्यलो नाम दानवः । स हृषयति नः सन्नमेत्य पर्वणि पर्वणि ॥२३॥  
तं पापं जहि दाशार्हं तन्नः शुश्रूषणं परम् । पूयशोणितविष्मृत्सूरासांसभिर्वर्षिणम् ॥२४॥

you would be setting an example to the world, if you would perform rites, which are purificatory of the sin of killing a Brahmin without being requested by any other person to do so 16-19

**Shree Baladeva said** 'I will atone for the killing since I desire to set an example to the people. Prescribe, therefore such procedure as is most feasible. 20

**The sages said:** Baladeva ! Please do it in a way that would be consistant with the missile used by you, your exploits, death, our request and your promise 21

**Shree Baladeva said** The precept of the Vedas is that the self itself is born as a son. His son, who would have long life, virility of organs of senses and vitality, shall be truthful and shall recite epic (before you) Eminent sages ! What else do you desire ? Please tell me and I will do it. 22

**The sages said :** Balval-son of Ilavala is a frightful demon He comes to our sessions of ritual sacrifices on days of festivals and purifies them Scion of Dasharha family ! Please kill him, since he showers pus, blood, foecal matter, urine, wine and flesh on us. That would amount to the greatest service to us. Thereafter, you shall travel through the whole of Bharata for twelve months with a composed

ततश्च भारतं धर्मं परीत्य सुसमाहितः । चरित्वा द्वादश मासांस्तोर्यन्नायी विनुद्धयसे ॥२५॥  
 ॥ इति श्रीमद्भागवते दशमस्कन्धे उत्तरार्धे बलदेवचरित्रे बलदेववचोपक्रमो नामाष्टमस्तितमोऽध्यायः ॥७८॥

### अथैकोनाशीतितमोऽध्यायः

#### श्रीशुक उवाच

ततः पर्वण्युपावृत्ते प्रचण्डः पांसुवर्षणः । सीमो वायुरभूद् राजन् पूयगन्धस्तु सर्वशः ॥१॥  
 ततोऽमेध्यमयं धर्मं बल्यलेन विनिर्मितम् । अमवद् यज्ञशालायां सोऽन्वददयत बलधृक् ॥२॥  
 सस्मार मुसलं रामः परसैन्यविदारणम् । हलं च दैत्यद्रुमं ते दूर्णमुपतस्थतु ॥३॥  
 तमाकृष्य हलाग्रेण बल्यल गगनेचरम् । मुसलेनाहनस् कुटो मूर्ध्नि ब्रह्मद्रुहं बलः ॥४॥  
 सोऽपतद् भुवि निर्भिन्नललाटोऽसृक् समुत्सृजन् । मुञ्चन्मार्तस्त्वरं शैलो यथा वज्रहतोऽरुणः ॥५॥  
 अथ तैरभ्यनुयातः कौशिकीमेत्य ब्राह्मणैः । स्नात्वा सरोवरमगाद् यत सरयुरास्रयत् ॥६॥

mind, shall have ablution in pilgrim-centres and shall thus be purified of the sin. 23-25

Thus ends chapter seventy eight of Book X.

### CHAPTER LXXIX

Shree Shukadev said : King ! Thereafter, when the suspicious day arrived, there was a terrific stormy wind, which was surcharged with the smell of pus and rained dust from all directions. Thereafter, there was a shower of impure things, caused by Balvala; in the pandol of the ritual sacrifice. Baladeva, who held a lance, saw it. Baladeva, however, recalled to his mind his mace and plough weapon, which were capable of subjugating demons. The weapons immediately appeared before him. Baladeva pulled Balvala, who was then flying in the air, with the tip of the plough-missile and angrily struck that enemy of brahmins with his mace on the head. His forehead having been crushed, blood flowed from it and he fell on the ground, with cries of distress, like a mountain getting red with minerals when struck by Indra's thunderbolt. 1-5

Taking leave of those brahmins, he went to the Kaushiki, took bath

अनुस्रोतेन सरयूं प्रयागमुपगम्य सः । स्नात्वा संतर्प्य देवादीन् जगाम पुलङ्गाश्रमम् ॥३॥  
 गोमतीं गण्डकीं स्नात्वा विपाशां शोणं आप्लुतः । गयां गत्वा पितृनिष्ठा गङ्गासागरसङ्गमे ॥४॥  
 उपस्पृश्य महेन्द्राद्रौ रामं दृष्ट्वाभिषाच च । सप्तगोदावरीं वेणां पम्भां भीमरथीं नतः ॥५॥  
 स्कन्दं दृष्ट्वा ययौ रामः श्रीशैलं गिरिशालयम् । द्रविडेणु महापुण्यं दृष्ट्वाद्रि वेङ्गं प्रभुः ॥६॥  
 कामकोष्णीं पुरीं काञ्चीं कावेरीं च सरिद्धराम् । श्रीरङ्गाख्यं महापुण्यं यत्र सन्निहितो हरिः ॥७॥  
 ऋषभाद्रिं हरेः क्षेत्रं दक्षिणां मथुरां तथा । सामुद्रं सेतुमगमन्महापातकनाशनम् ॥८॥  
 तत्रायुतमंदाद् धेनूग्राहणेभ्यो हलायुधः । कृतमालां ताम्रपर्णीं मलयं च कुलाचलम् ॥९॥  
 तत्रागस्त्यं समासीनं नमस्कृत्याभिषाच च । योजितस्तेन चाग्नीभिरनुज्ञातो गतोऽर्णवम् ।  
 दक्षिणं तत्र कन्याख्यां दुर्गां देवीं ददर्श सः ॥१०॥

ततः काल्युगमासाद्य पञ्चाप्सरसमुत्तमम् । विष्णुः सन्निहितो यत्र स्नात्वास्पर्शद् गेयायुतम् ॥११॥

and then went to the lake from which the Sarayu flows Journeying along the course of the Sarayu down-stream, he reached Prayaga He had a bath there (at the confluence of the Ganges and the Yamuna), offered oblations of water to deities and others and went to the hermitage of Pulaha He bathed in the Gomti, the Gandaki and the Vipapara and delved in the Shona. Then, he went to Gaya, and worshipped manes at the place where the Ganges meets the sea On mount Mahendra, he washed his hands and feet, and sipped water. He saw there Parashurama and paid obeisance to him Thence, he went to Sapta Godavari, Vena, Pampa lake and thence he went to Bheemarathi Baladeva paid obeisance to Skanda there and then went to mount Shree Shaaila-abode of God Shiva. In the country of Dravida, His Divinity saw mount Venkata and then went to Kamakoshai, Kanchipuri and to the great river Kaveri. Then he went to the very sacred Shrine named Shree Ranga, where God Vishnu dwells. From there he went to mountain Rishabha abode of Vishnu-Dakshina Mathura and the bridge over the sea, which is capable of destroying even heinous sins. Baladeva donated then ten thousand cows to Brahmins. Thence, he went to the Kritamala and the Tamraparnee and mount Kulachala Malaya. He bowed, and greeted sage Agatsya who was seated there and the latter blessed him. Taking his leave, he went to the South sea and paid obeisance to goddess Durga, known as Kanya. Then, reaching Kalguna, he bathed in the great lake called Panchapsaras, where God Vishnu resides and donated ten thousand cows, Thereafter

ततोऽमित्रज्य भगवान् केरलांस्तु त्रिगर्तकान् । गोकर्णार्यं शिवक्षेत्रं सन्निध्यं यत्र धूर्जटेः ॥१६॥  
 आर्या द्वैपायनीं दृष्ट्वा शूर्पाकरमनाद् बलः । तार्षीं पयोष्णीं निर्विन्ध्यामुपस्पृश्याथ दंडकम् ॥१७॥  
 प्रविश्य रेवामगमद् यत्र माद्रिपती पुरी । मनुतीर्थमुपस्पृश्य प्रभासं पुनरागमत् ॥१८॥  
 श्रुत्या द्विजैः कथ्यमानं कुरुपाण्डवसंयुगे । सर्वराजन्यनिघ्नं मारं सेने हतं भुवः ॥१९॥  
 स भीमदुर्योधनयोर्गदाभ्यां युध्यतोमृषे । वारयिष्यन् विनशनं जगाम यदुनन्दनः ॥२०॥  
 गदापाणी उभौ दृष्ट्वा संरुद्धौ विजयैपिणौ । मण्डलानि विचित्राणि चरन्ताविदमब्रवीत् ॥२१॥  
 युवां तुल्यबलो वीरौ हे राजन् हे वृकोदर । परं प्राणाधिकं मन्ये उत्तैकं शिक्षयाधिकम् ॥२२॥  
 न तद्वाक्यं जगृहर्तुर्वदधैरी नृपार्थयत् । अनुस्मरन्ताचन्योन्यं दुरुक्तं दुष्टतानि च ॥२३॥  
 दिष्टं तदनुमन्यानो रामो ह्यारयतीं ययौ । उग्रसेनादिभिः प्रतैशान्तिभिः समुपागतः ॥२४॥  
 तं पुनर्नैमिषं प्रातश्चर्योऽप्याजयन् मुदा । तेभ्यो विशुद्धविज्ञानं भगवान् व्यतरद् विभुः ।  
 येनैवात्मन्यदो विश्वमात्मानं विश्वानं विदुः ॥२५॥

His Divinity went to Kerala, Trigarta and to the abode of God Shiva named Gokarna. Then, Baladeva paid obeisance to Arya Dwaipayanee and went to Shurparka then he bathed in the Tapce, Payosbnee and the Nirvindhya and entered the Dandaka forest. Thence, he proceeded to the Reva (the Narmada) on whose bank stands Mahisnmatec city. Then, he bathed at Manu Teertha and returned to Prabhas. 6-18

Hearing from Brahmins that all kings had been killed in the war between the Kauravas and the Pandavas, he thought that the burden of the Earth had been removed. He went, however, to Kurukshetra where Bheema and Duryodhana were fighting a duel with maces, with a view to avert further destructions. Seeing them carrying maces in their hands, wrathful and negotiating variegated circular movements with the desire of victory, he said : "King Duryodhana ! Bheemsena ! Both of you are heroic and possess equal strength. I think one of you has greater stamina while the other excels by reason of training, (stop, therefore, this futile duel). King ! They did not, however, heed this advice, though it was true, since they had contracted permanent enmity and were remembering abusive words and wicked actions of each other. Thinking that they had been actuated by their luck, Baladeva returned to Dwaraka and was met by Ugarasena and other relatives, who were pleased to see him. 19-22

When he again went to the Naimisha forest, the sages helped him

इदग्विधान्यसंत्यानि यलस्य यलशालिनः । योऽनुस्मरेत रामस्य कर्माण्यद्भुतकर्मणः ।  
सायं प्रातरनन्तस्य विष्णोः स दयितो भवेत् ॥२६॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे बलदेवतीर्थयात्रानिरूपण नाम द्वाविंशतितमोऽध्यायः ॥२७॥



### अशीतितमोऽध्यायः

#### राजोवाच

भगवन् यानि चान्यानि मुकुन्दस्य महात्मनः । धीर्याप्यनन्तधीर्यस्य श्रोतुमिच्छामहे प्रभो ॥१॥  
को नु ध्रुत्वासकृद् ब्रह्मनुत्तमग्लोकसत्कथाः । विरमेत विशेषतो विपण्णः काममार्गजै ॥२॥  
कृष्णस्यासीत् सत्या कश्चिद् ब्राह्मणो ब्रह्मचित्तम । विरक्त इन्द्रियार्थेषु प्रशान्तात्मा जितेन्द्रियः ।  
यदच्छयोपपन्नेन वर्तमानो गृहाधमी ॥३॥

तस्य भार्या कुचैलस्य क्षुत्क्षामा च तथाविधा । पतिव्रता पतिं प्राह म्लायता वदनेन सा ॥४॥

perform ritual sacrifices. His Divinity Lord Baladeva imparted to them sacred spiritual knowledge, whereby alone men know that this whole universe dwells in the spirit and that the spirit pervades the universe. Whoever bears in mind such innumerable activities of mighty Baladeva, which are marvellous, every morning and evening endears himself to God Vishnu. 23-26

Thus ends chapter seventy nine of Book X



### CHAPTER LXXX

**The King said :** Spiritual Master ! I desire to hear about which ever other noble acts there are of magnanimous Mukunda (Krishna) of infinite prowess. Spiritual Master ! Which man of discrimination, who has repeatedly heard stories of the good deeds of glorious Krishna would cease doing so. He would continue to be afflicted by the arrows of Cupid, if he ceased to hear these stories. 1-2

**Shree Shukadev said :** A certain Brahmin, who was foremost in spiritual knowledge, was detached from sensual objects, was of a quiet temperament and had vanquished organs of senses, was a friend of Krishna. Though he was a house-holder he lived upon that was

ननु ब्रह्मन् भगवतः सखा साक्षाच्छ्रियः पतिः । तमुपैहि महामाग साधूनां च परायणम् ॥५॥  
 आस्तेऽधुना द्वारवत्यां भोजवृण्ण्यन्धकेश्वरः । स्मरतः पादकमलमात्मानमपि यच्छति ॥६॥  
 स एवं भार्यया विप्रो बहुशः प्रार्थितो मृदु । अयं हि परमो लाम उत्तमदलोऽदर्शनम् ॥७॥  
 इति सञ्चिन्त्य मनसा गमनाय मति दधे । अप्यस्त्युपायनं किञ्चिद् गृहे कल्याणि दीयताम् ॥८॥  
 याचित्वा चतुरो मुष्टीन् विप्रान् पृथुकतण्डुलान् । चैलपंढेन तान् वद्ध्वा भर्त्रे प्रादादुपायनम् ॥  
 स तानाशय विप्राग्र्यः प्रययौ द्वारकां किल । कृष्णसंदर्शनं मह्यं कथं स्यादिति चिन्तयन् ॥१०॥  
 गृहं द्रष्टुमसहस्राणां महिषीणां हरेर्द्विजः । विवेशैकतमं श्रौमद् ब्रह्मानन्दं गतो यथा ॥११॥  
 ते यिलोन्म्याच्युतो दूरात् प्रियापर्यङ्कमास्थितः । सहस्रोत्थाय चाभ्येत्यदीर्घ्यां पर्यग्रहीन्मुदा ॥१२॥  
 सद्युः प्रियस्य विप्रपैरङ्गसङ्गातिनिर्वृतः । प्रीतो ह्यमुञ्चदग्न्यिन्दून् नेत्राभ्यां पुष्करेक्षणः ॥१३॥

obtained by chance. His devoted wife told him with a downcast face; 'Spiritual Lord ! You are a friend of His Divinity-consort of the Goddess of wealth. Blessed Lord ! Please approach him, since he is devoted to saintly persons. That leader of the dynasties of Bhoja, Vrishni and Audhaka dwells at present in Dwaraka. He gives himself up to one who calls to his mind his lotus like feet. 3-6

When that Brahmin was often solicited thus with tenderness, he thought : "The great advantage of this would be the audience with glorious Krishna" Having thus contemplated in his mind, he decided to go and told his wife "Good lady ! If there is anything in the house which would serve as a present, give it to me" 7-8

She obtained four fistfuls of parched and flattened rice from brahmins, tied the stuff in a piece of cloth and gave it to her husband to serve as a present. That eminent brahmin took it and went to Dwarka thinking : "How shall I have audience with Krishna ? The Brahmin entered one of the beautiful palaces of the sixteen thousand and eight queens of Krishna as if feeling the joy of spiritual bliss. Krishna, who was sitting on the couch of His sweet-heart saw him from a distance. Thereupon, he quickly got up, rushed to him and delightfully embraced him with his arms. Feeling extremely blissful by the contact with the body of his dear friend -the brahminical sage, lotus-eyed Krishna was delighted and shed tears of joy. 9-13

अयोपवेद्य पर्यङ्गे स्वयं सख्युः समर्हणम् । उपहृत्यावनिज्यास्य पादौ पादावनेजनी ॥१४॥  
 अग्रहीच्छिरसा राजन् भगवाँल्लोकपावनः । अचित्त्वाऽऽवेच ताम्बूलं गां च स्वागतमब्रवीत् ॥१५॥  
 कुचैलं मलिनं क्षामं द्विजं धमनिसंततम् । देवी पर्यचरत् साक्षाद्यामरघ्यजनेन वै ॥१६॥  
 कथयाञ्चक्रतुर्गाथाः पूर्वां गुरुकुले सतोः । आत्मनो ललिता राजन् करो गृह्य परस्परम् ॥१७॥

श्रीभगवानुवाच

अपि ब्रह्मन् गुरुकुलाद् भवता लब्धदक्षिणात् । समानृत्तेन धर्मज्ञ भार्योदा सदृशी न वा ॥१८॥  
 प्रायो गृहेषु ते चित्तमकामविहतं तथा । नैवातिप्रीयसे विद्वन् धनेषु विदितं हि मे ॥१९॥  
 केचित् कुर्वन्ति कर्माणि कामैरहतचेतसः । त्यजन्तः प्रकृतीर्द्विधीर्यथाहं लोकसंग्रहम् ॥२०॥  
 कश्चिद् गुरुकुले वासं ब्रह्मन् स्मरति नो यतः । द्विजो विज्ञाय विज्ञेयं तमसः पारमश्रुते ।

स वै सत्कर्मणां साक्षाद् द्विजातेदिह सम्भवः ॥२१॥

नन्वर्थकोविदा ब्रह्मन् वर्णाश्रमवतामिह । ये मया गुरुणा वाचा तरन्त्यजो भवार्णवम् ॥२२॥  
 नाहमिज्याप्रजातिभ्यां तपसोपशमेन वा । नुष्येय सर्वभूतात्मा गुरुशुश्रूषया यथा ॥२३॥

King ! His Divinity seated him on the couch, personally fetched articles of worshipping His friend, washed his feet and sprinkled the water of washing the feet on His head, though he is capable of sanctifying all the worlds. After worshipping him, he gave a betel leaf, and gift of a cow to him and welcomed him His queen (Rukmini) personally waited on the brahmin with a fan of chowrie, though he was shabbily dressed, was dirty and emaciated and though his body was covered with visible veins. King ! Then, both of them held each other's hands and talked about interesting incidents about their life in their residential university. 14-17

His Divinity said : "Devout Sudama ! On returning home after finishing your study in the residential university, which had received the customary fee from you have you—who know your religious duties married a wife, who would have been a suitable match for you Learned man ! I know that you do not have much love for wealth, since your mind is not overcome with worldly desires, which are generally found in homes. Some persons engage themselves in activities, though their minds are not overcome by wordly desires, and renounce the attractions engendered by human nature, as I am my self doing. I hope you remember our residence in the university, in which a twice-born (a Brahmin, a Kshatriya or a Vaishya) learns what is necessary and enjoys the bliss which lies beyond spiritual ignorance.

अपि नः स्मर्यते ब्रह्मन् वृत्तं निवसतां गुरो । गुरुदारैश्चोदितानामिन्धनानयने क्वचित् ॥२४॥

ययं भृशं तत्र महानिलाम्बुभिर्निहन्यमाना मुहुरभ्युसंग्रहे ।

दिशोऽचिदन्तोऽय परस्परं वने गृहीतहस्ताः परिवञ्चितामुराः ॥२५॥

एतद् चिद्वित्वा उदिते रवौ सान्दीपनिर्गुरुः । अन्वेयमाणो नः शिष्यानाच्चार्योऽपश्यदातुरान् २६

अहो हे पुत्रका यूयमस्मदर्थेऽतिदुःखिताः । आत्मा वै प्राणिनां प्रेक्षस्तमनादृत्य मत्पराः ॥२७॥

एतदेव हि सच्छिष्यैः कर्तव्यं गुरुनिष्कृतम् । यद् वै विशुद्धभावेन सर्वार्थात्मार्षणं गुरो ॥२८॥

तुयोऽहं भो द्विजधेष्टाः सत्याः सन्तु मनोरथाः । छन्दोऽस्ययातयामानि भवन्तिह परत्र च ॥२९॥

### ब्राह्मण उवाच

किमस्माभिरनिर्वृत्तं देवदेव जगद्गुरो । भयता सत्यकामेन येषां वामो गुरावभूत् ॥३०॥

That stage of life is the source of good activities of a twice-born. Devout Sudama ! Among those, who belong to the school of sectarian castes and stages of life and who easily cross the ocean of worldly existence by the preaching of preceptors like Me, are learned in the real sense. I am the soul of all creatures and propitiated either by performance of ritual sacrifices or by calibacy or by performance of penance or by cessation of activity as by reverence to elders. Devout Sudama ! Do you remember what happened during our stay at the university when we had been once directed by our stay at the university by our tutor's wife to fetch fuel ? We had been repeatedly troubled much by tempestuous wind and heavy down-pour of rain, when land all around was submerged. As we could not make out directions, we were distressed and wondered holding each others hands. Having come to know this, our tutor Sandipani had started in search of us when the Sun rose and saw us his students in distress. He said : Alas ! My sons ! You have been put to great trouble for our sake in disregard of the principle that life is dearest to all creatures, since you have dedicated your selves to me. What should be done by good students to compensate their tutor is to dedicate themselves to him in all respects with unmixed love. Oh excellent students of twice-born castes ! May your desires be fulfilled. May the knowledge of the Vedas, that is being imparted by me to you, be fruitful in this as well as in the next world. 18-29

: Brahmin Sudama said : Lord of Gods ! Preceptor of the world !



यस्यच्छन्दोमयं ब्रह्म देह आवपनं विमो । श्रेयसां तस्य गुरुषु चासोऽत्यन्तविडम्बनम् ॥३१॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे श्रीदामविरितेऽशीतितितमोऽध्यायः ॥८०॥



अथैकाशीतितमोऽध्यायः

श्रीशुक उवाच

स इत्थं द्विजमुख्येन सह संकथयन् हरिः । सर्वभूतमनोऽभिष्टः स्मयमान उवाच, तम् ।  
ब्रह्मण्यो ब्राह्मणं कृष्णो भगवान् ब्रह्मसन् प्रियम् ॥१॥

श्रीभगवानुवाच

किमुपायनमानीतं ब्रह्मन् मे भवता गृहात् । अण्वप्युपाहृतं भक्तैः प्रेम्णा भूयैव मे भवेत् ॥२॥  
इत्युक्तोऽपि द्विजस्तस्मै प्रीडितः पतये प्रियः । पृथुकप्रसूतिं राजन् न प्रायच्छदवाङ्मुखः ॥३॥  
सर्वभूतात्मदृक् साक्षात् तस्यागमनकारणम् । विश्वायाविन्त्यद्यथायं श्रीकामो मामजत् पुरा ॥४॥  
पत्न्याः पतिव्रतायास्तु सखा प्रियच्चिकीर्षया प्राप्तो मामस्य दास्यामि सम्पदोऽमर्त्यदुर्लभा ।

What have we not attained by having resided with you, since your wishes come to be true Supreme Lord ! Your residence in the residential university was only an extreme disguise, since your person contains in it the Supreme Spirit sung in the Vedas and is the origin of bliss. 29-30

Thus ends chapter eighty of Book, X



## CHAPTER LXXXI

**Shree Shukadeva said :** In the course of His conversation with that eminent Brahmin, His Divinity Krishna-incarnation of Vishnu who could read the minds of all creatures and who loves brahmins, smilingly asked the Brahmin, as under : 1

**His Divinity said :** "Spiritual Master ! What present have you brought for me from home ? Even a small present offered with love by those who are devoted to Me is abundant to me." 2

King ! When he was thus asked, the brahmin felt abashed, cast down his face and did not give the parched and flattened rice to Krishna-conduct of the Goddess of Wealth. Krishna, who could read

इत्थं विचिन्त्य वसनाघोरयद्वाङ् द्विजन्मन । स्वयं जहार किमिदमिति पृथुस्तण्डुलान् ॥६॥

नन्वेतदुपनीत मे परमप्रीणन सखे । तर्पयन्त्यहं मां विश्वमेते पृथुस्तण्डुलाः ॥७॥

इति मुष्टिं सप्तज्ञान्या द्वितीयां जग्धुमाददे । तावच्छ्रीर्जगृहे हस्तं तत्पराः परमेष्ठिनः ।

पतापतालं विश्वात्मन् सर्वसम्पत्समृद्धये ॥८॥

श्वेभूते विश्वमात्रेण स्वमुखेनामिन्द्रितः । जगाम म्यालय तान पथ्यनुग्रज्य नन्दित ॥९॥

सहो ब्रह्मण्यदेवस्य दृष्टा ब्रह्मण्यता मया । यद् द्रिद्रितमो लक्ष्मीमाच्छिष्टो विश्रतोरसि ॥१०॥

बाहं द्रिद्रिः पापीयान् व दृष्ट्वा धोनिषेतनः । ब्रह्मयन्धुरिति स्नाह बाहुभ्या परिरम्भितः ॥

the minds of all creatures, personally knew the cause of his visit and thought to himself "This Brahmin did not have recourse to Me previously with the desire of getting wealth from Me This my friend has, however, come to Me with the desire of pleasing his devoted wife I will, therefore, give him riches, which are difficult to be obtained even by Gods," 3-5

With this thought, he himself snatched away from the clothes of the Brahmin the parched and flattened rice which had been tied in a piece of cloth, remarking "What is this?" then, he said. "Friend! I very much like this stuff brought by you Dear me! These parched and flattened rice please Me-the image of the universe" Saying so he ate a fistful of the stuff When he took another fistful for eating it devoted Rukmini the incarnation of the Goddess of wealth, held the hand of the great Divinity and said "Soul of the universe" This much is enough for granting to him all sorts of riches and opulence 6-8

"Dear me! Next day, the protector of the universe (Krishna) personally greeted the Brahmin and followed him (for some distance) on his way home, and bade good while on his way, he said to himself "A lover of brahmins as His Divinity is, I have had the experience of His regard for brahmin since he embraced me-the poorest brahmin, though He hugs the Goddess of wealth to His bosom Where do I, poor and very sinful as I am, stand in comparison to Krishna the abode of the Goddess of wealth? Despite this He embraced me with both His arms, because I am a brahmin by caste Thinking that if this Brahmin, who has no wealth, would get wealth he would be much intoxicated with it and would not be able to keep me in his mind, he did not give

अधनोऽयं धनं प्राप्य माद्यन्नुच्चैर्न मां स्मरेत् । इति कारुणिको नूनं धनं मेऽभूरि नाददात् ॥१३॥  
इति तच्चिन्तयन्नन्तः प्राप्तो निजगृहान्तिकम् । मणिस्त्र्यंशशतोपेतं महेन्द्रभवनं यथा ॥१४॥  
पतिमागतमाकर्ण्य पत्न्युद्धर्पातिसम्भ्रमा । निश्चक्राम गृहात्पूर्णं रूपिणी श्रीरियालयात् ।  
मीलिताक्ष्यनमद् बुद्धया मनसा परिपस्वरजे ॥१५॥

पत्नीं वीक्ष्य विस्फुरन्तीं देवीं वैमानिकीमिव । प्रीतः स्वयं तथा युक्तः प्रविष्टो निजमन्दिरम् ॥  
विलोक्य बाह्यणस्तत्र समृद्धीः सर्वसम्प्रदाम् । तर्कयामास निर्व्यग्रः स्वसमृद्धिमहेतुकीम् ॥१६॥

नूनं यतैतन्मम दुर्भगस्य शश्वहरिद्वस्य समृद्धिहेतुः ।  
महाधिभूतेरवलोकतोऽन्यो नैवोपपद्येत यदुत्तमस्य ॥१७॥

नन्धयुयाणो दिशते समक्षं याचिष्णवे भूर्यपि भूरिभोजः ।  
पर्जन्यवत्तत् स्वयमीक्षमाणो दाशार्हकाणामृषभः सखा मे ॥१८॥

किंचित्करोत्युर्ध्वपि यत् स्वदत्तं सुदृढकृतं फल्वपि भूरिकाटी ।  
मयोपनीतां पृथुकैकमुष्टिं प्रत्यग्रहीत् प्रीतियुतो महात्मा ॥१९॥

me even little wealth, since he is compassionate." 9-12

Thinking thus, he reached the vicinity of his house, which was then supported by hundred of jewelled pillars. Hearing that her husband had come, his wife who appeared like the Goddess of wealth incarnate, was overcome with extreme joy and immediately came out of the house. Closing her eyes, she mentally bowed to him and embraced him. Seeing that his wife was shining like a goddess seated in an air-chariot, he himself was delighted and entered his house with her. Observing that there were all sorts of riches and opulence, in the house, he thought with an undistracted mind about them, since they had been brought about without any effort on his part. 13-16

"There could certainly not be any source of these riches of mine, since other than the favour of the very great and eminent scion of the Yadava dynasty since I have been unlucky and penurious throughout my whole life. My friend, who is eminent among members of the Dasharha family, and who himself enjoys much opulence, gives a deal to one who begs of Him, without informing him of his intention to do so, like unto the rain-cloud; when he personally feels that it is necessary. He considers what he gives to be little though it is much, while he magnifies what little his friend does. Magnanimous as He is, he accepted with delight a fistful of the parched and flattened rice offered by me

तस्यैव मे सौहृदसख्यमैत्री दास्यं पुनर्जन्मनि जन्मनि स्यात् ।

महानुभावेन गुणालयेन विपन्नतस्तत्पुरुषप्रसङ्गः ॥२०॥

इत्थं व्यवसितो बुद्ध्या भक्तोऽस्तीव जनार्दने । विषयाज्ञायया त्यज्यन् बुभुजे नातिलम्पटः ॥२१॥

एवं स विप्रो भगवत्सुहृत्तदा दृष्ट्वा स्वभृत्यैरजितं पराजितम् ।

तद्भयानवेगोद्भूयितात्मवन्धनस्तद्धाम लेभेऽचिरतः सतां गतिम् ॥२२॥

पतद् महाप्यदेवस्य युत्वा ब्रह्मण्यतां नरः । लब्धभायो भगवति कर्मबन्धाद् विमुच्यते ॥२३॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे अनार्षे पृथुकोपाख्यान नामद्व्यशीतितमोऽध्यायः ॥८१॥



अथ द्व्यशीतितमोऽध्यायः

श्रीशुक उवाच

अथैकदा द्वारवत्यां वसतो रामकृष्णयोः । सूर्योपरागः सुमहानासीत् कल्पक्षये यथा ॥१॥

May I secure affection, intimacy, friendship and servitude of Him alone again and again in every birth and association with His devotees, while I may be devoted to Him who is magnanimous and the abode of merits." 17-20

Having thus resolved in his mind, he devoted himself whole heartedly to Krishna and enjoyed pleasures with his wife, without getting much lustful, while endeavouring to get rid of them. 21

In this way, that brahmin, who was an intimate friend of His Divinity observed that Krishna, though invincible was won over by His own devotees. His worldly bonds were undone by the impetus of his meditation on Him and he achieved in a short time admission to His Divinity's abode which is the ultimate resort of saintly persons 22-13

A man who hears about this love of His Divinity for brahmins, since brahmins are dear to Him, develops devotion to His Divinity and is liberated from the bonds of repeated births resulting from his actions.

Thus ends chapter eighty one of Book X.

## CHAPTER LXXXII

Shree Shukadev said : During the time Baladeva and Krishna were in residence at Dwarka, there was a great solar edipse, similar

तं ज्ञात्वा मनुजा राजन् पुरस्तादेव सर्वतः । समन्तपञ्चकं क्षेत्रं ययुः श्रेयोविधित्तया ॥३॥  
महत्यां तीर्थयात्रायां तत्रागन् भारतीः प्रजाः । वृष्णयश्च नथाक्रूरवसुदेवाहुकादयः ।  
ययुर्भारत तत् क्षेत्रं स्वमघं क्षपयिष्णवः ॥३॥

तत्रागतास्ते ददृशुः सुहृत्सम्बन्धिनो नृपान् । अन्याश्चैवात्मपक्षीयान् परांश्च शतशो नृप ।  
नन्दादीन् सुहृदो गोपान् गोपीश्चोत्कण्ठितादिचरम् ॥४॥

अन्योन्यसंदर्शनहर्षरंहसा प्रोत्फुल्लहृद्वक्त्रसरोरुहश्रियः ।  
आदिलिप्य गाढं नयनैः स्रवज्जला हृष्यत्यचो रुद्रगिरो ययुर्मुदम् ॥५॥

पृथा भ्रातृन् स्वसुर्वादि य तत्पुत्रान् पितरावपि । भ्रातृत्नीर्मुकुन्दं च जहौ संकथया शुचः ॥६॥

### कुन्त्युवाच

आर्य भ्रातरहं मन्ये आत्मानमकृताशिषम् । यद्या आपत्सु मद्रातीं नानुस्मरथ सत्तमाः ॥७॥  
सुहृदो ज्ञातयः पुत्रा भ्रातरः पितरावपि । नानुस्मरन्ति स्वजनं यस्य दैवमदक्षिणम् ॥८॥

to one that takes place at the destruction of the universe King! Having had advance information about it, men from all directions went to the holy place called Samanta Parchaks ahead of the phenomenon with the desire of securing bliss People of Bharata had come there during the great pilgrimage. Scion of Bharat's dynasty! Yadavas including Akroora, Vasudev, Ashuka and others had also gone there with the desire of having their sins destroyed. King! They saw there their own adherents and others in hundreds, as well as-Nanda and other friendly cowherds and milk-raids, who had been eager (to meet Krishna) for a long time. Their lotus-like faces assumed the beauty of blooming lotuses due to the impact of delight of seeing each other. They closely embraced each others, and shed tears of joy from their eyes. They were so much joyful that the hair on their skin bristled but they cou'd not utter a word.

Kunta (mother of Pandavas) also met her brothers and sisters, their sons, their parents, wives of her brothers and Shree Krishna and felt relieved of her worries 1-6

She told Vasudeva : "Venerable cousin! I consider myself to be unblest, since you do not take care of us, even when we are in diff. culties though you are an eminent personage Friends, relatives, sons, brothers and even parents become indifferent to a relative, whose luck is averse." 7-8

वासुदेव उवाच

अम्य मास्मानस्येथा देवकीडनकान् नरान् । ईशस्य हि वशे लोक कुरुते कार्यतेऽथवा ॥९॥  
कसप्रतापिता सर्वे वय याता दिश दिशम् । पतन्त्य पुन स्यान् दैवेनासादिता स्वस ॥

श्रीशुक उवाच

राजानो ये च राजेन्द्र युधिष्ठिरमनुजता । प्रशशसुर्मुदा युक्ता वृष्णीन् वृष्णपरिग्रहान् ॥११॥  
अहो भोजपते यूय जन्मभाजो नृणामिह । यन् पश्यथासृत् वृष्णं दुर्दृशमपि योगिनाम् ॥१२॥

यद्युति श्रुतिश्रुतेदमल पुनाति पादाग्नेजनपयश्च यच्च शास्त्रम् ।

भू कालभजितभगापि यद्द्विपक्षस्पर्शोत्थश्चिन्मिर्पति नोऽखिलायान् ॥१३॥

श्रीशुक उवाच

नन्दस्तत्र यदून् प्रातान् ज्ञात्वा वृष्णपुरोगमान् । तत्रागमद् वृत्तो गोपैरन स्थार्यैर्दिदक्षया ॥  
वासुदेव परिपश्य सम्प्रीत प्रेमचिह्नल । वृष्णरामौ परिपश्य पितरानभिवाच च ।  
न किञ्चनोचतु प्रेम्णा साशुकण्ठी कुरुदह ॥१५॥

Vasudeva said ' Dear cousin ' Do not detract us, since we are virtually toys of luck since we are human beings People are under the control of God who does or gets done everything As all of us were being tormented by Kansa, we had been fleeing from one direction to another Sister ! It is only recently that we have been restored to our original dignity by the destiny 9 10

Shree Shukadev said 'Great King ' Those Kings who were faithful to Yudhishtira were glad praised the Yadavas who had the protection of Krishna and told Ugrasena "King of Bhojas ' of all men your birth (in this world) is fruitful since you so often see Krishna, who is difficult to be seen even by ascetics who concentrate their minds on Him whose glory, which has been extolled by the Vedas and the water of washing whose feet and whose words which constitute holy scriptures sanctifies this world The Earth even though its good capability had been annihilated by unpropitious times, now fulfils all our desires since its potentiality has been restored by the touch of His lotus-like feet 11-13

Shree Shukadeva said Coming to know that the Yadavas led by Krishna, had gone there Nanda accompanied by his cow-herds had gone there in carts with the desire of meeting him Vasudeva

तावात्मासुनभारोप्य बाहुभ्यां परिरभ्य च । यशोदा च महाभागा सुतो विजहदुः शुचः ॥१६॥  
 रोहिणी देवकी चाथ परिप्यज्य ब्रजेश्वरीम् । स्मरन्त्यौ तत्कृतां मैत्रीं वाष्पकण्ठ्यौ समूचतुः  
 का विस्मरेत चां मैत्रीमनिवृत्तां ब्रजेश्वरि । अवाप्याप्यैन्द्रमैश्वर्यं यस्यां नेह प्रतिक्रिया ॥१७॥

पतावदृष्टपितरौ युवयोः स्म पित्रोः सम्प्रीणनाभ्युदयषोपणपालनानि ।  
 प्राप्योपतुर्भवति पक्ष्म ह यद्वदक्षणोर्न्यस्तावकुत्र च भयौ न सतां परः स्वः ॥१८॥

श्रीशुक उवाच

गोप्यश्च कृष्णमुपलभ्य चिरादमीष्टं यत्प्रेक्षणे दृशिषु पक्ष्मकृतं क्षपन्ति ।  
 दग्निर्हृदीकृतमलं परिरभ्य सर्वास्तज्जायमापुरपि नित्ययुजा दुरापम् ॥२०॥

भगवांस्तास्थाभूता प्रहसन्निदमब्रवीत् । अपि स्मरथ नः सख्यः स्यानामर्थचिकीर्षया ॥  
 गताश्चिरायिताञ्छुपक्षक्षपणचेतसः । नूनं भूतानि भगवान् युनक्ति वियुनक्ति च ॥२२॥

who was overcome with love, was pleased and embraced him. Scion of the dynasty of Kurus ! Krishna and Baladeva bowed to their foster parents (Nanda and Yashoda) and embraced them. Since their throats were choked and since they were tearful, on account of emotion of love, they could not speak anything. Very lucky Yashoda took her foster-sons on her lap, embraced them with her arms and got rid of her grief. Rohinee (mother of Baladeva) and Devakee then embraced Yashoda the queen of Vraja. Recalling the friendly assistance rendered to them by her, they told her with throats choked with tears. "Queen of Vraja ! Who would forget your unrequited friendship ? It could not be compensated for with even grant of the sovereignty of Indra. These boys had not even seen their parents. Getting love means of development, maintenance and protection of you two, who served as their parents, they lived with you Without fear from anywhere, since they were placed in your charge, just as eye-lids protect eyes. Good people do not make any distinction between their own kins and others." 14-19

**Shree Shukadev said .** The milk-maids having met their dear Krishna after a long time, cursed the Creator, for providing them with eye-lids (since they obstructed continuous view of Krishna). All of them closely embraced Him, though he had already a permanent place in their hearts and experienced oneness with Him, though he is difficult to be attained even by those who permanently meditate on Him.

When they were in this state of mind, His Divinity told them

पायुर्यथा घनानीकं तृणं तूलं रज्जसि च । संयोज्याक्षिपते भूयस्तथा भूतानि भूतरुत् ॥  
 अहं हि सर्वभूतानामादिरन्तोऽन्तरं बहिः । मौक्तिकानां यथा खं धार्मूवांयुज्योतिरङ्गनाः ॥२४॥  
 पवं हेतानि भूतानि मूतेष्वाम्नाऽऽत्मना ततः । उभयं मय्यथ परे पश्यतामातमश्चरे ॥२५॥  
 अध्यात्मशिक्षया गोप्य पवं कृष्णेन शिक्षिताः । तदनुस्मरणघ्वस्तजीवक्रोशास्तमध्यगन् ॥

आहुश्च ते नलिननाम पदारविन्दं योगेश्वरैर्हृदि विचिन्त्यमगावशोधैः ।

संसारकूपपतितोत्तरणावलम्बं नेद्वञ्जुषामपि मनस्युदियात् सदा नः ॥२७॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे वृष्णिगोपसङ्गमो नाम द्व्यशीतितमोऽध्यायः ॥ ८१ ॥

smilingly : 'Friends ! Do you remember us, since we had gone to Mathura with the desire of prosecuting the task of our relatives and had to stay there long, as our mind was fixed on destroying the faction of our enemies ? Indeed it is God, who unites and separates creatures just as the wind scatters a conglomeration of clouds, grass, cotton and dust, the Creator repeatedly unites and separates creatures. Ladies ! Just as the elements of ether, water, wind, light and earth exist in and out of all material objects, I also exist in all creatures and also outside of them, both in the beginning of their existence and their final extinction similarly all these creatures have their existence in the five elements, but the soul is pervaded by the spirit. You should, however, realize that both categories exist in Me, who am supreme. 20-25

**Shree Shukadev said :** When the spiritual knowledge was thus preached to the milk-maids by Krishna they attained one-ness with Him, since the sheaths of their souls had been destroyed by constant meditation on Him. They said : Creator Brahma was born from the lotus, which had sprung from your navel. May your lotus-like feet which are meditated on by eminent ascetics, who concentrate their minds in you, and who have fathomless spiritual knowledge and which are the prop for those who have fallen into the well of worldly existence, enabling them to get out of it, ever repose in our minds, though we have attachment for our homes. 26-29

Thus ends chapter eighty two of Book X.





अथ त्र्यशीतितमोऽध्यायः

श्रुपिकुवाच

इत्युत्तमदलोकशिखामणिं जनेष्वभिष्टुघत्स्वन्धककौरघस्त्रियः ।  
समेत्य गोविन्दकथा मिथोऽगृणंस्त्रिलोकगीताः शृणु धर्षयामि ते ॥१॥

द्रौपद्युवाच

हे कृष्णपत्न्य पतन्त्रो मृत घो भगवान् स्वयम् । उपयेमे यथा लोकमतुर्कुर्वन् स्वमापया ॥२॥

रुक्मिण्युवाच

वैषाय मार्पयितुमुद्यतकामुकेषु राजस्वजेयमटशोररिताङ्घ्रिरेणुः ।  
निन्ये मृगेन्द्र इव भागमजायिषूयात् तच्छ्रीनिकेतचरणोऽस्तु ममार्चनाय ॥३॥

सत्यभामोवाच

यो मे सनाभिवधतस्तद्वदा तत्तेन लिप्ताभिशापमपमार्द्धमुपाजहार ।  
जित्वर्क्षराजमथ रत्नमदान् स तेन भीतः पितादिशत मां प्रमथेऽपि दयाम् ॥४॥

### CHAPTER LXXXIII

**Shree Shukadev said.** When people thus eulogizing Krishna—most eminent among men of great glory ladies of the dynasties of Yadu and Kuru gathered together and recited among themselves stories of Krishna, which were being sung in all the three worlds. I am reciting them to you, please hear them 1

**Draupadi said :** "Queens of Krishna ! Please tell me how Krishna imitating ways of the world with His Maya, wedded you personally. 2

**Rukmini said :** When princes were ready with their bows to get me married to the prince of Chedi, Krishna, the dust of whose feet has been sprinkled on their heads by even invincible warriors, carried me away as a booty like a lion carrying away his spoil from a herd of goats and sheep. May His feet, which are the abode of the Goddess of wealth be the object of my adoration. 3

**Satyabhama said :** "My father gave me in marriage to Krishna, who had restored to him the Syamantaka jewel after vanquishing the king of bears in order to efface the blot of the accusation made against Him by my father, since he was afraid of Krishna. Notwithstanding the fact that I had already been betrothed to another eminent man

जाम्बवत्युवाच

प्राशय देहरुदमुं निजनाथदेवं सीतार्पितं त्रिणयदान्यमुनाभ्ययुध्यत् ।

प्राप्ता परीक्षित उपाहरदर्हणं मां पादौ प्रगृह्य मणिनाहममुष्य दासी ॥५॥

कालिन्द्युवाच

तपश्चरन्तीमाशय स्वपादस्पर्शनाशया । सत्योपेत्याग्रहीत् पाणिं योऽहं तद्गृहमार्जनी ॥३॥

मित्रविन्दोवाच

यो मां स्वयंवर उपेत्य विजित्य भूषान् निन्ये श्वयूयगमिनात्मजलि द्विपारिः ।

भ्रातृन्ध मेऽपशुदतः स्वपुरं श्रियोकस्तस्यास्तु मेऽनुग्रजमह्मयवनेजनयम् ॥७॥

सत्योवाच

सप्तोक्षणोऽतिबलधीर्यसुतीक्ष्णशृङ्गान् पित्रा हतान् क्षितिपवीर्यपरीक्षणाय ।

तान् धीरुर्मदह्नस्तस्मा निगृह्य प्रीङ्म वग्व ह यथा शिशवोऽज्जतोकान् ॥८॥

and though his heart was then being tormented by the assassination of his brother, my father wedded me to Krishna" 4

**Jambavatee said :** 'Failing to recognize Krishna as his divine master Rama himself-the consorts of Seeta-since he had assumed the present body, my father waged a duel with Him for twentyseven days. When, however, he recognized Him by testing His valour, he fell at his feet and gave me in marriage to Him along with the Symantaka jewel. I am his servile attendant' 5

**Kalindee said** 'Hearing that I was performing penance with the hope of having a vision of His feet, He approached me, accompanied by his friend Arjuna and accepted my hand I am a sweeper of his house, 6

**Mitravinda said :** "May I have the function of washing the feet of Krishna, who is the abode of the Goddess of wealth He had arrived on the occasion of the traditional ceremony of choosing-husband organized for me, vanquished the prince and my brothers who were His antagonists and carried me away to His metropolis like a lion carrying away his share from a pack of dogs 7

**Satya said :** With a view to test the valour of princes my father had trained seven bulls who were very strong and virile, had very sharp horns, and were capable of destroying the arrogance of even

य इत्थं वीर्यशुक्लं मां दासीभिश्चतुरङ्गिणीम् । पथि निर्जित्य राजन्यान् निन्ये तदास्यमस्तु मे ।

भद्रोवाच

पिता मे मातुलेयाय स्वयमाह्वय दत्तवान् । कृष्णे कृष्णाय तच्चित्तामक्षौहिण्या सतीजनैः ॥१०॥

लक्ष्मणोवाच

ज्ञात्वा मम मतं साध्वि पिता दुहितृवत्सलः । बृहत्सेन इति ख्यातस्तत्रोपायमचीकृत् ॥११॥

यथा स्वयंवरे राज्ञि मत्स्यः पाथेप्सया कृतः । अयं तु बहिराच्छब्धो दृश्यते स जले परम् ॥१२॥

राजन्येषु निवृत्तेषु भग्नमानेषु मानिषु । तस्मिन् संघाय विशिखं मत्स्यं बोध्य सहजले ।

छित्त्वेपुणापातयत्तं सूर्यं चाभिजिति स्थिते ॥१३॥

तद् रङ्गमाविशहं कलनूपुराभ्यां पद्भ्यां प्रगृह्य कनकोज्ज्वलरत्नमालाम् ।

राक्षो निरीक्ष्य परितः शनकैर्मुदारैरंसेऽनुरक्तहृदया निदधे स्वमालाम् ॥१४॥

brave men. Krishna quickly brought them under restraint, in a sportive manner and tied them in the manner of children tying up young ones of goats. Having thus won me as the price of His valour, He took me with Him, along with my maid-servants and a quadripartite army and vanquished princes who accosted him on his way home. May I enjoy his servitude. 8-9

**Bhadra said :** Draupadee ! My father himself invited Krtishna, who is his maternal uncle's son and gave me to Him in marriage and gave an army of one Akshanhini of warriors and my girl-friends as dowry. 10

**Laxmana said :** Virtuous lady ! Having learnt of my choice, my father, who is known as Brihatsena and who loved me—his daughter contrived a plan. Queen ! An artificial fish had been hoisted on a pillar as target with the desire of securing Arjuna as your husband on the occasion of the traditional ceremony of choosing a bride-groom for you. That fish was screened only from outside view, and its reflection could be observed in water (The fish contrived by my father, however could not be seen. Only its reflection could be seen in water). When arrogant princes, whose honour was shattered (due to their failure to hit the target), retired, His Divinity Krishna only once observed the reflection of the fish in the water, aimed an arrow at it, struck it with the arrow and felled it, when the Sun was positioned in the stellar constellation called "Abhijit". Thereupon, I entered the assembly-hall, wearing jungling anklets, and carrying a garland of gold and shining jewels I looked around at

आत्मारामस्य तस्येमा वयं वै गृहदासिकाः । सर्वसङ्गनिवृत्त्याद्धा तपसा च बभूविम ॥१५॥

महिष्य ऊचुः

भौमं निहत्य सगणं युधि तेन रुद्धा ज्ञात्वार्थं नः क्षितिजये जितराजकन्याः ।

निर्मुच्य संसृतिविमोक्षमनुस्मरन्तीः पादाम्बुजं परिणिनाय य आप्तकामः ॥१६॥

न वयं साध्वि साम्राज्य स्वाराज्यं भोज्यमप्युत । कामयामह पतस्य श्रीमत्पादरजः श्रियः ॥१७॥

प्रजस्त्रियो यद् घान्छन्ति पुलिन्दस्तृणवीरुधः । गाधश्चारयतो गोषा पादस्पर्शं महात्मनः ॥१८॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे चतुरशीतितमोऽध्यायः ॥८३॥

अथ चतुरशीतितमोऽध्यायः

श्रीशुक उवाच

इति सम्भाषमाणालु स्त्रीभिः स्त्रीषु नृभिर्नृषु । आययुर्मुनयस्तत्र कृष्णरामदिदृक्षता ॥१॥

the princes and slowly placed my garland on the neck of Krishna, since my heart was attached to Him. I have thus become the domestic servant of Krishna, who indulges in spiritual pursuit by withdrawing from all attachments and by practising penance. 11-15

Other queens of Krishna said : Having learnt that demon Bhauma had confined us—daughters of princes vanquished by him in the course of his conquest of the Earth. Krishna killed him along with his army. Having then released us, He married us, though He himself had realized all His desires, since we had been thinking of His lotus like feet which are the cause of relief from repeated births. Virtuous lady ! We do not aspire sovereignty, dominion of the heaven or even worldly pleasures. We only aspire to be blessed with the dust of the glorious feet of His Divinity, just as the women of Vraja and women of the Pulinda tribe, cow-herds grazing their cows, even grass and willows desire touch of the feet of magnanimous Krishna, we also desire the same. 16-18

Thus ends chapter eighty three of Book X.

## CHAPTER LXXXIV

Shree Shukadev said : When ladies were thus conversing with ladies and men were conversing with men, Parashurama, His Reverence

रामः सशिष्यो भगवान् वसिष्ठो गालवो भृगुः । अगस्त्यो याज्ञवल्क्यश्च वागदेवादयोऽपरे ॥२॥  
तान् दृष्ट्वा सहस्रोत्थाय प्रागासीना नृपादयः । पाण्डवाः कृष्णरामो च प्रणेमुर्विश्वचन्द्रितान् ॥३॥  
तानानर्चुर्यथा सर्वे सहरामोऽच्युतोऽचयत् । उवाच सुखमासीनान् भगवान् धर्मगुप्ततुः ॥४॥

## श्रीभगवानुवाच

अहो वयं जन्मभूतो लब्धं कात्स्न्येन तत्फलम् । देवानामपि दुष्प्रापं यद् योगेश्वरदर्शनम् ॥५॥  
न ह्यभ्ययानि तीर्थानि न देवा मृच्छिलामयाः । ते पुनन्त्युरुकालेन दर्शनादेव साधवः ॥६॥

नाग्निर्न सूर्यो न च रुद्रतारका न भूर्जलं खं श्वसनोऽथ घाङ्मनः ।  
उपासिता मेदकृतो हरन्त्ययं विपश्चितो धनन्ति मुहूर्तसेवया ॥७॥  
यस्यात्मयुद्धिः कुणपे त्रिधातुके स्वधीः कलत्रादिषु भौम इत्यधीः ।  
यत्तीर्थयुद्धिः सलिले न कर्हिचिज्जनेष्वभिज्ञेषु स पय गोखरः ॥८॥

Vasishtha with his disciples, Golava, Bhṛigu, Agatsya, Yagnavalkya, Vamameva and other saints arrived there with the desire of having an audience with Krishna and Baladeva. On seeing them, the pandavas, Krishna, Baladeva, princes and others, who had already been sitting there at once rose and bowed to them, though they themselves were being revered throughout the universe. All of them, including Krishna and Baladeva worshipped them. When the saints were comfortably seated, His Divinity Krishna, who had assumed the present body for protection of righteousness, said as under : 1-4

**His Divinity said :** Since we have had audience with master of the Yoga School of philosophy which is difficult for even gods to have we have achieved complete recompense of having taken birth. It is not that pilgrim centres of holy water are not centres of pilgrimage or that images of earth and stone are not Gods, but they sanctify after a long time while saints sanctify one who has only a glimpse of them. Neither the God of fire, nor the Sun, nor the Moon and the stars, nor the Earth, nor water, nor wind, nor speech, nor mind, remove a man's sins, even if they are served, since they make distinctions between man and man, sages, however, destroy sins, if served for even a moment. A man, who considers the body, which is controlled by the three humours of wind, bile and phlegm as spirit who has the sense of ownership in respect of his wife and others, who has the feeling of veneration for only images of earth, who regards only sources of water as places of

मनु उचु

ब्रह्म ते हृदयं शुभ्रं तपःस्वाध्यायसंयमैः । यत्रोपलब्धं सद् व्यक्तमन्यकं च ततः परम् ॥१॥  
 तस्माद् ब्रह्मकुलं ब्रह्मशास्त्रयोनेस्त्वमात्मनः । समाजयसि सद्भाम तद् ब्रह्मण्याग्रणीर्मवान् ॥१०॥  
 नमस्तस्मै भगवते कृष्णायारुण्टमेधसे । स्वयोगमाययाच्छन्नमहिम्ने परमात्मने ॥११॥

श्रीशुक उवाच

इत्यनुक्षाय दाशाहं धृतराष्ट्र युधिष्ठिरम् । राजर्षे स्वाधमान् गन्तुं मुनयो दधिरे मनः ॥१२॥  
 तद् वीक्ष्य तानुपमज्य वसुदेवो महायशः । प्रणम्य चोपसंगृह्य वभाषेदं सुयन्त्रितः ॥१३॥

ऋषिरुवाच

नमो वः सर्वदेवेभ्य ऋषय श्रोतुमर्हय । कर्मणा कर्मनिर्हारो यथा स्यान्नस्तदुच्यताम् ॥१४॥

नारद उवाच

नातिबिभ्रमिदं विप्रा वसुदेवो बुभुत्सया । रुष्णं मन्थार्भकं यत्रः पृच्छति श्रेय आत्मनः ॥  
 pilgrimage, but who never adopt such attitudes towards men having  
 spiritual knowledge, is like an ass among bulls. 5-8

**The sages said :** The Vedas constitute your holy heart, where the Supreme being, which is ever-existent which is manifest and unmanifest, and which is even above these, is perceived by practising penance, study of spiritual lore and self restraint. Oh Supreme spirit, It is, there fore; that you revere brahmins, who constitute the holy abode of your self the source of holy scriptures and the leader of those who revere Brahmins. We, therefore, bow to His Divinity Krishna, who has unlimited spiritual knowledge who has veiled His majesty by His magical faculty, and who is the supreme spirit. 9-11

**Shree Shukadeva said :** After thus eulogizing Him, the sages took leave of Krishna, Dhritarashtra and Yudishthira, and thought of returning to their respective hermitages. Observing this, Vasudeva of great glory approached them, bowed to them, held their feet and told them as under with restraint : 12-13

**Vasudeva said :** Sages ! I bow to you, since you represent all gods. It would be proper for you to hear me and tell me how and by which action the effect of actions could be rooted out. 14

**Narada said :** Brahmins ! It is not strange that Vasudeva asks us

संनिकर्षो हि मर्त्यानामनादरणकारणम् । गाङ्गं हित्वा यथान्याम्भस्तत्रत्यो याति शुद्धये ॥१६॥

ऋषय ऊचुः

कर्मणा कर्मनिर्हारं पप साधु निरूपितः । यच्छ्रद्धया यजेद् विष्णु सर्वयज्ञेश्वरं मरि ॥१७॥

चित्तैषणा यज्ञदानैर्गृहीदारसुतैषणाम् । आत्मलोकेषणा देव कालेन विरुजेद् बुधः ।

ग्रामे त्यक्तैषणाः सर्वे ययुर्धोरास्तपोवनम् ॥१८॥

ऋषेस्त्रिभिर्द्विजो जातो देवर्षिपितृणां प्रभो । यज्ञाध्ययनपुरैस्तान्यनिस्तीर्य त्यजन् पतेत् ॥१९॥

त्व त्वद्य मुक्तो द्वाभ्या वै ऋषिपित्रोर्महामते । यज्ञैर्देवणमुन्मुच्य निर्ऋणोऽशरणो भव ॥२०॥

इति तद्वचनं श्रुत्वा वसुदेवो महामनाः । तानृषीन्पुत्रिविजो वने भूमांऽऽनम्य प्रसाद्य च ॥२१॥

त एतमृषयो राजन् वृता धर्मण धार्धिकम् । तस्मिन् राजाजयन् क्षत्रं मयैव तत्तमकल्पकैः ॥२२॥

इजेऽनुयज्ञं विधिना अग्निहोत्रादिलक्षणे । प्राकृतैर्वैदुष्यैर्देव्यज्ञानक्रियेश्वरम् ॥२३॥

this question with the desire of securing bliss, since he considers Krishna to be only his son Proximity is the cause of want of regard in the case of all mortals, just as a local man foregoes the current of the Ganges and goes to other sources of water for purification 15-16

The sage said Righteous men have observed that the remedy for rooting out the effect of actions by an action is that one should adore with faith Vishnu who presides over all ritual sacrifices by performing ritual sacrifices Vasudeva ! A wise man should get rid of the desire for obtaining wealth by performing ritual sacrifices and by giving away wealth in charity He should get rid of the desire to have a wife and sons by leading righteous life of a house holder and the desire for better life in the next world by meditating on the supreme spirit as the destroyer of the universe Renouncing all desires in their habitations, all prudent men have repaired to penance groves Mighty Vasudeva ! A Brahmin, a Kshatriya or a Vaishnava is born with three debts—due to Gods, sages and manes He should discharge these respectively by performance of ritual sacrifices by study of Vedas and by procreating sons Talented Vasudeva ! You are now free from the two debts due to sages and to manes Be free from the debt due Gods and leave your habitation after performance of ritual sacrifices 17-20

Shree Shukadev said On hearing this advice, magnanimous Vasudeva bowed to the sages with his head, propitiated them and chose them as priests for officiating at his ritual sacrifices King ! Thus chosen

अपूजयत् तत शौरिः पारिवर्हणं भूयसा । सदस्यवित्त्वकसुरगणान् नभूतपितृचारणान् ॥२४॥  
 धृतहराष्ट्रोऽनुजः पार्था मीमो द्रोणं पृथा यमौ । ययुर्विरहदृष्ट्रेण स्वदेशाध्यापरे जना ॥२५॥  
 नन्दस्तु सह गोपालैर्दृष्ट्या पूजयाञ्जितः । कृष्णरामोऽग्रसेनाद्यैर्न्यातासीद् बन्धुवत्सलः ॥२६॥  
 वसुदेवोऽञ्जसोर्त्तीर्य मनोरजमहार्णवम् । सुहृद्बृहत् प्रीतमना नन्दमाह करे स्मृशन् ॥२७॥  
 भ्रातरीशद्वत् पाशो नृणां यस्नेहसंज्ञितः । तदुस्त्यजमहं मन्ये शूराणामपि योगिनाम् ॥२८॥  
 अस्मास्वप्रतिकल्पेयं यत् कृताश्रेषु सत्तमैः । मेयपिताफलं चापि न निरर्तं कर्हिचित् ॥२९॥  
 प्रागकल्पाच्च कुशलं भ्रातर्वो नाचराम हि । अधुना श्रीमदान्धाक्षा न पश्ययामः पुरः सतः ३०  
 मा राज्यधीरभूत्पुत्रः श्रेयस्कामस्य मानदः । स्वर्जनानुत वधन् वा न पश्यति ययान्धदृक् ३१

by him in accordance with religious practice those sages helped him in performing ritual sacrifices involving rites of a high order, in Kurukshetra itself Vasudeva worshipped Vishnu – the master of all material objects, spiritual lore and ritual ceremonies—with Vedic as well as modified ritual sacrifices having the characteristics of Agnihotra and similar ritual sacrifices. Then Vasudeva honoured the priests, the latter's assistants, gods, men, ghosts and bards with copious gifts. Thereafter, Dhritarashtra, Vidura, Bheeshma, Drona, Kunti, Yudhishtira, Bheema, Arjuna and the twins (Nakula and Sahadeva) and other persons went to their respective native places, though they felt unhappy about it due to separation (from their kiths and kins). Nanda, who loved his kinsmen, and his cow herds were however greatly honoured by Krishna, Baladeva, Ugrasena and others and stayed over. Vasudeva thus crossed the great ocean of his aforesaid desire with ease. Surrounded with his friends, he was delighted in his mind. He held Nanda with his hand and said as under 21-27

**Vasudeva said :** Brother ! The fetters of men known as love, have been contrived by God. I consider them difficult to get rid of even in the case of valiant persons or ascetics. The friendship bestowed on us, who do not know how to recompensate it, has not yielded any good to you. It is therefore, matchless and would never cease. Brother ! Previously, we did not do anything for your welfare, since we were incapable of it. Now we have been blinded by the arrogance caused by our opulence and do not heed you though you are before us. You however give honour to us. A man who is desirous of securing welfare, should not have the high status of royalty, since he would then not even look at his own relatives and friends, being blinded by it. 28-31



## श्रीशुक उवाच

पवं सौहृदशैथिल्यचित्त आनकदुन्दुभिः । रुरोद् तत्कृतां मैत्रीं स्मरन्नथदिलोचनः ॥३२॥  
 नन्दो गोपाश्च गोप्यश्च गोविन्दचरणाश्रुजे । मनः क्षिप्तं पुनर्हर्तुमनीशा मथुरां ययुः ॥३३॥  
 यन्धुषु प्रतियातेषु वृष्णयः कृष्णदेवताः । वीक्ष्य प्रावृषमासन्नां ययुर्दार्ढ्यवर्ती पुनः ॥३४॥  
 ॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तराधे तीर्थयात्रानुवर्णनं नाम चतुरशीतितमोऽध्यायः ॥८४॥



## अथ पञ्चाशीतितमोऽध्यायः

## श्रीवादरायणिरुवाच

अथैकदाऽऽत्मजौ प्राप्तौ कृतपादाभिवन्दनौ । वसुदेवोऽभिनन्द्याह प्रीत्या संकर्षणाच्युतौ ॥१॥  
 कृष्ण कृष्ण महायोगिन् संकर्षण सनातन । जाने वामस्य यत् साक्षात् प्रधानपुरुषौ परौ ॥२॥  
 यत्र येन यतो यस्य यस्मै यद् यद् यथा यद्वा । स्यादिदं भगवान् साक्षात् प्रधानपुरुषेश्वरः ॥३॥

**Shree Shukadev said :** Vasudeva, whose mind had thus been enfeebled with affectionate feelings wept, having been reminded of the good will shown by Nanda and shed tears from his eyes. Nanda, cowherds and milk-maids, whose minds were attached to the lotus-like feet of Krishna and who were unable to withdraw their minds from Him, however, went to Mathura. When their relatives and friends had returned, the Yadavas to whom Krishna was God, observed that the rainy season was approaching and so they too returned to Dwarka. 32-34

Thus ends chapter eighty four of Book X.



## CHAPTER LXXXV

**Shree Shukadev said :** Once when his sons Baladeva and Krishna approached him and bowed at his feet, Vasudeva greeted them and joyfully told them: "Krishna! Krishna! Great contemplative saint! Primeval Baladeva! I know that both of you are eminent men and incarnations of the supreme spirit. (To Krishna) you are the illustrious and eminent lord of the world in person; in which, by which, from which, of which for whatever and whenever it exists. You veritably constitute the luster of the Moon, the heat, fire and the brightness of the Sun, the excellence of Stellar constellations and lightning, the stability

क्रान्तिस्तेजः प्रभा सत्ता चन्द्राग्न्यर्क्षविद्युताम् । यत् स्थैर्यं भूभ्रता भूमेर्जुतिर्गन्धोऽर्थतोभवान्  
 तर्पण प्राणनमसा देवत्वं ताश्च तदसः । ओजः सहो बलं चेष्टा गतिर्वायोन्तरेष्वरः ॥५॥  
 दिशा त्वमत्रकाशोऽसि दिशः स स्फोट आश्रयः । नादो वर्णस्त्वमोङ्कार आरुतीना पृथङ्गतिः  
 इन्द्रियं त्विन्द्रियाणां त्व देवाश्च तदनुग्रहः । अवयोधो भवान् पुद्गेर्जवस्यानुस्मृतिः सती ॥७॥  
 भूतानामसि भूतादिरिन्द्रियाणां च तैजसः । वैकारिको विकल्पानां प्रधानमनुशायिनाम् ॥८॥  
 नश्वरेष्विह भावेषु नदसि त्वमनश्चरम् । यथा द्रव्यविकारेषु द्रव्यमात्रं विरूपितम् ॥९॥  
 युवा न नः सुतो साक्षात् प्रवानपुम्पेश्वरो । भूमारक्षत्रक्षपण अरतीर्णं तथाऽऽद्य ह ॥१०॥

सुतीगृहे ननु जगाद् भवानजो नो सज्ज इत्यनुयुगं निजधर्मगुण्यै ।  
 नानातनूर्गगनघट्टं चिदधज्जहासि को वेद भूम्न उरगाय विभूतिमायाम् ॥११॥

of mountains, the existence and the quality of odour of the Earth  
 Your Divinity ! You constitute the qualities of satisfying thirst and keep-  
 ing creatures alive in the case of water, the water itself and its liquidity  
 and its taste The energy, the ability the vigour the movement, and  
 the velocity of the wind belong to you You are the space in the  
 quarters, quarters themselves the sky, the impression produced on the  
 mind on hearing a sound, the articulate sound on which its meaning  
 depends, the nasal sound, letters the sacred monosyllable Om" and  
 the speech Having distinct form and meaning You are the active  
 power of the organs of sense, the deities presiding over the latter,  
 perception of intellect and the ability of cherished recollection You  
 are the ego affected by spiritual ignorance, which is the cause of the  
 five elements (ether wind light, water and earth), the ego affected by  
 passion, the ego affected by spiritual sublimity, the modifying cause of  
 indecision and the object of the devout In these transient dispositions,  
 you constitute what is eternal, just as the original matter only is seen  
 in its forms Both of you are not our sons You are the veritable masters  
 of matter and soul and have incarnated yourselves for destruction of  
 the Kshatriyas who have become a burden to the Earth as you your-  
 selves say Your Divinity told us in the lying in chamber that you are  
 not subject to births but you take births for protection of innate right-  
 eousness in every age You remain detached like the sky though you  
 assume various bodies and abandon them Oh great God of multifarious  
 eulogies ! Who can know your Maya consisting of your magnificence ? 1-11

## धीमगवानुवाच

घचो घः समवेतार्थं तातैतदुपमन्महे । यत्रः पुत्रान् समुद्दिश्य तत्त्वग्राम उदाहृतः ॥१२॥  
 अहं यूयमसाचार्य इमे च द्वारकीकसः । सर्वेऽयैवं यदुद्येष्ट विमृश्याः सद्यगचरम् ॥१३॥  
 आत्मा ह्येकः स्वयंज्योतिर्नित्योऽन्यो निर्गुणो गुणैः । आत्मस्मृष्टैस्तत्कृतेषु भूतेषु पटुधेयते ॥१४॥

## श्रीशुक उवाच

पवं भगवता राजन् घसुदेव उदाहृतम् । श्रुत्वा चिन्तनानापीस्त्पूर्णं प्रीतमना अभूत् ॥१५॥  
 अथ तत्र कुरुद्येष्ट देवकी सर्वदेवता । कृष्णरामौ समाश्राव्य पुत्रान् कंसविद्विसितान् ।  
 स्मरन्ती कृपण प्राह वैरुन्यादश्रुलोचना ॥१६॥

## देवफ्युवाच

तथा मे कुरुतं कामं युषां योगेश्वरेश्वरौ । भोजराजहतान् पुत्रान् कामये द्रष्टुमाहृतान् ॥१७॥

## ऋषिरुवाच

पवं सचोदितौ मात्रा रामः कृष्णश्च भारत । सुतलं संघिघिशतुर्योगमायामुपाश्रितौ ॥१८॥

**His Divinity said :** "Father ! What you told us while addressing us, your sons—is full of reality, and has a significant meaning. We welcome it Illustrious Yadav ! You should consider Me, yourself, this my venerable brother, the residents of Dwarka and all moveable and immovable objects in the same manner, The spirit is one, self illuminous and eternal. Though it is without attributes, it appears different on account of attributes, which are created by itself and is seen to be manifold in the creatures created by it. 12-14

**Shree Shukadeva said :** King ! When Vasudeva was thus instructed by His Divinity, the former had his feeling of diversity removed His mind was delighted and he spoke no more eminent scion of Kurus dynasty ! Devakee in whom all Gods were concentrated, was reminded of her sons, who had been assassinated by Kansa. Her eyes shed tears on account of her agitation and she piteously told Krishna and Baladeva her agony 15-16

**Devakee said :** You both, are masters of miraculous powers Please fulfil my desire. I wish to see my sons, who had been assassinated by Kansa, brought back by you. 17

**Shree Shukadeva said :** Scion of Bharata dynasty ! Thus induced

तत्रेन्द्रसेनो भगवन्पदाम्बुजं विभ्रन्मुहुः प्रेमविभिन्नया घिया ।  
उवाच हानन्दजलाकुलेक्षणः प्रहृष्टरोमा नृप गद्गदाक्षरम् ॥१९॥

वलिरुवाच

नमोऽनन्ताय बृहते नमः कृष्णाय वेधसे । सांख्ययोगवितानाय ब्रह्मणे परमात्मने ॥२०॥  
दर्शनं वा हि भूतानां दुष्पापं चाप्यदुर्लभम् । रजस्तमःस्वभावानां यत्नः प्राप्तीं यदृच्छया ॥२१॥  
शाश्वरमानीशितव्येश निष्पापान् कुरु नः प्रभो । पुमान् यच्छ्रद्धयाऽऽतिष्ठंश्चोदनाया विमुच्यते

श्री भगवानुवाच

देवक्या उदरे जाता राजन् कंसविहिंसिताः । इत एतान् प्रणेष्यामो मातृशोकापनुत्तये ।  
यतः शापाद् विनिर्मुक्ता लोकं यास्यन्ति बिम्बराः ॥२३॥

स्मरोद्गीयः परिष्वङ्गः पतङ्गः क्षुद्रभट्ट घृणी । पङ्क्तिं मत्प्रसादेन पुनर्पास्यन्ति सद्गतिम् ॥  
इत्युक्त्वा तान् समादाय इन्द्रसेनेन पूजितौ । पुनर्द्वारवतीमेत्य मातुः पुत्रानयच्छताम् ॥२५॥

by their mother, Krishna had recourse to yogic powers and entered the nether world called Satala. King! There, king Bali, repeatedly held the lotus-like feet of His Divinity with feelings surcharged with love. His eyes were overcome with tears of joy and his hair stood on end and he said in a faltering tone as under : 18-19

**Bali said :** I bow to Krishna supreme, infinite, and creator of the universe, who propagated the Sankhya and Yoga systems of philosophy and who is the ultimate supreme spirit. Though audience with you is difficult to have, it is also not difficult to have, since you have come by chance to us, whose nature is affected by spiritual ignorance and passions, Lord ! Master of the faculty of Supremacy ! Command us and render us sinless, since a man who attends to your command willingly is freed from restrictions imposed by scriptural injunctions." 20-22

**His Divinity said :** King! Smara, Udgatha, Parishwanga, Patanga, Kshudrabhrit. and Ghrince, who were born from the womb of Devakee, were assassinated by Kansa. We would take them from this place for removing the grief of our mother. Having been freed from their curse and remorse these six boys would go to the heaven and would achieve beatitude by my grace." Saying this, Krishna and Baladeva, who were duly revered by Bali, took the boys with them, returned to Devaki and restored the boys to their mother. On seeing the boys, Kansa

तान् दृष्ट्वा बालकान् देवी सुनस्पर्शपरिप्लुता । मोहिता मायया विष्णोर्यया खृष्टिः प्रवर्तते ॥  
नारायणाङ्गसंस्पर्शप्रतिलब्धात्मदर्शनाः । ते नमस्कृत्य गोविन्दं देवप्रीतिपितरं बलम् ।  
मिपतां सर्वभूतानां ययुर्धाम दिवौकसाम् ॥२७॥

ते दृष्ट्वा देवकी देवी मृतागमनिर्गमम् । मेने सुविस्मिता मायां कृष्णस्य रचितां नृपः ॥२८॥  
॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे मृताप्रज्ञानयन नाम षडाशीतितमोऽध्यायः ॥८५॥



अथ षड्पशीतितमोऽध्यायः

राजोवाच

प्रह्वन् वेदितुमिच्छामः स्वसारं रामकृष्णयोः । यद्योपयेमे विजयो या ममासीत् पितामही ॥

श्रीशुक उवाच

अर्जुनस्तीर्थयात्रायां पर्यटन्नवर्त्तमानः प्रभुः । गतः प्रभासमश्रुणोन्मातुलेयी स आत्मनः ॥२॥

Devakee, was drowned in joy flowing from contact with her sons since she was infatuated by the Maya of Vishnu, which is responsible for the continuity of the creation. The boys, who had achieved spiritual knowledge by having come in to contact with the corporal body of (Krishna) bowed to the latter, Devakee, their father and Baladeva and went to the abode of gods within the sight of all creatures King! On seeing the return of her deceased sons and their going to the heaven, venerable Devakee was much astonished and considered the phenomena to be the Maya of Krishna. 23-28

Thus ends chapter eighty five of Book X.



## CHAPTER LXXXVI

**The King said :** Spiritual Master ! I want to know how Arjuna married a sister of Baldeva and Krishna who was my paternal grand mother. 1.

**Shree Shukadeva said .** When Arjuna, in the course of his journey to centres of pilgrimage on the Earth, went to Prabhas, he heard that Baladeva would give a daughter of his (Arjun's) maternal uncle (Vasudeva) to Duryodhana in marriage, but others did not agree with his proposal.

दुर्योधनाय रामस्तां दास्यतीति न चापरे । तल्लिप्सु स यतिर्भूत्वा त्रिदण्डी द्वारकामगात् ॥३॥  
 तत्र वै वार्षिकान्मासानवात्सीत्स्वार्थसाधकः । पौरैः समाजितोऽभीक्ष्णं रामेणाजानता च सः ।  
 एकदा गृहमानीय आतिथ्येन निमग्न्य तम् । अद्भ्योपहत भैरवं चलेन वुमुजे किल ॥५॥  
 सोऽपश्यन्न महतीं कन्यां वीरमनोहराम् । महत्यां देव यात्रया रथस्था दुर्गनिर्गताम् ।  
 जहारानुमतः पित्रोः कृष्णस्य च महारथः । तच्छ्रुत्वा क्षुभितो रामः पर्वणीव महार्णवः ॥६॥  
 गृहीतपादः कृष्णेन सुहृन्निश्चान्वशाभ्यत । प्राहिणोत् परिवर्हाणि वरवधोर्मुदा वलः ॥७॥

श्रीशुक उवाच

कृष्णस्यासीद् द्विजश्रेष्ठ, श्रुतदेव इति श्रुतः । कृष्णैकमन्त्र्या पूर्णार्थः शान्तः कविरत्नपटः ॥८॥  
 स उवास चिदेहेषु मिथिलायां गृहाश्रमी । अनीहयाऽऽगताहार्यनिर्गतितनिजक्रियः ॥९॥

Desirous of securing her, he disguised himself as a recluse, carrying three staves tied together to form one and went to Dwarka. With a view to secure his self-interest, he stayed there for the months of monsoon. He was much revered by the citizens and also by Baladeva, who had not recognized him. Once, Baladeva invited him as a guest, brought him home with religious fervour and gave him good befitting a mandicant guest which Arjuna ate. He saw there a grown up virgin capable of captivating minds of warriors. Thereafter, when she had gone out of the fort in a chariot to pay homage to a celebrated shrine, the great chariot-warrior abducted her, since he was permitted to do so by her parents and Krishna. On hearing this, Baladeva shook with anger, like an ocean on a full-moon-day. Krishna and other relatives, however, held his feet and pacified him. Thereupon, Baladeva joyfully gratified him with wedding presents 2-7

**Shree Shukadeva said** : An eminent Brahmin, wellknown as Shruta deva, was a devotee of Krishna. He was quiet, learned and lustless and felt that all his desires had been fulfilled only with his devotion to Krishna. He was a house-holder and lived in Mithila city in the country of Vidarbha, lived on whatever came by and managed his affairs without particular efforts. Dear me! The king of that country, renowned as Bahulashva of Mithila, was similarly devoid of ego. Both of them, were dear to Krishna. Having been pleased with them, His divinity Lord Krishna, got into the chariot brought by Daruka and went to Vidarbha, accompanied by sages

Thinking that the preceptor of the world had come just as a matter

तथा तद्राष्ट्रपालोऽङ्ग बहलाभ्य इति धृतः । मैथिलो निरहम्मान उभायप्यच्युतप्रियो ॥१७॥  
तयोः प्रसन्नो भगवान् दारुकेणादृतं रथम् । आरुह्य साकं मुनिभिर्विदेहान् प्रययौ प्रभुः ॥१८॥  
स्वानुप्रदाय संप्राप्तं मन्यानी तं जगद्गुरुम् । मैथिलः धृतदेवश्च पादयोः पंतनुः प्रभोः ॥१९॥  
न्यमन्ययेतां दाशार्हमातिथ्येन सह द्विजैः । मैथिलः धृतदेवश्च युगपम् संहताज्जरी ॥२०॥  
भगवांस्तदभिप्रेत्य द्वयोः प्रियचिकीर्षया । उभयोरापिशब्दं गेहमुभाभ्यां तदलक्षितः ॥२१॥  
द्योतुमप्यसतां दूरान्जनकः स्वगृहागतान् । नत्वा तद्दृष्ट्वा प्रक्षाल्य तदपो लोकपावनीः ॥२२॥  
सकुटुम्भो घट्वा मूर्ध्ना पूजयांचक ईश्वरान् । गन्धमात्याभ्यराक्त्वाभूपदीपार्घ्यगोवृष्टैः  
वाचा मधुरया प्रीणन्निदमाहान्तर्पितान् ॥२६॥

### राजोवाच

भवान् हि सर्वभूतानामात्मा साक्षी स्वहृत्विभो । अथ नस्त्वत्पदाम्भोजं स्मरतां वदन्तं नतः ।  
स्वयचस्तद्वत् कर्तुमस्मद्दह्मणो वरो भवान् । यदात्यैकान्तभक्तान्मे नानन्तः धीरजः प्रियः ॥२७॥  
दिनानि कतिचिद् भूमन् गृहान् नो निषस द्विजैः । समेतः पादरजसा पुनीहीदं निमेः कुलम् ॥२८॥

of favour to them. the king of Mithila and Shrutadeva fell at the feet of his Divinity. Both of them the king of Mithila and Shrutadeva-simultaneously folded their hands and invited Krishna and the brahmins to be their guests. With the desire-of pleasing both of them, His Divinity acceded to their requests and stepped into the houses of both of them (simultaneously), unobserved by either of them that he had done so Janaka bowed to the revered guests, who were even beyond being heard about by wicked persons washed their feet, sprinkled the water on his head and on the heads of members of his family, since it was capable of sanctifying the three worlds, worshipped them with perfume, flowers, clothes, ornaments, incense, lamps and oblations and presented to them calves. 8-16

**The King said :** My Lord ! You are the soul of all creatures, you witness their activities and are self-illuminous. It is, therefore, that you have given audience to us, who have been given meditating on your lotus-like feet. You have given audience to us in order to prove the truth of your words : "Ananta (brother Baladeva), Laxmi (consort Rukmini) and Brahma (son, since he had sprung from the navel of Vishnu) are not dearer to Me than my exclusive devotees." All pervading Lord ! Please stay in my house for some days along with these brahmins and sanctify this family of Nimi (Bahulashwa) with the dust

इत्युपामन्त्रितो राज्ञा भगवर्ल्लोकभावनः । उवाच कुर्वन् कल्याणं मिथिलानरयोपिताम् ॥२०॥  
 श्रुतदेवोऽच्युत प्राप्तं स्वगृहाञ्जनको यथा । नत्वा मुनीन् सुसंहृष्टो धुन्यन् वासोननर्त ह ॥२१॥  
 कृष्णपीठवृत्तीष्वेतानानीतेषूपवेश्य सः । स्वागतेनाभिनन्द्याङ्घ्रीन् समार्योऽवनिजे मुदा ॥२२॥  
 तदम्भसा महाभाग आत्मानं सगृहान्वयम् । स्नापयांचक्र उद्धर्षो लब्धसर्वमनोरथः ॥२३॥

आराधयामास यथोपपन्नया सपर्यया सत्त्वविवर्धनान्धसा ।

स तर्कयामास कुतो ममान्वभूद् गृहान्धकूपे पतितस्य संगमः ॥२४॥

सूपविष्टान् कृतातिथ्यान् श्रुतदेव उपस्थितः । समार्यस्यजनापत्य उवाचाङ्घ्र्यभिमर्शनः ॥२५॥

श्रुतदेव उवाच

भृश्वतां गदतां शम्भुर्धृतां त्वामिवन्दताम् । नृणां संवदतामन्तद्दृढि भास्यमलात्मनाम् ॥२६॥  
 हृदिस्थोऽप्यतिदूरस्थः कर्मविक्षिप्तचेतसाम् । आत्मशक्तिभिरग्राहोऽप्यन्युपेतगुणात्मनाम् ।  
 स त्वं शाधि स्वभृत्यान् नः किं देव करग्रामहे । पतदन्तो नृणां क्लेशो यद् भवानक्षिगोचरः ॥२८॥

of your feet " Having been thus entreated by the king, His Divinity, who promotes welfare of the people, stayed and brought about welfare to men and women of Mithila. 17-20

When Krishna entered his house, Shrutadeva too was extremely delighted like Janaka, bowed to Him and to the sages, and danced with his clothes fluttering He brought out carpet of straw and seats for the sages, seated the guests thereon, and greeted them with words of welcome. Then his wife and himself washed their feet. Very lucky King ! He bathed himself and his family with the water. He was overjoyed, since he felt that all his desires had been fulfilled. Thereafter he propitiated them by worshipping them with materials that were available and offering food that was calculated to augment the quality of sublimity. He thought to himself: "How did I, fall in the blind well of temporal life, have association with these ? When the guests were well seated and entertained, Shrutadeva, his wife relatives and children stood before them, shampooed their feet and said to Krishna. 21-25

"Though you are away from persons, whose minds are distracted by their worldly activities, you shine in the hearts of men who always hear about you, talk about you, worship you, bow to you, converse about you, and whose minds are pious. Lord ! May the selfsame you direct us-your servants-as to what we may do ! The distress of men ends when they have a glance of you. 26-28



## श्रीभगवानुवाच

ब्रह्मस्तेऽनुग्रहायां संप्राप्तान् विद्वधमून् मुनीन् । संचरन्ति मया लोकान् पुनन्तः पादरेणुभिः ।  
ब्राह्मणो जन्मना श्रेयान् सर्वेषां प्राणिनामिह । तपसा विद्यया तुष्टया किमु मत्कलया युतः ॥२०॥  
तस्माद् ब्रह्मरूपिनेतान् ब्रह्मन् मच्छूद्रयार्चय । एवं चेदक्षितोऽस्म्यद्वा नान्यथा भूरिभूतिभिः ॥

## श्रीशुक उवाच

एवं स्वभक्तयो राजन् भगवान् भक्तभक्तिमान् । उपित्वाऽऽदिश्य सन्मार्गं पुनर्हारयतीमगाद् ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उन्नयार्धे श्रुतदेवानुग्रहो नाम पञ्चशीतितमोऽध्यायः ॥८६॥



## अथ सप्तशीतितमोऽध्यायः

## परीक्षिदुवाच

ब्रह्मन् ब्रह्मण्यनिर्देश्ये निर्गुणे गुणवृत्तयः । कथं चरन्ति श्रुतयः साक्षात् सवसतः परे ॥

**His Divinity said :** "Brahmin ! You should know that these sages have come to you as a matter of favour to you. Sanctifying the three worlds with the dust of their feet, they move about in my company. A brahmin is by birth superior to all creatures in this world. What then to talk of a brahmin who is endowed with penance, spiritual knowledge and contentment, and who is therefore, a part of Myself. Brahmin ! Worship, therefore, these spiritual sages with the same faith, as you have for Me. It is only when I am adored in this manner that I am truly worshipped; not otherwise, even if I were worshipped with much costly articles.' 29-31

**Shree Shukadeva said :** King ! His Divinity who is devoted to his devotees, thus stayed with His two devotees, advised them to follow the righteous path and returned to Dwarka. 32

Thus ends chapter eighty six of Book X.



## CHAPTER LXXXVII

**King Pareekshit said :** Spiritual Master ! How do the sacred Vedic texts, whose functions are directly related to the qualities of

## श्रीशुक उवाच

अत्र ते घर्णयिष्यामि गाथां नारायणान्विताम् । नारदस्य च संवादमृपेनारायणस्य च ॥२॥  
 पक्वदा नारदो लोकान् पर्यटन् भगवत्प्रियः । सनातनमृषिं द्रष्टुं ययौ नारायणाश्रमम् ॥३॥  
 तत्रोपविष्टमृषिभिः कलापग्रामवासिभिः । परीतं प्रणतोऽपृच्छदिदमेव कुरुब्रह्म ॥४॥  
 तस्मै ह्यवोचद् भगवानृषीणां शृण्वतामिदम् । यो ब्रह्मवादः पूर्वेषां जनलोकनिवासिनाम् ॥५॥

## श्रीभगवानुवाच

स्वायम्भुव ब्रह्मन्ध्रे जनलोकेऽभवत् पुरा । तत्रस्थानां मानसानां मुनीनामूर्ध्वरेतसाम् ।  
 ब्रह्मवादः सुसंवृत्तः श्रुतयो यत्र शेरते ॥६॥  
 तुल्यश्रुततपःशीलास्तुल्यस्वीयारिमध्यमाः । अपि चक्रुः प्रवचनमेकं शुश्रूषवोऽपरे ॥७॥

## सनन्दन उवाच

स्वच्छष्टमिदमापीय शयानं सह शक्तिभिः । तदन्ते बोधयांवकुस्तल्लिङ्गैः श्रुतयः परम् ।  
 यथा शयानं सप्ताज्ञं बोधयन्त्यनुजीविनः ॥८॥

sublimity, mundanity, and spiritual ignorance, deal with the supreme spirit since the latter is indescribable and is free from these qualities. 1

**Shree Shukadeva said :** I am reciting in this connection the religious story of the spiritual sage Narayan, with whom Narad had a dialogue on the subject. Once Narada-devotee of His Divinity Vishnu -went to the hermitage of Narayana for an audience with the sage in the course of his travels in the three worlds. Scion of Kaurva dynasty ! He bowed to the sage, who was then surrounded with Brahminical sages residing in Kalapa village and was seated. Narada had then asked the sage this very question. Thereupon, His reverence Narayan had narrated to him within the hearing of the other sages the spiritual discourse between the ancient sages, who had been residing in the world of Jana. 2-5

**His Reverence Narayan said :** "Son of Brahma ! There was formerly a seminar on spiritual matters in the world of Jana between thy mind born sons of Brahma, who were life-celibate sages and were residing there. There was then an extensive discussion on spiritual matters in which the sacred Vedic texts culminate. One of the sages Sanandana gave the discourse, while the others heard it. 6-7

**Sanandana said :** The sacred vedic texts awakened the Supreme

श्रुतय ऊचुः

जय जय जह्नुजामजित दोषशूभीतगुणां त्वमसि यदात्मना समवर्द्धसमस्तभगः ।  
 अगजगदोकसामखिलशक्त्यवबोधक ते कचिदजयाऽऽत्मना च चरतोऽनुचरेन्निगमः ॥१॥  
 बृहदुपलब्धमेतदवयन्त्यवशेषतया यन् उदयास्तमयौ विरुतेर्भृदि वाविरुतात् ।  
 अतः ऋषयो दधुस्त्वयि मनोवचनाचरितं कथमयथा भवन्ति भुवि दत्तपदानि नृणाम् ॥२॥  
 इति तव सूर्यस्यधिपतेऽखिललोकमलक्षपणकथामृताब्धिमवगाहा तपांसि जहुः ।  
 किमुत पुनः स्वधामविधुताशयकालगुणाः परम भजन्ति ये पदमजस्रसुखानुभवम् ॥३॥  
 इतय इव श्वसन्त्यसुभृतो यदि तेऽनुविधा महद्ब्रह्मादयोऽण्डमसृजन् यदनुग्रहतः ।  
 पुद्गपविचोऽन्ययोऽत्र चरमोऽन्नमयादिषु यः सदसतः परं त्वमथ यदेष्ववशेषमृतम् ॥४॥

Lord, who was sleeping with his potentialities, after retracting, within Him self this world, which was also created by Him, with words signifying His greatness. 8

**The sacred vedic texts said :** Invincible Lord ! victory to you ! You have attained all sorts of excellence. Please destroy the spiritual ignorance of creatures, since it is pregnant with evils. Oh creator of all the energies of movable and immovable objects ! The vedas follow you, though you sometimes move about with Maya. 9

It has been ascertained that the supreme spirit alone survives (at the time of the universal deluvion). Everything emerges from the supreme spirit and also merges in it, just as earthen vessels emerge from earth and merge in it when they come to be destroyed. It is therefore, that Vedic sages concentrate their minds, speech and activities on you and not in worldly objects How the foot-prints imprinted on the Earth could be said to have not been imprinted ? 10

You are the master of the Maya, which has three attributes of sublimity, mundanity and spiritual ignorance. Sages, therefore, renounced their penance after delving into the ocean of the nectar in the form of accounts relating to you, since they destroy the impurities of the whole world. Eminent Lord ! What then can be said of those who devote themselves to the divine abode in which one experience eternal bliss and who have got rid of the effects of time and impurities of their hearts by concentrating on you—their ultimate repose. 11

If creatures do not obey you, though it is through your ego and

उदरमुपासते य ऋषिचर्मसु हृषद्दश. परिसरपद्मति हृदयमारुण्यो दहरम् ।  
तत उद्गादन्नन्त तव घाम शिर परम पुनरिह यत् समेत्य न पतन्ति कृतान्तमुखे ॥१३॥

स्वहृतयिचित्रयोनित्पु विशन्निव हेतुतया तस्तमतश्चकास्स्यनलवत् स्वकृतानुवृति ।  
अथ वितयास्वमूष्वचित्तय तव घाम सम विरजयिष्योऽन्वयन्त्यमिविपण्यव पक्वरसम् ॥१४॥

स्वहृतपुरेष्ममीप्स्यवहिरन्तरसंवरण तव पुरय वदन्त्यसिलशक्तिधृतोऽशकृतम् ।  
इति नृगति चिचिच्य कययो निगमावपन भवत उपासतेऽङ्घ्रिमभद भुधि विश्वसिता ॥१५॥

other great primary elements that the universe is created, they breathe in vain like bellows Among the gross material bodies etc, the genus of man is ultimate but the entity, which is beyond reality and unreality is yourself and you constitute the remaining reality among them 12

Those among the followers of certain sages, who indulge in concentration between their eye-brows in pursuit of the theory involving mortification of flesh only serve their bellies Aruna and other sages, however, concentrated on the supreme spirit in the subtle heart to which all the blood vessels converge Infinite Lord 'The latter rise to the head, which is your great abode Having reached it, men do not fall into the mouth of the God of the Death. 13

Like fire which assumes by itself the forms of the articles in which it appears, you intentionally enter, as it were, various species of creatures, created by you with specific motives and appear in them in various degrees It is, therefore, that men of pious minds, who have renounced dealing with the material objects that are around them, know your abode, which is the only real benevolent objects and which is uniformly replete with delight 14

Saintly persons say that the soul, which pervades these bodies, which are obtained as the result of the actions of the soul, itself and which also pervades outside it, is a part of yourself, since you are the only receptacle of all sorts of energies Considering that the ultimate recourse of the souls is yourself and content with this recourse the sages in this world meditate on your feet, since they are the source of the Vedas and the final beatitude 15

God ! Some persons, whose weariness has disappeared by rambling in the great ocean of the accounts of your exploits and who have,

दुरधमात्मतत्त्वनिगमाय

तवात्तनोश्चरितमहामृताब्धिपरिवर्तपरिश्रमणाः ।

न परिलपन्ति केचिदपवर्गमपीश्वर ते चरणसरोजदंसकुलसद्गविसृष्टगृहाः ॥१६॥

त्वदनुपथं कुलायमिदमात्मगुह्यत्रियवधरति तथोन्मुखे त्वयि हिते प्रिय आत्मनि च ।

न यत रमन्त्यहो असदुपासनयाऽऽत्महनो यदनुशया भ्रमन्त्युरभये कुशरीरमृतः ॥१७॥

निभृतमरुन्मनोऽक्षद्वयोऽयुजो हृदि यन्मुनय उपासते तद्वरयोऽपि ययुः स्मरणात् ।

स्त्रिय उरगेन्द्रभोगभुजदण्डविपक्तधियो वयमपि ते समाः समदृशोऽद्विसरोजसुधाः ॥१८॥

फ इह तु वेद यतावरजन्मलयोऽप्रसरं यत उदगाहपर्यमनु देवगणा उभये ।

तर्हि न सन्न चासदुभये न च कालजवः किमपि न तज शान्त्रमवदृष्य शयीत यदा ॥१९॥

therefore, left even their homes as the result of their association with those who have thronged near your lotus-like feet, do not desire to attain even absolution, since you have assumed this incarnation for exposition of the true nature of the soul. 16.

This body, which follows you and is intent on you, behaves as if it were yourself, your friend or a dear one, since you are its benefactor. Alas ! It is but regrettable that persons having this wretched body do not dally with you due to their pursuit of temporal pleasures, in consequence of which they roam about in this worldly existence, which is fraught with great danger to the spirit. They, therefore, cause damage to the spirit 17.

Even your antagonists, have, by constantly thinking of you, attained the same supreme spirit, which is meditated upon in their hearts by sages, who have firmly fixed their minds on you by controlling their life-winds, mind and organs of senses. Besides, even women (e.g. milk-maids of Vraja), whose minds are attached to your staff like arms; which appear like the expanded hood of the divine cobra and we, who suck the nectar of devotion to your lotus-like feet, have an equal status before you, since you are impartial. 18

Since you had manifested yourself first of all who, having his birth and death subsequent to your manifestation, can know you? Even Brahma had sprung from your navel. Both tutelary and spiritual deities had come into existence after Him. When you repose after withdrawing the sacred texts within yourself, neither the real nor unreal elements for the velocity of time nor anything else is in existence. 19

जनिमसत सतो सृतिमुतात्मनि ये च मिदा विपणमृतं स्मरन्नुपदिशन्ति न आरुपिते ।  
विगुणमयः पुमानिति मिदा यद्वोघटता त्वयि न ततः परत्र स भवेद्वोघरस्ते ॥२०॥

सद्वि मनस्विभृत्तयि विभात्यसदामनुजात् सद्मिमृशन्तश्चेपमिदमात्मतयाऽऽत्मविद ।  
न हि विदति त्यजन्ति वनकस्य तदात्मतया स्वज्जतमनुप्रविष्टमिदमात्मतयाऽसितम् ॥२१॥

तव परि ये चरन्त्यखिलसत्तनिवेततया त उत पदाऽऽत्मन्त्यविगणय शिरो निरुते ।  
परिवयसे पशूनिव गिरा विनुधानि तास्त्वयि वृत्तसोदृशः सलु पुनन्ति न ये विमुखा ॥२२॥

त्वमकरणः स्वराडपिलकारकशक्तिघरस्तव यत्तिनुद्वहन्ति समदन्त्यजयानिमिषा ।  
वर्षमुजोऽपिलक्षितपतेरिय विभ्यसृजो विदधति यत्र ये त्वधिहता भवतश्चकिताः ॥२३॥

Certain doctrinaires hold that the creation did not exist in the beginning. Some, who believe in the existence of the Supreme Spirit, hold that the souls are primarily mortal. Some hold that there are different souls. Some hold that the doctrine of attainment of fruits of ritual sacrifices is the only real thing. Thus, they think of and preach different doctrines by attributing the nature of one thing to another. The belief that the supreme spirit has the attributes of sublimity, mundanity and spiritual ignorance is due to the absence of correct knowledge. This defect is, however, not in you, since you are above it and constitute the essence of true knowledge.

The design of the world, whose attributes are sublimity, mundanity and spiritual ignorance, appears to be real to men and other creatures whose worldly existence itself is unreal. Men having spiritual knowledge, however consider the spirit alone to be real, since it pervades everything without exception. Just as persons desirous of possessing gold do not throw away ornaments manufactured out of it, it is certain that the supreme spirit pervades the world with its spirit, since it is its own creation. 21

Those, who serve you in the belief that you are the abode of all, spurn death and place their foot upon it. You bind however, those, who are only learned, with the fetters of verbiage, like one fettering cattle. In fact, only those who have love for you are purified not those who are averse to you. 22

Though you do not possess organs of senses, you hold the entire active power and are self-illuminous. Even Gods, who consume the oblations offered by men, pay tribute to you. Like tributary kings

स्थिरचरसु तयः स्युरजायोत्थनिमित्तयुजो विहर उदीक्षया यदि परस्य विमुक्तततः ।  
 न हि परमस्य कश्चिदपरो न परश्च भवेद् वियत इवापदस्य तद्य शून्यतुलां दधतः ॥२४॥  
 अपरिमिता ध्रुवारत्तनुभृतो यदि सर्वगतास्तर्हि न शास्यतेति नियमो ध्रुव नेतरथा ।  
 अजनि च यन्मयं तदविमुच्य नियन्तु भवेत् सममनुजानतां यदमर्तं मतदुष्टतया ॥२५॥  
 न घटत उद्भवः प्रकृतिपुरुषयोरजयोरुभययुजा भवन्त्यनुभृतो जलद्रुद्वदवत् ।  
 त्वयि त इमे ततो विविधनामगुणैः परमे सरित इवार्णधे मधुनि लिट्युरदोपरसाः ॥२६॥  
 सृष्टु तव मायया भ्रममभीप्सवगत्य शृशं त्वयि सुधियोऽभवे दधति भावमनुप्रभवम् ।  
 कथमनुयर्ततां भवभयं तव यद्भ्रुकुटिः सृजति तुहुरिणेभिरभवच्छरणेषु भयम् ॥२७॥

obeying commands of their sovereign. Brahma and other Gods, who regard you with awe, perform their respective functions under the influence of your Maya having been authorized to do so by you. 23

Absolute Lord ! Immovable and movable creations emanate from you, who are supreme when you, with anticipation, purposefully unite yourself with the motive arising from the material cause. Please amuse yourself. None is either a favourite or an enemy to you, since you are supreme and hold the scales even, like the sky in which no marks subsist. 24

Eternal Lord ! If creatures were omnipresent eternal and all pervading, they could not be subjected to control This is the universal law. The controller is other than what is created by him. The contention of those who profess to know the absolute Being is unacceptable as their view is fallacious (since what is capable of being known is not spiritual). 25

It is not possible that the supreme being and the material cause were created, since both are eternal. Like bubbles of water, however, creature come into existence when the supreme being and the material cause unite. Having various names and attributes, they subsequently merge in you—the supreme spirit with all their desires, like various juices of flowers merging in honey and in the manner of rivers merging in the ocean. 26

Observing that delusion is caused in these men by your Maya, men of good sense become devoted to you in every birth. How can your devotees have any danger of being born again in this world ? The

चिजितहृषीक्यायुभिरदान्तमनस्तुरग य ईह यतन्ति यन्तुनतिलोलमुपायखिद ।  
व्यसनशतान्विता समग्रहाय गुरोश्चरण वणिन इवाज सन्त्यदृतकर्णधरा जलधौ ॥२८॥

स्वजनसुतात्मदारधनधामधरासुरथैस्त्रयि सति किं नृणा श्रयत आमनि सर्वरसे ।  
इति सदजानता मिमुनतो रतये चरता सुपयति को न्विह स्वविहते म्यनिरस्तमगे ॥२९॥

भुवि पुरुषुण्यतीर्थसदनान्यपयो विमदास्त उत भग्नपद्माभ्युज्जहदोऽघमिदद्भिजला ।  
दधति सद्मनस्त्ययि य आत्मनि नित्यसुप्ते न पुनरपासते पुरूपसारहराजस्थान् ॥३०॥

सत इदमुत्थित सदिति चेन्नु तर्कहत म्यभिचरति ष ष ष मृषा न नयोमययुक्त ।  
व्यवहृतये विकल्प इपितोऽन्धपरम्परया भ्रमयति भारती त उरुवृत्तिभिदम्यजडान् ॥३१॥

knitting of your eye-brows represents eternal time, which is marked by  
the three seasons (viz, winter, summer and moon) repeatedly enge-  
nders danger for those who have not sought your protection 27

Those who endeavour to control the extremely restive horses in  
the form of the mind which is not controllable even by those who  
have controlled their organs of senses and the life winds without  
having recourse to the feet of spiritual preceptors encounter hundreds  
of difficulties and disappointment in their efforts, like merchants  
encountering difficulties if their boat has no pilot 28

When you, in whom all pleasures are concentrated, are available  
to men for resort, what is the use of relatives sons body wife, wealth,  
house, land and excellent chariots ? Who could afford happiness to  
those who are ignorant of this truth and pursue conjugal life in this secular  
existence which is bereft of real happiness and is brought into  
existence by themselves ? 29

Lord ! Sages, who are free from arrogance and who meditate in  
your lotus like feet, resort to eminent holy shrines and to the water of  
washing your feet which is capable of destroying sins Once they  
divert their minds to you they do not get again attached to homes,  
which destroy the vitality of men since you give eternal happiness  
to the soul 30

Some assert that the world is real, since it has emanated from the  
supreme spirit, which is real This theory is not correct, since it strikes  
at logic (e g though hair and nails grow from the body, which is  
sentient they themselves are insentient) In certain instances the



न यदिदमग्र आस त्र भविष्यदतो निघनादनु मितमन्तरा त्वयि विभाति मृपैकरसे ।  
अत उपमीयते द्रविणजातिविकल्पपथैर्विनथमनोचिलासमृतमित्यवयन्यबुधाः ॥२२॥

स यदजया त्वजामनुशयीत गुणांश्च जुपन् भजति सरूपतां तदनु मृत्युमपेतभर्गः ।  
त्वमुत जहासि तामहिरिव त्वचमात्तभगो महसि भदीयसेऽष्टगुणितेऽपरिमेयभगः ॥२३॥

यदि न समुद्धरन्ति यतयो हृदि कामजटा दुरधिगमोऽसतां हृदि गतोऽमृतकण्ठमणिः ।  
अमुत्पयोगिनामुभयतोऽप्यसुख भगवन्ननपगतान्तकादनधिरुद्धपदाद् भवतः ॥२४॥

त्वद्वयगमी न वेत्ति भवदुत्थशुभाशुभयोर्गुणविगुणान्वयांस्तर्हि देहभृतां च गिरः ।  
अनुयुगमन्यहं सगुण गीतपरम्परया यद्यणभृतो यतस्त्वमप्यवर्गगतिर्मनुजैः ॥२५॥

contrary is observed (e.g. insentient dung produces sentient worms). In some instances, the observation itself is wrong (e.g. a string is mistaken for a serpent in darkness). In fact, the world owes its creation to the union of both—the Supreme Spirit and spiritual ignorance. Alternative results may be desirable for ordinary dealings in the world, which are like the blind following the blind. Words, however, lead astray those who blindly follow the vedic texts. 31

This world did not exist in the beginning and shall not exist after the diluvion. In between, it appears, therefore, deceptfully in a limited form in you—the only object of delight. It is, therefore, compared with the transformation of materials into various shapes. Those, however, who hold the world to be real, like pastimes of the mind, are fools. 32

The soul closely attaches itself to Maya (spiritual illusion), assumes the qualities of sublimity, mundanity and spiritual ignorance, identifies itself to the latter and loses, therefore, its happiness and becomes subject to a succession of births and deaths. You, however avoid the Maya, as if it were a serpent's skin, since you are omnipotent and exult in the great eightfold superhuman accomplishment 33

Lord ! If ascetics, are unable to uproot the roots of sensual pleasures from their hearts, you are difficult to be visualized even by them. Like the forgotten existence of a jewel worn on the neck, such ascetics who are engrossed in satisfying cravings of their hearts, become miserable both from the thought of inevitable death and from their failure to attain your protection 34

Eminent Lord ! A man who knows your reality takes no cogniza-

## श्रीशुक उवाच

पयं भगवता पृष्टो यच्चसामृतवर्षिणा । गतकलमोऽजनीत् तस्मै यथापूर्वमनुष्ठितम् ॥१७॥

## श्रीभगवानुवाच

पयं चेत्तर्हि तद्वाक्यं न वयं श्रद्धाधीमहि । यो दक्षशापात् पैशाच्यं प्राप्तः प्रेतपिशाचराट् ॥१८॥

यदि वस्तत्र विश्रम्भो दानवेन्द्र जगद्गुरो । तर्ह्यद्वाशु स्वशिरसि हरत न्यस्त प्रतीयताम् ॥१९॥

इत्थं भगवतश्चित्रैर्धचोभिः स सुपेश्यते । भिषधीर्विस्मृत शोणिस्यदस्तं कुमतिर्न्यघात् ॥२०॥

अथापतद् भिन्नशिरा घञ्जाहत इव क्षणात् । जयशब्दो नमः शब्दः साधुशब्दाऽभजद् दिवि ॥२१॥

मुमुक्षुः पुष्पवपाणि हते पापे वृकासुरे । देवर्षिपितृगन्धरा मोक्षितः सकटाच्छ्रितः ॥२२॥

। इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे दशमोऽध्यायः नामाष्टाशीतितमोऽध्यायः ॥८८॥



**Shree Shukadeva said :** When thus asked by His Divinity in words, which were, as it were, showering nectar, the demon became free from weariness and told him in consecutive order what had taken place before 17

**His Divinity said .** If that is so, I would not place any reliance on the words of Shiva, since he has been reduced to the status of a goblin by the curse of Daksha and is the king of only ghosts and goblins King of demons ' If you still have faith in that preceptor of the world, verify it immediately by placing your hand on your own head. 18-19

The mind of the wicked man was deviated by the wonderful and tender words of His Divinity. He lost his memory and placed his hand on his head Thereupon, his head was smashed instantaneously as if it were struck with a thunderbolt and he fell down At this, there were shouts of joy in the sky proclaiming 'Victory to the Lord ' We bow to the Lord Well done " When the sinful demon Vrika was thus killed, gods, sages, manes and divine minstrels showered flowers and Shiva escaped from the difficult strait. 20-22

Thus ends chapter eighty eight of Book X



## अयैकोनवनतितमोऽध्यायः

सरस्वत्यास्तटे राजन्नुपय सत्रमासत । घितकैः सममूत्तेषा निष्वधीशेषु को महान् ॥१॥  
 तस्य जिज्ञासया ते वै भृगु ब्रह्मसुत नृप । तज्ज्ञप्त्यै प्रेषयामासुः सोऽभ्यगाद् ब्रह्मण समाम् ॥२॥  
 न तस्मै प्रह्वण स्तोत्र चक्रे सत्त्वपरीक्षया । तस्मै चुकोध भगवान् प्रज्वलन् स्वेन तेजसा ॥३॥  
 स आत्म-युत्थिन मन्युमात्मजायात्मना प्रभुः । अशीशमद् यथा वह्निं स्वयोन्या वारिणाऽऽत्मभू ।  
 ततः कैलासमगमत् स तं देवो महेश्वरः । परिरब्धु समारेमे उत्थाय भ्रातर मुदा ॥४॥  
 नैच्छत्त्वमस्युत्पथग इति देवश्चुकोप ह । शूलमुद्यम्य त हन्तुमारेमे तिग्मलोचनः ॥५॥  
 पतित्वा पादयोर्देवी सान्त्वयामास त गिरा । अधो जगाम वैकुण्ठं यत्र देवो जनार्दन ॥६॥  
 शयानं श्रिय उत्सङ्ग पदा वक्षस्यताडयत् । तत उत्थाव भगवान् सह लक्ष्म्या सता गतिः ॥७॥  
 स्वतल्पादवरुणाथ ननाम शिरसा मुनिम् । अजानतामागतान् व क्षन्तुमर्ह्य नः प्रभो ॥८॥  
 अतीव कोमलौ तात चरणौ ते महामुने । इत्युन्त्वा विप्रचरणो मर्दयन् स्वेन पाणिना ॥९॥

## CHAPTER LXXXIX

**Shree Sukadeva said** King 'Brahmanical sages were holding a sessions of ritual sacrifices on a bank of the Saraswati. There was then an argument among them as to who was the greatest among the three Gods. (viz, Brahma Shiva and Vishnu) king 'With the desire of ascertaining this they deputed Bhrigu-son of Brahma-to find this out. Thereupon, he went to the council of Brahma. With a view to test the latter quality of sublimity, he neither bowed to Him nor eulogized Him. Thereupon, burning, as it were, with the fire of his own prowess, His Divinity Brahma got angry with him (Bhrigu). All the same, he himself cooled down his wrath that had been kindled in Him towards His son, just as fire is extinguished with water produced from itself 1-4

Thence, he went to Kailasa. On seeing him, God Shiva got up and started to joyfully embrace His brother Bhrigu. The latter, however expressed his reluctance to receive the embrace, saying 'Thou hast taken to unrighteous ways of life.' God Shiva was, thereupon enraged. With violence beaming in his eyes, He raised his trident and started to strike Bhrigu with it. Goddess Gauree (Shiva's consort), however, fell at his feet and appealed to Him with words. Thereafter, Bhrigu went to Vaikuntha where God Vishnu-destroyer of demon Jانا, dwells. Since

पथं ब्रुवाणे वैकुण्ठे भृगुस्तन्मन्द्रया गिरा । निर्वृतस्तपितस्तूर्णी भक्त्युत्कण्ठोऽश्रुलोचनः ॥११॥  
 पुनश्च सत्रमाप्रज्य मुनीनां ब्रह्मवादिनाम् । स्वानुभूतमशेषेण राजन् भृगुरवर्णयत् ॥१२॥  
 तन्निशम्याय मुनयो विस्मिता मुक्तसंशयाः । भूयांसं श्रद्दधुर्विष्णुं यतः शान्तिर्यतोऽभयम् ॥१३॥  
 धर्मः साक्षाद् यतो ज्ञानं वैराग्यं च तदन्वितम् । पेथ्यं चापृथा यस्माद् यशश्चात्ममलापहम् १४  
 मुनीनां न्यस्तदण्डानां शान्तानां समचेतसाम् । अकिंचनानां साधूनां यमाहुः परमा गतिम् १५  
 एकदा द्वारवत्या तु विप्रपत्न्याः कुमारकः । जातमानो भुवं स्पृष्ट्वा ममार किल भारत ॥१६॥  
 विप्रो गृहीत्वा मृतकं राजद्वार्युपधाय सः । इदं प्रोवाच विलपन्नातुरो दीनमानसः ॥१७॥  
 ब्रह्मद्विपः शठधियो लुब्धस्य विपयात्मनः क्षत्रयन्धोः कर्मदोषात् पञ्चत्व मे गतोऽमरः ॥१८॥  
 द्विषाविहारं नृपतिं दुःशीलमजितेन्द्रियम् । प्रजा भजन्त्यः सीदन्ति दरिद्रा नित्यदुःखिता १९  
 पथं द्वितीयं विप्रविस्तृतीयं त्वेवमेव च । विस्तृज्य स नृपद्वारि ता गाथां समगायत् ॥२०॥

he was then lying in the lap of Goddess Laxmi, Bhṛigu kicked him in the chest. Thereupon, His Divinity, who is the resort of righteous persons and Laxmi, got up, left their couch bowed their heads to the sage and said. 'Revered Sir, since we did not know about your arrival, you may kindly forgive us. Sir ! Great sage ! Your feet are very tender ? So saying he shampooed the feet of the Brahmin with his own hand 5-10

**Shree Shukadeva said :** When Vishnu was thus speaking to him in a low tone, Bhṛigu was pleased. He felt satisfied, became dumb-founded and regretful and tears welled up in his eyes. King ! On returning to the sessions of ritual sacrifices of the sages, who were well-versed in Vedas, Bhṛigu fully described his personal experience. On hearing this, the sages were astonished, but their doubts were resolved. They placed greater faith in Vishnu, from whom one receives peace of mind, freedom from fear, righteousness, true spiritual knowledge, detachment from worldly desires associated with it, mystical powers of eight types and a good name, which removes moral impurities of the mind. He is also called the final resort of sages, who do not entertain even idea of punishing others, who have peace of mind and mental equilibrium, who do not keep any property and who are righteous 11-15

Scion of Bharat's dynasty ! Once, a male child of a Brahmin woman of Dwarka died as soon as it was born and touched the ground. Taking the dead child, the Brahmin placed it at the gate of the royal place. Being distressed and feeling miserable in his mind and wailing,

तामर्जुन उपश्रुत्य कङ्कित् केशवान्तिके । परेते नचमे घाले ब्राह्मणं तमभापत ॥२१॥  
अहं प्रजा वां भगवन् रक्षिष्ये दीनयोरिह । अनिस्तीर्णप्रतिज्ञोऽग्निं प्रवेक्ष्ये हतकल्मषः ॥२२॥

ब्राह्मण उवाच

सङ्कर्षणो वासुदेवः प्रद्युम्नो धन्विनां वरः । अनिरुद्धोऽप्रतिरथो न प्रातुं शक्नुवन्ति यत् ॥२३॥  
तत्कथं नु भवान् कर्म दुष्करं जगदीश्वरैः । चिकीर्षसित्वं घालिद्यात् तन्न शद्दध्महे वयम् ॥२४॥

अर्जुन उवाच

नाहं सङ्कर्षणो ब्रह्मन् न कृष्णः कार्णिणरेव ख । अहं वा अर्जुनो नाम गाण्डीवं यस्य वै धनुः ।  
सृष्टुं विजित्य प्रधने आनेष्ये ते प्रजां प्रभो ॥२५॥

एवं विभ्रम्भितो विप्रः फाल्गुनेन परंतप । जगाम स्वगृहं प्रीतः पार्थवीर्यं निशामयन् ॥२६॥

he said : "My child has died on account of the corrupt practices of vile Kshatriyas, who are inimical to Bramins who are of roguish temperament, greedy and are engrossed in material pleasures Those subjects, which rely on a king, whose diversion is killing, who is of wicked disposition and who has no control over his organs of senses, remain poor and always miserable and perish." In this way, that Brahminical sage placed the corpse of his second male-child also at the door of the royal palace. He similarly placed the corpse of his third male child there and recited the same verse on each occasion On one occasion when his ninth male-child died Arjuna, who was near Krishna, overheard, the verse and told the Brahmin "Revered Sir. I will protect the progeny of both of you who have become miserable in this world If I would fail to fulfil this vow, I would enter fire and thus get equited 'of my sin.'" 16-22

The Brahmin said : "How will you be able to accomplish the task, which could not be accomplished by even divinities, since Krishna Baladeva, Pradyumna who excel all archers, and formidable Aniruddha have not been able to accomplish it. You are desirous of accomplishing it due to your silliness 23-24

Arjuna said : "Brahmin ! I am neither Baladeva nor Krishna, nor Pradyumna nor Aniruddha. I am Arjuna, whose bow is renowned as Gandiva. My Lord ! I will vanquish the God of death in battle and will bring back your children " 25

Subduer of enemies ! Confidence having been thus created in him

द्युपतय एव ते न ययुरन्तमनन्ततया त्वमपि यदन्तराण्डनिचया ननु साधरणा ।  
 ख इव रजासि वान्ति घयसा सह यच्छ्रुतयस्तयि हि फलन्त्यतश्चिरसनेन भवन्निघना ॥३६॥

श्रीभगवानुवाच

इत्यशेषसमाभ्यायपुराणोपनिषद्सः । समुद्धृत पूर्वजादैर्व्योमयानैर्महात्मभि ॥३७॥  
 त्व चेत्तद् ब्रह्मदायाद् अथवाऽऽत्मानुशासनम् । धारयश्चर गा कामं कामानां भर्जनं नृणाम् ॥

नारद उवाच

नमस्तस्मै भगवते कृष्णायामलकीर्तये । यो घत्ते सर्वभूतानामभवायोशती कला ॥३९॥  
 इत्येतद् वर्णितं राजन् यन्न प्रश्नं कृतस्त्वया । यथा ब्रह्मण्यनिर्देश्ये निर्गुणेऽपि मनश्चरेत् ॥४०॥

nce of happiness or miseries which are associated with meritorious and sinful deeds respectively He is therefore unmindful of precepts, which prescribe or prohibit particular activities for men. In these circumstances, you are the only resort for attaining beatitude in the in the case of men, who have heard about magnificence, as a result of recital thereof successively in every age 35

Lord ' Just as particles of dust and birds which fly in the sky, are unable to see the end of the latter even the gods themselves and the multitude of universes which are enveloped in stratospheres and even you yourself do not have your measure, since you are infinite. The sacred vedic texts, which merge in you become therefore, fruitful in extolling you by refusing to describe you 36

**His Divinity Narayana said** The magnanimous sages who were born in the beginning of the world and who fly in the air, have extracted this quintessence of the Vedas, the epics and philosophical texts Son of Brahma ' Hold this spiritual precept in your heart Since it invariably destroys sensual desires and move about on the Earth 37-38

**Narada said** I bow to His Divinity Krishna of unblemished glory since he assumes exquisite incarnations for affording beatitude to all creatures 39

**Shree Shukadeva said** King ' I have thus fully dealt with the question put by you to me inquiring how the mind should be diverted to His Divinity though he is devoid of attributes and is, therefore, beyond description One should meditate on eternal Vishnu, who over-sees the world, who is the master of all creatures, which are latent in

योऽस्योत्प्रेक्षक आदिमध्यनिधने योऽध्यक्तजीवेश्वरो

यः सृष्टेदमनुप्रविश्य ऋषिणा चक्रे पुरः शास्ति ताः ।

यं सम्पद्य जहात्यजामनुशयी सुप्त कुलायं यथा

तं कैवल्यनिरस्तयोनिसभयं ध्यायेदजस्रं हरिम् ॥२॥

॥ इति श्रीमक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे नारदनाारायणसंवादे वेदस्तुतिर्नाम सप्ताशीतितमोऽध्यायः ॥८८॥

## अष्टाशीतितमोऽध्यायः

राजोवाच

देवासुरमनुष्येषु ये भजन्त्यशिवं शिवम् । प्रायस्ते घनिनो भोजा न तु लक्ष्म्याः पति हरिम् ॥१॥

एतद् वेदितुमिच्छाम संदेहोऽत्र महान् हि नः । विरुद्धशीलयोः प्रभ्योर्विरुद्धा भजतां गतिः ॥२॥

श्रीशुक उवाच

निवृत्तेष्वश्वमेधेषु राजा युष्मत्पितामहः । शृण्वन् भगवतो धर्मानपृच्छद्दिदमच्युतम् ॥३॥

आह भगवांस्तस्मै प्रीतः शुश्रूषवे प्रभुः । नृणां निःश्रेयसाधाय योऽवतीर्णो यद्वोः कुले ॥४॥

Him at the time of the creation in their middle stage and when they become extinct, who created this world through Brahma and pervades it, who not only creates them but even controls them thereafter, by attaining whom, a man, who, when he is asleep, forgets the existence of his body, who destroys the cause of a soul's birth by granting beatitude and who grants freedom from danger. 40-41.

Thus ends chapter eighty seven of Book X

## CHAPTER LXXXVIII

**The King said :** Those among deities, demons and men, who are devoted to inauspicious God Shiva are generally wealthy and enjoy material happiness.—not those who are devoted to Vishnu, though the latter is the consort of the Goddess of wealth, herself we have a great doubt in this regard and desire, therefore, to know the reason why the devotees of these two Gods, who have contradictory characteristics, have the contrary conditions 1-2

**Shree Shukadeva said :** When your grand-father (Yudishthira) was hearing about pursuit of righteousness from His Divinity after the

## रुक्मिण्युवाच

यस्याहमनुगृह्णामि हरिष्ये तद्धनं शनैः । ततोऽघनं त्यजन्त्यस्य स्वजना दुःखदुःखितम् ॥५॥  
 स यदावितथोद्योगो निर्विण्णः स्याद् घनेहया । मत्परैः कृतमैत्रस्य करिष्ये मदनुग्रहम् ॥६॥

## श्रीशुक उवाच

शापप्रसादयोरीशा ब्रह्मविष्णुशिवादयः । सद्यः शापप्रसादोऽङ्ग शिवो ब्रह्मा न चाच्युतः ॥७॥  
 अत्र चोदाहरन्तीममितिहासं पुरातनम् । वृकासुराय गिरिशो वरं दत्त्वाऽऽप संकटम् ॥८॥  
 वृको नामासुरः पुत्रः शकुनेः पथि नारदम् । दृष्ट्वाऽऽशुतोपं पप्रच्छ देवेषु त्रिषु दुर्मतिः  
 स आह देवं गिरिशमुपावावाशु सिद्धयसि ॥९॥

इत्यादिष्टस्तमसुर उपाधावत् स्वगात्रतः । केदार आत्मकव्येण जुह्वानोऽग्निमुखं हरम् ॥१०॥

ceremonies regarding the ritual horse-sacrifices were over, he had asked this very question. pleased with him, His Divinity Vishnu who had incarnated, Himself in the family of Yadu for the beauty of men, told him as under : 3-4

**His Divinity said :** I gradually take away the wealth of a man, on whom I bestow my favour. Thereupon, his relatives forsake the moneyless and miserable man. When he is frustrated in his efforts to obtain wealth and gets, therefore, dejected with his desire for wealth and contracts intimate association with My devotees I bestow on him My favour. 5-6

**Shree Shukadev said :** Dear me ! Brahma, Vishnu and Shiva are capable of giving a curse as well as of bestowing favour. Shiva is, however, prone to give a curse or to bestow favour instantly. So also is Brahma, but not Vishnu. In this connection, people quote an ancient incident in which Shiva got into a difficult strait by conferring a boon on demon Vrika. 7-8

The demon named Vrika, who was a son of Shakuni, saw Narada on his way and asked him with an evil intention as to who among the gods could be quickly propitiated. He told him : "Approach God Shiva, you shall accomplish your object quickly." Having been thus advised, the demon approached Him. He gave oblations of his own raw flesh from his body, to fire-mouthed Shiva in the holy centre of



तदा महान्नारुणिकः स धूर्जटिर्यथा वयं चाग्निरिवोत्थितोऽनलात् ।

तमाह चाङ्गालमलं वृणीष्व मे यथाभिकाम वितरामि ते वरम् ॥१॥

देवं स वने पापीयान् वरं भूतभयावदम् । यस्य यस्य कर शीर्ष्णि घास्ये स म्रियतामिति  
तच्छ्रुत्वा भगवान् रदो दुर्मना इव भारत । ओमिति प्रहसस्तरमे ददेऽहेरमृत यथा ॥१३॥

इत्युक्तः सोऽसुरो नून गौदीहरणलालसः । स तद्वपरीक्षार्थं शम्भोर्मूर्ध्नि किलासुरः ।

स्वहस्त धातुमारेमे सोऽविभ्यत् स्वरुताच्छिवः ॥१४॥

तं तथान्यस्तन दृष्ट्वा भगवान् वृजिनार्दनः । दूरात् प्रत्युदियाद् भूत्वा वटुको योगमायया ।  
अभिवाद्यामास च तं कुशपाणिर्विनीतवत् ॥१५॥

### श्रीभगवानुवाच

शाकुनेय भवान् व्यक्त ध्रान्तः किं दूरमागतः । यदि नः श्रवणायाल ब्रूहि व्यवसितं विभो ॥  
Kedara Thereupon, very compassionate Shiva arose from the fire, as if he were the incarnation of the God of fire and told him 'Dear me ! Enough of this This is enough Choose a boon, according to your desire I will grant it' That sinner chose from Shiva a boon, which was dangerous to all creatures, Saying: "Any one, on whose head I may place my hand, may die"

Scion of Bharat's dynasty ! On hearing this God Shiva was troubled in His mind, as it were, but smilingly granted that boon to him as one would give nectar to a serpent, saying "Amen" On receiving this respose, that demon, who was in fact nursing an ardent desire to abduct Gauri (the consort of Shiva) indeed set about to place his hand on the head of Shiva himself in order to test the efficacy of the boon Thereupon, Shiva apprehended danger from his own action (of granting such a boon to an underserving demon) 13-14

On seeing him in this calamity, His Divinity Vishnu who destroys calamities of all, assumed by the power of His magical faculty, the form of a boy carrying Kusha grass in his hand, approached the demon from a distance, and greeted him, as if he were an humble boy 15

His Divinity said : Son of Shikuni ! It is evident that you are tired Have you come from a distance ? Lord ! Please tell me what you propose to do, if it were proper for me to hear it. 16

प्रसूतिकाल आसन्ने भार्याया द्विजसतमः । पाहि पाहि प्रहं मृत्योरित्याहार्जुनमातुरः ॥२७॥  
 स उपस्पृश्य शुच्यम्भो नमस्कृत्य मद्देश्वरम् । न्यरुणन् सूतिकागारं चकार शरपञ्जरम् ॥२८॥  
 ततः कुमारः सँजातो विप्रपत्न्या रुदन् मुहुः । सद्योऽदर्शनमापेदे सशरीरो विहायसा ॥२९॥  
 विप्रापत्यमक्षाणस्तत पेन्द्रीमगात् पुरीम् । आग्नेयीं नैऋतीं सौम्यां वायव्यां वायणीमथ ।  
 रसातलं नाकपृष्ठं विष्ण्वान्यन्यान्पुदायुधः ॥३०॥

ततोऽलब्धद्विजसुतो ह्यनिस्तीर्णप्रतिश्रुतः । अग्निं विविशुः कृष्णेन प्रत्युक्तः प्रतिषेधता ।  
 दर्शये द्विजसूनुंस्ते मायज्ञात्मानमात्मना ॥३१॥

इति सम्भाष्य भगवानर्जुनेन सद्देश्वरः । दिव्यं स्वरथमास्थाय प्रतीचीं दिशमाविशत् ॥३२॥  
 सप्त द्वीपान् सप्त सिन्धून् सप्तसप्तगिरीनथ । लोकालोकं तथातीत्य विवेश सुमहत्तमः ॥३३॥  
 तत्राध्याः शैव्यसुग्रीवमेघपुष्पवलाहकाः । तमसि अष्टगतयो बभूवुर्भरतर्षभ ॥३४॥  
 तान् दृष्ट्वा भगवान् कृष्णो महायोगेश्वरेश्वरः । सहस्रादित्यसंकाशं स्वचक्रं प्राहिणोत् पुरः ॥

by Arjuna about whose prowess he had heard the Brahmin went home delighted when the time of the delivery of his wife came, that venerable Brahmin, who felt distressed, told Arjuna "protect my progeny ! Protect it." The latter, washed his hands and feet sipped water, became pure bowed to God Shiva, and enveloped the lying-in chamber by making a cage of arrows around it. The Brahmin's wife then gave birth to a son, who cried repeatedly and instantaneously disappeared bodily in the sky. 26-29

When Arjuna did not see the Brahmsn's child, he went to the Capitals of Indra, God of Fire, Nairrutsa demons, the Moon, the God of wind and Varuna (God of water), and to the nether world, the heaven and other places with raised arms When, he could not find the Brahmin's son from these places, he got ready to enter fire, but Krishna forbade him and told him : "I will show to you the Brahmin's son. Do not deride yourself ' 30-31

Telling him this, His Divinity, accompanied by Arjuna, got into his divine chariot and entered the western direction. He crossed the seven terrestrial divisions of the world, the seven oceans, the seven mountains, and the Lokaloka mythical mountain and entered extreme darkness Eminent scion of Bharata dynasty; Shaibya, Sugreeva, Meghpushpa and Balahak a-horses of the chariot had their motion impeded there on account of the darkness. Krishna, who was

तमः सुघोरं गहनं कृतं महद् विदारयद् भूस्तिरेण रोचिषा ।  
मनोजयं निर्विचिरे सुदर्शनं गुणच्युतो रामशरो यथा चमूः ॥३६॥

ततः प्रविष्टः खलिल नभस्वता वलीयसैजद्वृद्धदृग्मिषणम् ।  
तस्मिन् महामीममनन्तमद्भुतं सहस्रमूर्धन्यफणामणिगुभिः ॥३७॥

ददर्श तद्भोगसुखासनं विभु महानुभावं पुरषोत्तमोत्तमम् ।  
पुष्ट्या श्रिया कीर्त्यजयाखिलद्विभिमिनिषेव्यमाणं परमेष्ठिनां पतिम् ॥३८॥

वचन्द आत्मानमनन्तमच्युतो जिष्णुश्च तद्दर्शनजातसाध्यसः ।  
तायाह भूमा परमेष्ठिनां प्रभुर्वद्वाञ्जली खसितमूर्जया गिरा ॥३९॥

द्विजात्मजा मे युवयोर्द्विदक्षुणा मयोपनीता भुवि धर्मगुप्तये ।  
कलावतीर्णावधनेर्भरासुरान् हत्वेह भूयस्वरयेतमन्ति मे ॥४०॥

इत्यादिष्टौ भगवता तौ कृष्णौ परमेष्ठिना । ओमित्यानस्य भूमानमादाय द्विजदारकात् ॥४१॥

the greatest master of the Yoga system of philosophy, directed His disc-missile, which had the light of a thousand suns, to move ahead Like unto the arrow of Rama which pierced arrrs. When discharged from the bow-strine the Sudarshana disc-missile which had the velocity of mind, entered the extremely intensive and extensive darkness, shattering it by its very great brigatness. Then, His divinity entered water, which appeared as if it w s being churned by the surging waves created by a very strong wind. He, saw there extremely fierce cobra, named Ananta, who looked wonderful on account of the lustre of the jewels on the hoods of his one thousand heads and glorious and all pervading God Purushottam (Vishnu), who was seated on the coiled body of the cobra. Arjuna who was freightened at this sight and Krishna bowed to Ananta, who was none other but Himself, who was attended upon by all the personified mystical powers named Pushti (nourishment), Laxmi (prosperity), Keerti (glory) and Ajaya (invincibility) and who was the master of spiritual teachers The all pervading master of spiritual teachers smilingly told them who had folded their hands, in a vigorous tone ' 32-39

"I have brought the Brahmin's sons with desire of having audience with you. You have incarnated yourselves in this age of Kali (strife). for the protection of righteousness. After destroying demons, who are a veritable burden to the Earth, please come to me soon " 40

न्यवर्ततां स्वकं धाम सम्ग्रह्यो यथागतम् । विप्राय ददतुः पुत्रान् यथारूपं यथावयः ॥४२॥  
हत्वा नृपानधर्मिष्ठान् घातयित्वार्जुनादिभिः । अञ्जसा वर्तयामास धर्मं धर्मसुतादिभिः ॥४३॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे द्विजकुमारानयनं नाम एकोननवतितमोऽध्यायः ॥८९॥



अथ नवतितमोऽध्यायः

श्रीशुक उवाच

सुखं स्वपुर्था निषसन् द्वायकायां श्रियः पतिः । रेमे षोडशसाहस्रपत्नीनामेकबह्वभः ॥१॥  
कृष्णस्यैवं विहरतो गत्यालापेक्षितस्मितैः । नर्मद्वेलिपरिप्यङ्गैः स्त्रीणां किल हता धियः ॥२॥  
ऊर्ध्वमुकुन्दैकधियोऽगिर उन्मत्तचञ्चलम् । चिन्तयन्तोऽरचिन्दाक्षं तानि मे गदतः शृणु ॥३॥

कुरारि विलपसि त्वं धीतनिद्रा न क्षेपे स्वपिति जगति रात्र्यामीश्वरो शुतबोधः ।

ययमिय सखि कश्चिद् गाऽनिभिन्नचेता नलिननयनहासोदारलीलेक्षितेन ॥४॥

Having been thus instructed by His Divinity Krishna the Master of spiritual teachers and Arjuna bowed to the all-pervading God, said "Amen" and took the Brahmin's sons with them and returned to their residence, extremely delighted. Then, they handed over to the Brahmin his sons, who had the same forms which they originally had and had proper ages. by himself killing and by having arranged to get killed unrighteous Kings through Arjuna and others, Krishna had effortlessly caused righteousness to prevail. 41-43

Thus ends chapter eighty nine of Book X.

## CHAPTER XC

Shree Shukadeva said : While happily residing in His Dwarka city, Krishna—the consort of the Goddess of wealth and the one loving husband of sixteen thousand wives enjoyed himself. When Krishna was thus dallying with the ladies, their minds were captivated by His gait conversation, glances, smiles sportive gestures and embrace. Please hear me recite what these ladies, whose minds were attached only to Krishna and who were thinking of only lotus eyed Krishna said as if they were intoxicated and dull-witted. I-3

The Queen said : Oh osprey ! Having lost sleep, though bewaileth and dost not sleep, while the Lord, whose spiritual knowledge is with

नेत्रे निमीलयसि नक्तमदृष्ट्यन्धुस्त्वं रोरवीसि करुणं यत चक्रवाकि ।  
दास्यं गता वयमिवाच्युतपादजुष्टा किं वा स्रजं स्पृहयसे वयरेण वोढुम् ॥५॥

भो भोः सदा निष्ठनसे उदन्मन्त्रलब्धनिद्रोऽधिगतप्रजागरः ।  
किं वा मुकुन्दापहृतात्मलान्छनं प्राप्तां दशां त्वं च गतो दुरत्ययाम् ॥६॥

किं त्वाचरितमस्माभिर्मलयानिल तेऽग्रियम् । गोविन्दापाङ्गनिभिन्ने दृढीरयसि नः स्मरम् ॥७॥

मेघ धीमंस्तवमसि दयितो यादवेन्द्रस्य नूनं श्रौवत्साङ्ग वयमिव भवान् ध्यायति प्रेमयद्धः ।

अत्युत्कण्ठः शयलहृदयोऽस्मद्विधो चाप्पधाराः स्मृत्या स्मृत्या विवृजसि मुहुर्दुःखदस्तत्प्रसङ्गः ॥

प्रियराघपदानि भापसे मृतसंजीविकयागया गिरा ।  
करवाणि किमद्य ते प्रियं वद मे वसितकण्ठ फोकिल ॥९॥

न चलसि न वदस्युदारखुदे क्षितिधर चिन्तयसे महान्तमर्थम् ।  
अपि वत वसुदेवनन्दनाड्भि वयमिव कामयसे स्तनैर्विधर्तुम् ॥१०॥

drawn within Himself is awake at night. Friend ! We think thy mind like that of ours, has been pierced deep by the abundant sportive glances and smiles of our lotus-eyed Lord. Ruddy goose ! Since thou dost not see thy mate during the night, thou hast closed thy eyes and art bewailing pathetically. Or, dost thou desire to wear the garland touching the feet of Krishna, as we have surrendered ourselves to Him as His servants, desire to wear it on our braids of hair ? Oh ocean ! Hast thou lost sleep, always keepest awake and roarest because insignia (viz., the Goddess of wealth and Kaustubh jewel) have been taken away by Krishna and thou hast, therefore, been reduced to this plight which is difficult to over-come ? Oh breezes coming from mountain Malava ! What wrong have we done to you, since you incite passionate love in our hearts, which have already been pierced by the side long glances of Krishna ! Glorious cloud ! Thou art verily dear to Krishna, since bound by ties of love, thou like us, art thinking of Krishna, since thou, like us, art eager and since thy heart has melted, by repeatedly thinking of Krishna, and thou, therefore, sheddest streaks of tears Association with Him is painful. Sweet throated cuckoo ! Thou art uttering sweet notes in thy these tunes, which are capable of rejuvenating even the dead Please tell us, what may we do that would please thee. Generous mountain ! Thou neither movest nor speakest It appears therefore, that thou art thinking about some big aim. Just as we desire

हस स्वागतमास्यता पिव पयो ब्रूहन्न शौरे. कथाद्वैतानुविदाम कश्चिदजित स्वस्त्यास्तउत्तपुरा  
 किंवाञ्छलसौहृदं स्मरतितकस्मान्नजामो वय क्षोद्रालापयन्मदधियमृते सैवैकनिष्ठा स्त्रियाम्॥  
 एवं वेदोदित धर्ममनुतिष्ठन् सता गतिः। गृह धर्मार्थकामाना मुमुक्षादर्शयत् पदम् ॥१३॥  
 प्रद्युम्न आसीत् प्रथम. पितृवद् रुक्मिणीसुत. । स रुक्मिणो दुहितरमुपयो महारथ. ।  
 तस्मात् सुतोऽनिरुद्धोऽभूद्भागायतयलान्वित. ॥१४॥

स चापि रुक्मिण. पौत्रीं दौहित्रीं जगृहे ततः। वज्रंस्तस्याभवद् यस्तु मौसलादवशेषिन ॥१५॥

तीर्थ चक्रे नृपोऽयं यदजनि यदुपु न्व सस्तिपादशोच  
 विद्विदस्त्रिधा स्वरूपं ययुरजितपरा श्रीर्यद्वेऽन्ययत्न ।

यन्नामामङ्गलजं श्रुतमथ गदित यस्तुतो गोप्रधर्म  
 वृणस्यैतन्म चित्रं क्षितिभरहरण कालचक्रायुधस्य ॥१६॥

to bear on our breasts the feet of the son of Vasudeva dost thou too  
 desire to bear His feet on thy Peaks? Swan! Welcome to thee! Sit  
 down, drink milk and tell us tidings of Krishna Dear me! We know  
 thee to be His messenger We hope he is doing well Since His love is  
 fickle, we would like to know whether He remember us Mean messan-  
 ger! Why should we be devoted to Him? Please fetch Him alone  
 without the Goddess of Wealth-His consort Is she alone, among women  
 devoted to Him? 4-11

**Shukadev said** The wives of Krishna attained supreme bliss by  
 dint of such feelings of Love for Krishna the master of ascetics-by thus  
 concentrating on Him. 12

In this way, Krishna who is the resort of saintly person repeatedly  
 demonstrated that he was the refuge of righteousness material prosperity  
 and righteous pleasures

जयति जननिवासो देवकीजन्मवादो यदुवरपर्षत्सवैर्दोभिरस्यन्नधर्मम् ।

स्थिरचरवृजिनघ्नः कुसितश्रीमुखेन ब्रजपुरचनितानां वर्धयन् कामदेवम् ॥१७॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे श्रीकृष्णचरितानुवर्णन नाम नवतितमोऽध्यायः ॥१०॥

—११५—

इति दशमः स्कन्धोत्तरार्धः सम्पूर्णः

श्रीकृष्णार्पणमस्तु

weapon consists of the wheel of time He had reduced the Ganges, which emanates from the water used for washing the feet of Vishnu, to a second place as a centre of pilgrimage. Not only his devotees, but His adversaries also, get merged in Him. The Goddess of wealth, who could not be won over by others, despite their efforts, is devoted to Him. Recital or hearing of His names destroys evils He has formulated rules of righteousness for being observed by families, victorious is Krishna, who is the resort of all creatures, whose birth from Devakce was only incidental, whose council consisted of eminent Yadavas, who destroys unrighteousness with his arms, who destroys the sins of animate and inanimate creatures and who augmented love in the hearts of ladies of Vraja city by His smiling and lustrous face. 16-17

Thus ends chapter nighty of Book X.



ॐ श्रीपरमात्माने नमः

# श्रीसंक्षिप्तभागवतम्

एकादशः स्कन्धः

अथ प्रथमोऽध्यायः

श्रीवादायणिर्वाच

कृत्या वैत्यवधं कृष्णः सरामो यदुभिर्वृतः । भुवोऽवतारयद् भारं जघिष्ठं जनयन् कलिम् ॥१॥

ये कोपिताः सुबहु पाण्डुसुताः सपत्नैर्दुर्धृतहेलनकचग्रहणादिभिस्तान् ।

कृत्या निमित्तमितरेतरतः समेतान् हत्वा नृपान् निरह्वरत् क्षितिभारमीशः ॥२॥

भूभारराजपृतना यदुभिर्निरस्थ गुप्तैः स्वबाहुभिरचिन्तयद्भ्रमेयः ।

मन्येऽचनेर्ननु गतोऽप्यगतं हि भारं यद् यादवं कुलमहो अविग्रहमास्ते ॥३॥

## CHAPTER I

Shree Shukadeva said : With Baladeva and the Yadavas at his side, Krishna removed the burden of the Earth by contriving an extremely violent strife between the Kauravas and the Pandavas, after destroying demons. The lord thus removed the burden of the Earth by the mutual destruction of the Kings, who had assembled for taking part in the war making the latter instrumental since they had been extremely enraged with their adversaries, as the former had acted deceitfully in the gambling bout between them, had insulted them and had pulled the hair of their consort. After having thus destroyed armies of the kings, which were a veritable burden to the Earth, through His Yadavas, who had protection of His arms, the Lord, whose ways are unscrutable, thought to Himself : "I feel that the real burden of the Earth has not yet been removed, though it appears to have been removed, since the race of the yadavas, which is formidable, yet survives. It is not possible to bring about its defeat in any manner through



नैवान्यतः परिभवोऽस्य भवेत् कथंचिन्मत्संश्रयस्य विभवोद्धनस्य नित्यम् ।

अन्तःकलिं यदुकुलस्य विधाय वेणुस्तम्भस्य बद्धिमिव शान्तिमुपैमि धाम ॥३॥

एवं व्यवसितो राजन् सत्यसङ्कल्प ईश्वरः । शापव्याजेन विप्राणां संजहे स्वकुलं विभुः ॥५॥

राजोवाच

प्रहण्यानां वदान्यानां नित्यं वृद्धोपसेविनाम् । विप्रशापः कथमभूद् वृष्णीनां कृष्णचेतसाम् ॥६॥

श्रीशुक उवाच

कर्माणि पुण्यनिबद्धानि सुमङ्गलानि गायञ्जगत्कलिमलपहराणि कृत्या ।

कालात्मना निवसता यदुदेवगेहे पिण्डारकं समगमन् मुनयो निसृष्टाः ॥७॥

श्रीडन्तस्तानुपमज्य कुमारा यदुनन्दनाः । उपसंगृह्य पप्रच्छुरविनीता विनीतयद् ॥८॥

ते विप्रयित्वा श्रीवैपैः साग्यं जाययतीत्युतम् । एषा पृच्छति यो विप्रा अन्तर्वर्त्यसितेक्षणा ॥९॥

others, though they have grown haughty on account of their might since they have constant protection of Myself. I will, therefore, manage to create friction in the race of the Yadavas, just as fire is engendered in a cluster of bamboos by friction between themselves and gets extinguished when the bamboos are burnt out. Then, I will achieve peace and repair to my original abode (i.e. Vaikuntha) King! Having thus resolved, the Supreme God Krishna, whose resolves always come to be true, destroyed His race by devising a curse of Brahmins. 1-5

The King said : How was it that the Yadavas, who revered Brahmins, whose speech was affable, who served aged persons and whose minds were engrossed in Krishna, received the curse of the Brahmins 6

प्रष्टुं विलज्जती साक्षात् प्रभूतामोघदर्शनाः । प्रसोप्यन्ती पुत्रकामा किंस्वित् संजनयिष्यति ॥१०॥  
 पयं प्रलब्धां मुनयस्तानूचुः कुपिता नृप । जनयिष्यति वो मन्दा मुसलं कुलनाशनम् ॥११॥  
 तच्छ्रुत्वा तेऽतिसंत्रस्ता विमुच्य सहस्रोदरम् । साम्बस्य ददृशुस्तस्मिन् मुसलं खल्वयस्मयम् ॥  
 तद्योपनीय सदसि परिम्लानमुखश्रियः । राक्ष आवेदयाञ्चक्रुः सर्वयादवसन्निधौ ॥१३॥  
 तच्छूर्णयित्वा मुसलं यदुराजः स बाहुकः । समुद्रसलिले प्रास्यहोहं चास्यावशेषितम् ॥१४॥  
 कश्चिन्मत्स्योऽग्रसीहोहं चूर्णानि तरलैस्ततः । उद्यमानानि वेलायां लग्नान्यासन् किलैरकाः ॥१५॥  
 मत्स्यो गृहीतो मत्स्यप्लैजालेनान्यैः सहार्णवे । तस्योदरगतं लोहं स शस्ये दुग्धकोऽकरोत् ॥१६॥  
 भगवाञ्ज्ञातसयार्थं ईश्वरोऽपि तदन्यथा । कर्तुं नैच्छद् विप्रशपं कालरूप्यन्वमोदत् ॥१७॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे उत्तरार्धे प्रथमोऽध्यायः ॥१॥



to ask you personally. Your predictions are unfailing. What will she deliver (a son or a daughter?) 7-10

King ! Having been thus tricked, the sages were enraged and told them : "Fools ! She shall give birth to a pestle, which shall destroy your race !" 11

On hearing this, the princes were terrified. They instantaneously undid the padding on the belly of Samba and saw in it indeed an iron pestle. The lustre of their faces paled. They took the pestle to the the Council Hall, and reported to King Ugrasena in the presence of the Yadavas what had happened Ugrasena-the Yadava King-got the pestle ground down into powder and threw it, along with a piece of iron that had remained, into the water of the sea. Some fish gulped the iron piece while the grains of the powder were carried away by waves from that place, got embedded in coastal land, and grew, indeed into Erkagrass Fishermen caught the fish from the sea along with others fishes in their net. A hunter converted to piece of iron, which was discovered from its belly into a pair of blades of arrows. His Divinity who knew all this did not desire to undo the evil consequence of the curse of the Brahmins though he was capable of doing so, and acquiesced in it. 12-17

Thus ends chapter one of Book XI.



## अथ द्वितीयोऽध्यायः

श्रीशुक उवाच

गोविन्दभुजगुप्तायां द्वापयत्यां कुरूद्वह । अयात्सीधारदोऽभीक्ष्णं कृष्णोपासनलालमः ॥१॥

तमेकदा तु देवर्षिं वसुदेवो गृहागतम् । अर्चितं सुगमासीनमभिवाचेदमन्वीत् ॥२॥

वसुदेव उवाच

ब्रह्मन् विज्ञातुमिच्छामो धर्मान् भागवतांस्तव । याञ्छुत्वा यद्व्या मर्त्यां मुच्यते सर्वतोभयात् ॥३॥

नारद उवाच

सम्यगेतद् व्यवसितं भवता सात्वतर्षभ । श्रुतोऽनुपठितो ध्यात आहृतो यानुमोदितः ।

सद्यः पुनाति सद्धर्मो देवविश्वद्वहोऽपि हि ॥४॥

अत्राप्युदाहरन्तीममितिहासं पुरातनम् । आर्षभाणां च संवादं विदेहस्य महात्मनः ॥५॥

## CHAPTER II

**Shree Shukadev said** Scion of the dynasty of Kuru ! Narada, who had a passion for waiting upon Krishna, frequently resided in Dwarka, which had the protection of the arms of Krishna. Once, the divine sage visited the mansion of Vasudeva. After he was worshipped and comfortably seated, the latter bowed to him and said to him this : 1-2

**Vasudeva said :** We wish to hear from you about the course of of conduct prescribed for devotees of Vishnu, since a man, who hears about it with faith, is relieved from danger from all quarters. 3

**Narada said :** Eminent scion of Satwata dynasty ! Your resolve is good, since acts pertaining to devotion to Vishnu, if heard, recited, meditated, on, held in reverence or accepted, instantaneously purifies even persons who harbour hatred for gods or for the universe. In this respect, saintly persons recite an ancient story about the discourse between sages and magnanimous king Videha. There were nine blessed sages, named, Kavi, Hari, Autariksha, Prabuddha, Pippalayana, Aavirhotra, Drumila, Chamas and Karabhajana, who preached about the ultimate goal of man, who were ascetics, whose apparel consisted of only atmosphere and who were proficient in spiritual lore. Once they voluntarily went to the session of the ritual sacrifice of magnani-

नवाभवन् महाभागा मुनयो ह्यर्थशसिनः । श्रमणा वातरक्षणा आत्मविद्याप्रशारदा ॥६॥  
 कविर्हरिरन्तरिक्षः प्रसुद्धः पिप्पलायनः । आविर्होऽथ द्रुमिलश्चमसः करभाजनः ॥७॥  
 त एकदा निमिः सत्रमुपजग्मुर्मुदच्छया । वितायमानमृषिभिरजनामे महात्मनः ॥८॥  
 विदेहस्तानभिप्रेत्य नारायणपरायणान् पप्रच्छ परमप्रीतः प्रश्रयावनतो नृपः ॥९॥

विदेह उवाच

दुर्लभो मानुषो देहो देहिना क्षणमङ्कुरः । तत्रापि दुर्लभं मन्ये वकुण्ठप्रियदर्शनम् ॥१०॥  
 अत आत्यन्तिकं क्षमं पृच्छामो भवतोऽनघा ससारोऽस्मिन्तृणार्घोऽपि सत्सङ्गः शेषधिर्नृणाम् ।  
 धर्मान् भागवतान् ब्रूयन् यदि न श्रुतये क्षमम् ॥११॥

कविरवाच

ये वै भगवता प्रोक्ता उपाया ह्यात्मलब्धये । अजं पुंसामविदुषा विद्धि भागवतान् हि तान् ॥१२॥  
 यानास्थाय नरो राजन् न प्रमायेत वह्निं हि । घावन् निर्मीत्य वा नेत्रे न रूपलेप्सु पतेदिह ॥१३॥

mous Nimi (King of Videha) which was being performed by sages in the continent of Ajnabha (Bharat) The king was extremely delighted at their visit, reverently bowed to them and asked them as under : 4-9

**Videha (Nimi) said** Among corporeal creatures, a human body, even though it is difficult to obtain, is transitory, even for a human being moreover, the sight of devotees of Vishnu is difficult to secure Sinless sages ! I, therefore, ask you what the ultimate welfare of man is In this worldly existence, association with saintly persons even for half a moment is a varitable treasure for men Please, therefore, tell me about the source of conduct prescribed for devotees of God Vishnu, if you consider me deserving of hearing about it 10-11

**Sage Kavi said :** Please know that the means which have been prescribed by His Divinity Vishnu for easy attainment of Supreme Spirit by even spiritually ignorant persons constitute the course of conduct for devotees of God Vishnu King ! A man who resorts to them never meets with frustration Even if he were to run along this path with closed eyes, he would neither tumble nor fall The devotee should dedicate to the great God Narayana (Vishnu) all that he does with his body, all that he speaks, all that he thinks with his mind or plans with his intellect, or ego or in accordance with his nature One who is singularly devoted to God Vishnu should bow to the sky, wind,

कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्याऽऽत्मना वानुसृतस्वभावात् ।  
 करोति यद् यत् सकलं परस्मै नारायणायेति समर्पयेत्तत् ॥१४॥  
 खं वायुमग्निं सलिलं महौ च ज्योतींषि सत्त्वानि दिशो द्रुमादीन् ।  
 सत्स्विसमुद्रांश्च हरेः शरीरं यत्किञ्च भूतं प्रणमेदनन्यः ॥१५॥  
 भक्तिः परेशानुभवो विरक्तिरन्यत्र चैष त्रिक एककालः ।  
 प्रपद्यमानस्य यथाश्नतः स्युस्तुष्टिः पुष्टिः क्षुद्रपायोऽनुधासम् ॥१६॥  
 इत्युच्युताङ्घ्रिं भजतोऽनुवृत्त्या भक्तिर्विरक्तिर्भगवत्प्रबोधः ।  
 भवन्ति चैव भागवतस्य राज्ञस्ततः परां शान्तिमुपैति साक्षात् ॥१७॥

### राजोवाच

अथ भागवतं श्रुतं यद्धर्मो यादृशो नृणाम् । यथाचरति यद् ब्रूते यैर्लङ्कैर्भगवत्प्रियः ॥१८॥

### हरिरुवाच

सर्वभूतेषु यः पश्येद् भगवद्भाषमात्मनः । भूतानि भगवत्यात्मन्येष भागवतोत्तमः ॥१९॥  
 ईश्वरे तद्घीनेषु चालिषु द्विषसु च । भेममैत्रीकुरोपेक्षा यः करोति स माध्यमः ॥२०॥  
 fire, water, the Earth, stars, creatures, quarters, trees, rivers, seas etc., since whatever exists constitutes the body of Vishnu. Just as a man taking meals simultaneously experiences contentment, nourishment and removal of hunger with every morsel, a man dedicating himself to Vishnu experiences devotional fervour, direct perception of the Supreme Spirit and freedom from worldly attachment all the three—simultaneously, King ! Thus a man who serves the feet of Vishnu continuously experiences devotional fervour, freedom worldly attachment and congruance of His Divinity. A devotee of Vishnu thereafter experiences complete indifference to all worldly enjoyments. 12-17

**The King said :** Please describe to me now the characteristics of a devotee of Vishnu. What are his practices ? What is his nature ? How does he behave ? What does he speak ? With which characteristics of his does he get into the favour of His Divinity ? 18

**Sage Hari said :** A man who feels himself as being identical with His Divinity in all creatures, and feels the existence of all creatures within himself as being identical with His Divinity is the best devotee of Vishnu. A man who has love for God, has friendly feelings for His devotees and compassion towards spiritually ignorant persons and indi-

अर्चयामेव हरये पूजां यः श्रद्धयेद्वते । न तद्भक्तेषु चान्येषु स भक्तः प्राकृतः स्मृतः ॥२१॥

देहेन्द्रियप्राणमनोधिया यो जन्माप्ययश्चन्द्रयतर्पकृच्छ्रे ।

संसारधर्मेरविमुह्यमान स्मृत्या हरेर्भागवतप्रधानः ॥२२॥

न कामकर्मवीजानां यस्य चेतसि सम्भ्रमः । वासुदेवेकनिलय स वै भागवतोत्तमः ॥२३॥

न यस्य जन्मकर्मभ्या न वर्णाश्रमजातिभिः । सज्जतेऽस्मिन्नहमाधो देहे वै स हरेः प्रियः ॥२४॥

न यस्य स्य पर इति वितेष्यात्मनि वा मिदः । सर्वभूतसमः शान्तः स वै भागवतोत्तमः ॥२५॥

विरुजति हृदय न यस्य साक्षाद्विरिवशाभिहितोऽप्यघौघनाशः ।

प्रणयरशनया धृताङ्घ्रिपद्मः स भवति भागवतप्रधान उक्तः ॥२६॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे उत्तरार्धे द्वितीयोऽध्यायः ॥२१॥

ference towards those who are enimical to him, is a devotee of a medium grade A man who adores and worships with faith, but does not adore or worship Vishnu's devotees or others is said to be an ordinary devotee A man, who is confounded by natural aspects of worldly existence i.e., by birth and demise of body, pain experienced by organs of senses, feeling of hunger experienced by the life-wind, the feeling of fear experienced by mind and feeling of avidity experienced by intellect by constant remembrance of His Divinity, is an eminent devotee of Vishnu. A man, in whose mind desires, activities and the impressions of past actions left on the mind do not sprout and whose only resort is Vishnu is an eminent devotee of Vishnu A man, who is not affected by egoism, high birth, activities, caste stage in life of lineage in respect of his body is a favourite of Vishnu A man, who does not entertain any distinction between his relative and others, who has the feeling of equanimity towards all creatures and who is quiet, is eminent among devotees of Vishnu. A man, whose heart Vishnu does not leave, whose heaps of sins get, therefore, inevitably destroyed and who has tied the lotus-like feet of Vishnu with the string of love, is said to be an eminent devotee of Vishnu 19-26

Thus ends chapter second of Book XI

## अथ तृतीयोऽध्यायः

राजोवाच

परस्य विष्णोरीशस्य मायिनामपि मोहिनीम् । मायां वेदितुमिच्छामो भगवन्तो द्रुवन्तु नः ॥१॥

अन्तरिक्ष उवाच

पभिर्भूतानि भूतात्मा महाभूतैर्महाभुज । ससर्जोवाचान्यायः स्वमात्रात्मप्रसिद्धये ॥२॥  
एवं सृष्टानि भूतानि प्रविष्टः पञ्चधातुभिः । एकधा दशधाऽऽत्मानं विभजञ्जुपते गुणान् ॥३॥  
गुणैर्गुणान् स भुज्जान आत्मप्रचोत्तितैः प्रभुः । मन्यमान इदं सृष्टमात्मानमिह सज्जते ॥४॥  
कर्माणि कर्मभिः कुर्वन् सनिमित्तानि देहभृत् । तत्तत्कर्मफलं गृह्णन् भ्रमतीह सुखेतरम् ॥५॥  
इत्थं कर्मगतीर्गच्छन् बह्वद्भ्यः पुमान् । आभूतसंश्रयात् सर्गप्रलयावद्भुतेऽवशः ॥६॥

## CHAPTER III

**The King said :** We desire to know about the Maya (Faculty of Illusion) of the Supreme God Vishnu, which infatuates even those who are themselves capable of infatuating others. May Your Reverences tell us about it. I

**Sage Antariksha said :** Long-armed King ! The primordial Lord, who identifies Himself with all creatures created all the high and low creatures in this world with these great elements (ether, wind, light water and earth) which are His own constituents, for his own fulfillment. Having pervaded the creatures, which were thus created with the five elements, and singly as the mind and ten-fold as the organs of perception and activities, by dividing Himself, He assumes the qualities of sublimity, mundanity of spiritual darkness" (as an individual soul). While enjoying these qualities with the secondary elements, which are also graced by Himself and considering Himself to have been thus created, He becomes attached to the body (as an individual soul). Then, the soul which has assumed the body, while engaging itself in motivated activities with its organs of activities and enjoying the fruits of its various activities, which yield happiness or misery it rambles about in this world. While thus undergoing transmigrations, which cause numerous miseries, a man suffers birth and deaths resulting from his actions, till the great dissolution of all creatures comes about. When the dissolution of the elements is about to occur, Time, which has

धातूपह्व आसन्ने व्यक्तं द्रव्यगुणात्मकम् । अनादिनिघनः कालो ह्यव्यक्तायापकर्षति ॥७॥  
एषा माया भगवतः सर्गस्थित्वन्तकारिणी । त्रिवर्णां वर्णितास्माभिः किं भूयः श्रोतुमिच्छसि । ८॥

राजोवाच

यथैतामैश्वरीं मायां दुस्तरामरुतात्मभिः । तरन्त्यङ्गः स्थूलधियो मदर्थं इदमुच्यताम् ॥९॥

प्रबुद्ध उवाच

अदौ गुदं प्रपद्येत जिह्वासुः श्रेय उत्तमम् । तत्र भागवतान् घर्मान् शिखेत् गुर्वात्मद्वयतः ॥१०॥  
सर्वतो मनसोऽसङ्गमादौ सङ्गं च साधुषु । द्यां मैत्रीं प्रभ्रयं च भूतेष्वद्वा यथोचितम् ॥११॥  
शौचं तपस्तितिक्षां च मोनं स्वाध्यायमार्जवम् । ब्रह्मचर्यमहिंसां च समर्थं द्वन्द्वसंश्रयोः ॥१२॥  
सर्वव्रातमेदयरान्वीक्षां कैवल्यमनिकेतताम् । धिक्चिक्छीरवसनं संतोषं येन केनचित् ॥१३॥

neither a beginning nor an end, draws the manifest world composed of matter and the qualities of sublimity, mudanity and spiritual darkness to the unmanifest Supreme Spirit. I have thus described this faculty of "Illusion." His Divinity, which is the cause of the creation, preservation and destruction of the world and which has the three qualities. What more do you wish to hear ? 2-8

**The King said :** Great Sage ! Please tell me how men having materialistic attitude may easily overcome this faculty of "Illusion" of God, which is difficult to be overcome by persons having no control over their sensual organs. 9

**Sage Prabuddha said :** A man who is desirous of knowing what was highest bliss is, should, in the first instance, have recourse to a ritual preceptor. Considering the latter to be his deity, he should learn from his duties of a devotee of Vishnu. In the beginning, he should develop detachment of his mind from all, though he should associate with saintly persons. He should have compassion, friendly attitude, and respectful feelings towards all creatures, as would be proper in case. He should observe cleanliness, religious austerity, endurance, reserve in speech, rectitude, celibacy, non-violence and equanimity towards opposite qualities. He should dedicate himself to study of religious literature and feel the existence of God in all souls. He should observe perfect isolation and have no attachment to his residence. He should wear only rags found in solitary places, and should be content with whatever comes by. He should have faith in scriptures pertaining to



अद्वां भागवते शास्त्रेऽनिन्दामन्यत्र चापि हि । मनोवाक्कर्मदण्डं च सत्यं शमदमावपि ॥१३॥  
 श्रवणं कीर्तनं ध्यानं हरेरद्भुतकर्मणः । जन्मकर्मगुणानां च तदर्थेऽखिलचेष्टितम् ॥१४॥  
 इष्टं दत्तं तपो जप्तं वृत्तं यच्चात्मनः प्रियम् । दारान् सुतान् गृहान् प्राणान् यत् परस्मै निवेदतम् ॥  
 इति भागवतान् धर्मान् शिक्षन् भक्त्या तदुत्थया । नारायणपरो मायामञ्जस्तरति दुस्तराम् ॥

राजोवाच

नारायणमिधानस्य ब्रह्मणः परमात्मनः । निष्कामहृद्य नो वक्तुं शक्यं हि ब्रह्मवित्तमाः ॥१५॥

पिप्पलायन उवाच

स्थित्युत्थयमलयहेतुरहेतुरस्य यत् स्वप्नजागरसुषुप्तिषु सद् यद्विध्य ।  
 देहेन्द्रियासुहृदयानि चरन्ति येन सञ्जीवितानि तदमेहि परं नरेन्द्र ॥१६॥

God Vishnu, but even so he should not deride scriptures pertaining to other deities. He should restrain his mind, speech and physical activities. He should observe truth restrain passions and subdue evil propensities of the mind. He should hear about the incarnations, activities and attributes of God Vishnu and engage himself only in those activities which are directed to His Service. He should dedicate to the Supreme God in ritual sacrifices, charity, penance, muttering of prayers profession and whatever is dear to him such as wife, sons, houses, and even his life. A man who practises these principles, prescribed for devotees of Vishnu, quickly overcomes the "Illusion" which is otherwise difficult to overcome by dint of the devotional fervour arising therefrom and become devoted to God Vishnu. 10-17

The King said : It would be proper if you tell us about the conception of the Great Supreme Spirit, known in common parlance as Narayan, since you are the foremost among those who have knowledge of the Supreme Spirit. 18

Sage Pippalayana said : King ! Know that identity to be the Supreme Spirit, which is the cause of the creation, its maintenance and its destruction though it has itself no motive, which is perceived in dreams, wakefulness and sleep and is also outside during these stages and by which the body, organs of senses and activity, the life-breath and the heart are activated and remain alive. The mind cannot think of it, speech cannot describe it, eyes cannot see it, the soul cannot

नैतन्मनो विशति वागुत चक्षुरात्मा प्राणेन्द्रियाणि च यथानलमचिपः स्वा ।  
शब्दोऽपि बोधकनिषेधतयाऽऽत्ममूलमर्थोक्तमाह यद्वते न निषेधसिद्धिः ॥२०॥

सत्त्वं रजस्तम इति त्रिवृदेकमादौ सूत्रं महानहमिति प्रवदन्ति जीवम् ।  
ज्ञानक्रियार्थफलरूपतयोरुशक्तिं ब्रह्मैव भाति सदसच्च तयोः परं यत् ॥२१॥

यह्यज्ञानाभचरणैषणयोरुभक्त्या चेतोमलानि विधमेद् गुणकर्मज्ञानि ।  
तस्मिन् विशुद्ध उपलभ्यत आत्मतत्त्व साक्षाद् यथामलदृशोः सवितृप्रकाशः ॥२२॥

राजोवाच

कर्मयोगं वदत नः पुरुषो येन संस्कृतः । विधूयेद्वाशु कर्माणि नैऋत्यं विन्दते परम् ॥२३॥

आविर्होत्र उवाच

कर्माकर्मविकर्मेति वेदवादो न लौकिकः । वेदस्य चेभ्यरात्मत्वात्तत्र मुह्यन्ति सूरयः ॥२४॥

cognise it and organs of senses and activity cannot make it their object, just as its own flames do not lend brightness to fire Even speech signifies if as its root-cause as denoted by its meaning, by pointing out that if (the speech) is capable of describing it Without it, its capability of being described (as pointed out in Vedic literature) cannot be proved The Supreme Spirit, which was alone by itself in the beginning becomes surrounded by the three qualities of sublimity, mundanity and spiritual darkness It is then like a piece of thread controlling a puppet and constitutes the greatest element When it is surcharged with ego, it is called soul. The Supreme Spirit, which then appears to be most powerful by dint of its attributes of meaning of speech, knowledge, activity and fruits of the latter, is above reality and unreality. When a man shakes off impurities of the mind, produced by the three qualities and his activities by intense devotion engendered by his love for the feet of God Vishnu pure spirituality itself is attained by him, like unto the Sun seen by clean eyes 19-22

The King said Please tell us about the correct method of engaging in activities whereby a man is purified, becomes quickly free from the tendency to engage in worldly activities and attain complete exemption from the effect of the latter 23

Sage Aavirhotra said Certain activities have to be undertaken while certain activities are prohibited There is also failure to under

परोक्षवादो वेदोऽयं बालानामनुशासनम् । कर्ममोक्षाय कर्माणि विधत्ते ह्यगदं यथा ॥२५॥  
 नाचरेद् यस्तु वेदोक्तं स्वयमतोऽजितेन्द्रियः । विकर्मणा ह्यधर्मेण मृत्योर्मृत्युमुपैति सः ॥२६॥  
 लघ्वानुग्रह आचार्यात् मूर्ति संपूजयेद्धरेः । एवमग्न्यर्कतोयादावतिथौ हृदये च यः ।  
 यजतीश्वरमात्मानमचिरान्मुच्यते हि सः ॥२७॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे उत्तरार्धे तृतीयोऽध्यायः ॥३॥

### अथ चतुर्थोऽध्यायः

#### राजोवाच

यानि यानीह कर्माणि यैर्यैः स्वच्छन्दजन्मभिः । चक्रे करोति कृता वा हरिस्नानि धुयन्तु नः ॥१॥  
 take the prescribed activities all this ordained in the Vedas but cannot be comprehended by worldly knowledge. Since the Vedas constitute the Divinity itself, even learned men are confused in ascertaining these categories of activities. These injunctions of the Vedas are not directly mentioned, but prescribe certain activities with a view to bring about abstinence from worldly activities in the manner of persuading a child to take medicine (by offering sugar candy) A man, who does not engage himself in activities prescribed by the Vedas, is himself a fool, since he has not controlled his sensual organs. By unrighteously engaging himself in prohibited activities, he meets with one death after another i.e. he gets engulfed in the circuit of worldly existence. Having achieved the grace of his spiritual preceptor, who would indicate to him the proper doctrine however, he should worship the image of Vishnu. A man, who worships God in fire, the Sun, Water etc. in a guest and in his heart, immediately attains salvation. 21-27

Thus ends chapter third of Book XI

### CHAPTER IV

The King said : Please tell us whichever exploits, Lord Vishnu did, does or will do and by taking which incarnations at will. I

द्रुमिल उवाच

भूतैर्यदा पञ्चभिरात्मसृष्टैः पुरं विराजं विरचय्य तस्मिन् ।  
स्वांशेन विष्टः पुरुषाभिधानमयाप नारायण आदिदेवः ॥२॥

आदावभूच्छतधृती रजसास्य सगं विष्णुः स्थितौ क्रतुपतिर्द्विजधर्मसेतुः ।  
रुद्रोऽप्ययाय तमसा पुरुषः स आद्य इत्युक्तवस्थितिलया सततं प्रजासु ॥३॥

धर्मस्य दक्षदुहितर्यजनिष्ट मृत्यां नारायणो नरः क्रपिप्रवरः प्रशान्तः ।  
नैष्कर्म्यलक्षणमुवाच चचार कर्म योऽद्यापि चास्तः क्रपिवर्यनिपेयिताल्प्रिः ॥४॥

इंसंस्वरूप्यवदच्युत आत्मयोगं दत्तः कुमारः क्रपभो भगवान् पिता नः ।  
विष्णुः शिवाय जगतां कलयायतीर्णस्तेना हता मधुभिदा श्रुतयो हयास्ये ॥५॥

**Sage, Drumila said :** When the primordial Lord Narayana (Vishnu) created the brilliant universe with the five elements (ether, wind, light, water and earth) and created it with a fraction of Himself. He attained the name of "Purusha" (Supreme Man). In the beginning of the creation, Brahma of hundred-fold energy came into existence from the quality of mudānity of the Lord ! Vishnu, who is the protector of the twice-born castes (Brahmins, Kshatriya and Vaishyas) and righteousness and who is presiding deity of ritual sacrifices, came into existence from the same ! Rudra came into existence from his quality of "darkness". He is the primordial Supreme Man. Creation preservation and distruction of creatures thus take place eternally through Him. Narayana and Nara, were born of Moorti-daughter of Daksha and wife of Dharmay. They were pre-eminent sages and were of couposed temperament. They preached the principle of absence of ambition in undertaking activities and themselves undertook such activities as would be in consonance with this principle. Eminent sages are serving their feet even now. Lord Vishnu incarnated Himself also as a swan and imparted spiritual knowledge. He did the same in His incarnations of Datta of Sanatkumar brothers and of our father Rushabhdeva. Vishnu also incarnated Himself as Hayagreeva from a fraction of Himself for the welfare of the world and resurrected the Vedas which had been carried away by demon Madhu, after killing him. In His incarnation as a Fish, he succoured Manu, the Earth and vegetation on the occasion of the Great Dilluvion. In his incaruation as a Hog, he killed demon Hiranyaksha, while succouring the Earth from water.

गुतोऽप्यये मरुतिलौपधयश्च मात्स्ये क्रीटे हतो दित्तिज उद्धरताम्भसः क्षमाम् ।  
कीर्मे धृतोऽद्रिरमृतोन्मथने स्वपृष्ठे ग्राह्यात् प्रपन्नमिमराजमुञ्चदार्तम् ॥६॥

संस्तुन्वतोऽन्धिपतितान्दूमणानृषींश्च शक्रं च वृत्रघतस्तमसि प्रविष्टम् ।  
देवस्त्रियोऽसुरगृहे पिहिता अनाथा जघ्नेऽसुरेन्द्रमभयाय सतां नृसिंहे ॥७॥

देवासुरे युधि च दैत्यपतीन् सुरार्थे हत्वान्तरेषु भुवनान्यदधात् कलामिः ।  
भूत्वाथ वामन इमामहरद् बलेः क्षमां याच्चाच्छलेन समवादितेः सुतेभ्यः ॥८॥

निःक्षत्रियामकृत गां च त्रिःसप्तकृत्यो रामस्तु हैहयकुलाप्ययभागवान्निः ।  
सोऽन्धि ययग्य दशवक्त्रमहन् सलङ्कं सीतापतिर्जयति लोकमलघ्नकीर्तिः ॥९॥

In His incarnation as a Tortoise, he held mountain Mandara on His back, on the occasion of churning of the ocean for securing nectar and succoured the King of elephants from a crocodile by which it was being afflicted by His incarnation as Hari. In His fractional incarnation on other occasions, he rescued the sage (known as Valakhilyas, who are supposed to be of the size of a thumb), who had fallen into the sea and were struggling to come out, whom they eulogized Him and rescued Indra, who had been enveloped by the sin of killing demon Vritra (since he was Brahmin by caste). He had released wives of Gods, who had been held by demons in their houses and killed Hiranyakashipu-king of demons-for relieving saintly person from fear in His incarnation as Nrishna (man-lion) He had protected the worlds by killing Kings of demons for the sake of gods in war, between gods and demons by incarnating Himself with fractions of Himself, at intervals. Having incarnated as Vaman, he snatched away this Earth from arrogant Bali (king of demons) for the benefit of sons of Aditi (gods) under the pretext of begging. As Parashurama son of sage Bhrigu, he was veritable fire intent upon destruction of the race of Hailhaya Kshatriya and rendered the Earth devoid of Kshatriyas twenty-one times. As consort of Seeta, he laid a bridge across the sea, and destroyed ten-headed Ravana along with his capital Lanka. Victorious is Rama, who has the reputation of destroying sins of people. Taking incarnation in the dynasty of Yadus, though He himself is free from births, He shall perform exploits, which are difficult to be performed by even gods, for removing the burden of evils from the Earth. In His incarnation as Buddha, He shall infatuate those who

भूमेर्मरायतरणाय यदुष्वजन्मा जातः करिष्यति सुरैरपि दुष्कराणि ।  
वादैर्विमोहयति यद्वह्नौऽतदहान् शूद्रान् कलौ क्षितिभुजो न्यहनिष्यदन्ते ॥१०॥

॥ इति श्रीसंक्षिप्तभागवते एक्यदशस्कन्धे उत्तरार्धे चतुर्थोऽध्यायः ॥१॥



अथा पञ्चमोऽध्यायः

राजोवाच

भगवन्तं हरिं प्रायो न भजन्त्यात्मचित्तमाः । तेषामशान्तकामानां का निष्ठाविजितात्मनाम् ॥१॥

चमस उवाच

रजसा घोरसंकल्पाः कामुका अहिमन्यवः । दाम्भिका मानिनः पापा विहसन्त्यच्युतप्रियान् ॥२॥

श्रिया विभूत्यामिजनेन विद्यया त्यागेन रूपेण बलेन कर्मणा ।

जातस्मयेनान्धधियः सहेभ्यरान् सतोऽचमन्यन्ति हरिप्रियान् खलाः ॥३॥

perform ritual sacrifices, though they are not fit to perform them by entering into controversy with them. At the end, He shall destroy Shoodra Kings in the age of Kali. 2-10

Thus ends chapter four of Book XI.



## CHAPTER V

**The King said :** Spiritual Masters ! What is the behaviour of persons whose desires have not been extinguished. Since they have no control over themselves and who, therefore, do not generally have recourse to His Divinity Vishnu ? 1

**Sage Chamasa said :** Three persors are affected by the quality of mundanity, entertain violent thoughts, are libidinous, are angry like serpents, hypocrites, arrogant, sinful and ridicule devotees of Vishnu. Since conceit is engendered in them by their opulence, greatness, lineage, learning, charity, handsomeness might and activities, their intelligence gets blinded. These rogues desire saintly persons, who are devotees of Vishnu and even Vishnu Himself. Righteous behaviour should be the only fruit of wealth, since spiritual knowledge and experience followed by peaceful mind ensue therefrom. Ignorant persons,

धनं च धर्मकफलं यतो ये ज्ञानं सधिज्ञानमनुप्रशान्ति ।

गृहेषु युञ्जन्ति कलेवरस्य मृत्युं न पश्यन्ति दुरन्तपीर्यम् ॥२॥

द्विपन्तः परकायेषु स्वात्मानं हरिमीश्वरम् । मृतके सानुयन्धेऽस्मिन् यद्वस्नेहाः पतन्त्यघः ॥२॥

ये कैवल्यमसम्प्राप्ता ये चातीताश्च मूढताम् । त्रैवर्गिका एषाणिका आत्मानं घातयन्ति ते ॥३॥

एत आत्महिनोऽशान्ता अज्ञाने ज्ञानमानिनः । सीदन्त्यकृतकृत्या ये कालध्वस्तमनोरथाः ॥३॥

राजोवाच

कस्मिन् काले स भगवान् किं वर्णः कीदृशो नृभिः । नाम्ना वा केन विधिना पूज्यते तद्दिदोच्यताम् । ॥४॥

करभजन उवाच

कृते शुक्लधनुर्बाहुर्जदिलो यस्फलाम्बरः । रुष्णाजिनोपवीताक्षान् विभ्रद् दण्डकमण्डल ॥५॥

मनुष्यास्तु तदा शान्ता निर्वैराः सुहृदः समाः । यजन्ति तपसा देवं शमेन च दमेन च ॥६॥

however, utilize their wealth for domestic comforts, since they do not think of the death, which has power. Those persons who harbour enmity towards Lord Vishnu and themselves as pervading in the bodies of others and bind themselves with ties of love to this body, which is subjects to death and with those who are related to it, fall into hell. Those persons, who have not yet experienced identity with the Supreme Spirit, though they have passed the stage of indecision and are steadfast in pursuing the first three objects of life i.e., performance of righteous duties, acquisition of wealth and satisfaction of desires, destroy their spiritual self. These heretics know no peace since they consider spiritual ignorance, to be real knowledge and sink, having failed to do what they ought to have done, while they are frustrated in their desires by the afflux of time 2-7

**The King said :** Please tell us now which colour His Divinity assumes and at what time. Please tell us about the names with which and the rites with which He is worshipped by men. ॥

**Sage Karabhajana said** In the age of Truth (Satya Yuga), Vishnu is white in colour, has four arms, wears matted hair and is dressed in bark-garments. He bears on his person a skin of black antelope, sacred thread, garlands of Rudraksha berries and a staff and keeps a wooden water-pot. At that time, men are of a pacific temperament and harbour no vengeance. They are friendly and equanimous and worship God by performing penance, and restraint of inward and

हंस. सुगणो वैकुण्ठो धर्मो योगेश्वरोऽमलः । ईश्वर. पुरुषोऽव्यक्तः परमात्मेति गीयते ॥११॥  
 धेताया रक्षाणोऽसौ चतुर्बाहुर्ल्लिखेखलः । हिरण्यकेशस्य्यात्मा सुमरुतायुपलक्षणः ॥१२॥  
 तं तदा मनुजा देवं सर्वदेवमय हरिन् । यजन्ति विद्यया त्रया धर्मिष्ठा ब्रह्मवादिनः ॥१३॥  
 विष्णुर्यज्ञ. पृथ्विगर्भः सर्वदेव उरुक्रमः । नृपाकर्षिर्जयन्तश्च उरुगाय इतीर्यते ॥१४॥  
 द्वापरे भगवान्छ्याम पीतयासा निजायुधः । श्रीरत्नादिभिरुज्जैश्च लक्षणैरुपलक्षितः ॥१५॥  
 तं तदा पुरुषं मर्त्यां महाराजोपलक्षणम् । यजन्ति वेदतन्त्राभ्या पर जिज्ञासवो नृप ॥१६॥  
 नमस्ते वासुदेवाय नमः सफर्पणाय च । प्रद्युम्नायानिरुद्धाय तुभ्य भगवते नमः ॥१७॥  
 इति द्वापर उर्जांश्च स्तुवन्ति जगदीश्वरम् । नानातन्त्रविधानेन कलापि यथा शृणु ॥१८॥  
 कृष्णार्णो त्रिपाकृष्ण साङ्गोपाङ्गाल्लपार्पदम् । यज्ञ. सकीर्तनप्रार्थयन्ति हि सुमेघसः ॥१९॥

outward feelings Vishnu is then eulogised with the names of Hansa, Suparna, Vaikuntha, Dharma, Yogeshwara, Amala, Ishwara, Purusha, Avyakta and Paramatma 9-11

In the age called Treta (the age of the three Vedas), He is red in colour, has four arms and wears a triple girdle. His hair is golden in colour The three Vedas constitute his soul Two types of sacrificial ladles constitute His paraphernalia Men are then religious, engage themselves in spiritual discourses and worship His Divinity Vishnu, who comprises all gods, by following the precepts of the three Vedas He is then called Vishnu, Yagna, Prishnigarbha, Sarvadeva, Urukrama, Vrishakapi, Jayauta and Urugaya 12-14

In the age called Dwapara, His Divinity is brown in colour, wears yellow garments and bears his own special arms He is characterised by a curl of hair on his breast and others characteristics King ' Mortals, who desire to achieve absolution, then worship the Supreme Being, who is known as the Supreme King by following the precepts of the Vedas and mystical formularies King ' Men then pray to the Lord of the Universe as under 15-18

I bow to thee. I bow to Vasudeva I bow to Sankershana, Pradyumna, and Aniruddha I bow to His Divinity I bow to Narayana, Rishi, the magnanimous Supreme Spirit, the Lord of the Universe who identifies Himself with the universe and who is the soul of all creatures."



ध्येयं सदा परिमवघ्नमभीष्टदोहं तीर्थास्पदं शिवविरिञ्चिनुतं शरण्यम् ।  
मृत्यार्तिहं प्रणतपाल भवाग्निभोते वन्दे महापुरुष ते चरणारविन्दम् ॥२०॥

त्यक्त्वा सुदुस्त्यजसुरेप्सितराज्यलक्ष्मीं धर्मिष्ठ आर्यवचसा यदगादरण्यम् ।  
मायामृगं दयितयेप्सितमन्वधावद् वन्दे महापुरुष ते चरणारविन्दम् ॥२१॥

एवं युगानुरूपाभ्यां भगवान् युगवर्तिभिः । मनुजैरिज्यते राजन् श्रेयसामीश्वरो हरिः ॥२२॥  
कलिं सभाजयन्त्यार्या गुणज्ञाः सारभागिनः । यत्र संकीर्तनेनैव सर्वैः स्वार्थोऽभिलभ्यते ।  
यतो चिन्देत परमां शान्तिं नश्यति संसृतिः ॥२३॥

नारद उवाच

घमान् भागवतानित्य श्रुत्वाथ मिथिलेश्वरः । जायन्ते यान् मुनीन् प्रीतः सोपाध्यायो ह्यपूजयत् ।

Now, hear how He is worshipped in the Age called Kali with various mystical formularies. Men who have a virtuous mind generally worship His Divinity with ritual sacrifices in which enlogus of Vishnu predominate. He is then dark in colour, which is, however, lustrous, is accompanied by His attendants and bears weapons on his person and limbs. They pray as under : 19

**Supreme Lord** Protector of the humble ! I bow to Thy lotus-like feet, which are always the object of meditation, destroy humiliation yield desired objects are the abode of holiness, are eulogised by God Shiva and Indra, yield protection, remove distress of devotees and serve as the bark for crossing the ocean of worldly existence. Supreme virtuous Lord ! Having renounced the magnificence of sovereignty though it was such as would be coveted by even gods and was, therefore, difficult to be renounced, at the bidding of your father, you went to the forest and chased the phantom deer, which was coveted by your beloved consort (in your incarnation as Rama). I bow to thy lotus-like feet. 20-21

**King !** His Divinity Vishnu, who is capable of imparting bliss, is worshipped, by men, who happen to exist in the various ages, as would be suitable to His names and forms of the particular age. Worthy men, who appreciate particular merits and who intend to utilize the best in any thing, welcome, however, the age of Kali, in which all personal desires are achieved by only glorification of Vishnu, which confers supreme bliss and ends metempsychosis. 22-23

ततोऽन्तर्दधिरे सिद्धाः सर्वलोकस्य पश्यतः । राजा धर्मानुपानिष्ठमनाप परमां गतिम् ॥२५॥  
 त्वमप्येतान् महाभाग धर्मान् भागवताञ्छुतान् । अस्थितः प्रयत्ना युक्तो निःसङ्को यास्यसे परम्  
 मापत्यबुद्धिमहत्याः कृष्णे सर्वात्मनीश्वरे । मायामनुष्यमावेन गृहैश्वर्यं परेऽव्यये ॥२७॥

श्रीशुक उवाच

एतच्छ्रुत्वा महाभागो वसुदेवोऽतिविस्मितः । देवकी च महाभागा जहत्तुर्मोहिमात्मनः ॥२८॥  
 इतिहासमिमं पुण्यं धारयेद् यः समाहितः । स विधृयेह शमलं ब्रह्मभूयाय कल्पते ॥२९॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे षष्ठोऽध्यायः ॥५॥

अथ षष्ठोऽध्यायः

श्रीशुक उवाच

अथ ब्रह्माऽऽत्मजैर्देवैः प्रजेदोरावृत्तोऽभ्यगात् । मदञ्च भूतभव्येशो ययौ भूतगणैर्धृतः ॥१॥

**Narada said :** Having thus heard the course of conduct to be followed by devotees of Vishnu, the King of Mithila was delighted. He and his priests then worshipped the sages who were sons of Jayanta, Thereafter the accomplished souls disappeared within the sight of all persons. The king followed the religious precepts and attained final beatitude. Highly lucky Vasudeva ! By having recourse to these religious precepts prescribed for devotees of Vishnu, with faith thou too shalt develop detachment from worldly pleasures and attain supreme bliss. Do not consider Krishna who has incarnated Himself as a man by His faculty of "Illusion", as your mere son, since He is the soul of all, God and is Supreme and eternal, but His divinity stands concealed. 24-27

**Shree Shukadeva said :** On hearing this, highly lucky Vasudeva was much astonished. Very lucky Devakee and he, thereupon abandoned their infatuation. Whoever, bears in mind this narrative with composure, gets rid of his impurities and becomes fit for being absorbed in the Supreme Spirit. 28-29

Thus ends chapter five of Book XI.

## CHAPTER VI

**Shree Shukadev said :** Thereafter, Brahma, accompanied by his

गन्धर्वाप्सरसो नागाः सिद्धचारणगुह्यकाः । द्वारकामुपसंजग्मुः सर्वे कृष्णदिदृक्षुः ॥१॥  
व्यचक्षताचित्ताक्षाः कृष्णमद्भुतदर्शनम् । गीर्भिश्चित्रपदार्थाभिस्तुष्टुवर्जगदीश्वरम् ॥२॥

नताः स्म ते नाथ पदारविदं बुद्धीन्द्रियप्राणमनोवचोभिः ।  
यच्चिन्त्यपेऽन्तर्हृदि भावयुक्तैर्मुमुक्षुभिः कर्ममयोरुपाशात् ॥३॥

शुद्धिर्नृणां न तु तथेदय दुराशयानां विद्याश्रुताध्ययनदानतपःक्रियाभिः ।  
सत्त्वात्मनामृपभ ते यशसि प्रवृद्धसच्छ्रद्धया श्रवणसम्भृतया यथा स्यात् ॥४॥

स्यान्नस्तथाङ्गिरशुभाशयधूमकेतुः क्षमाय यो मुनिभिरार्द्रहृदोद्यमानः ।  
यः सात्वतैः समचिभूतय आत्मचन्द्रिर्द्युष्टचित्तः सवमशः स्वरतिक्रमाय ॥५॥

यच्चिन्त्यते प्रयतपाणिभिरध्वरान्नौ त्रय्या निरुक्तविधिनेश हविर्गृहीत्वा ।  
अध्यात्मयोग उत योगिभिरात्ममायां जिज्ञासुभिः परमभागवतैः परीष्टः ॥६॥

sons, gods progenitors of the creation, Shiva who is the controller the past and the future and who was accompanied by hosts of goblins-divine minstrels, celestial damsels, serpents, accomplished sorbards and demi-gods, went to Dwaraka, as all of them were desirous of having an audience with Krishna. They did see Krishna of marllous personality, but their eyes did not feel contentment by simply having a glimpse of Him. They offered prayer to the Lord of t world with eulogies having diverse words and meanings. 1-3

**The Gods said :** Master ! We bow to Thy lotus-like feet with our intellect, sensual organs, life-breaths, mind and speech. Thy feet are meditated upon in the recesses of their hearts by those who are desirous of being liberated from the heavy bonds created by worldly activities and who have devotional fervour. Praiseworthy eminent Lord ! Evil-minded men are not as such purified by learning knowledge, study of sacred lore, charity, penance and religious rites as men whose sublime mind are purified by implicit faith in Thee, nurtured and augmented by hearing about thy glory. The feet are meditated on by sages with hearts wet with devotional fervour for attaining bliss : They are worshipped by devotees of Vishnu in accordance with the spiritual hierarchy of Aniruddha, Pradyumna, Sankarshana and Vasudeva for attaining equal status with His Divinity Vishnu. They are worshipped in mornings, noon-time and evenings by those who are spiritual fire going beyond heaven (salvation). They are meditated upon in fires of ritual sacrifices in accordance with the rites prescribed in Vedas and

नस्योत्तमाय इव यस्य वशे भवन्ति ब्रह्मादयस्तनुभृतो मिथुर्यमानाः ।

कालस्य ते प्रकृतिपुरुषयोः परस्य शं नस्तनोतु चरणः पुरुषोत्तमस्य ॥८॥

चादरायणिरवाच

इत्यभिष्टुय विबुधैः सेशः शतधृतिर्हरिम् । अभ्यभाषत गोविन्दं प्रणम्याम्बरमाश्रितः ॥९॥

ब्रह्मोवाच

भूमेभारायताराय पुरा विज्ञापितः प्रभो । त्वमस्माभिरक्षेपात्म्यस्तर्धवोपशान्दितम् ॥१०॥

धर्मश्च स्थापितः सत्सु सत्यसंघेषु वै त्वया । कीर्त्तिश्च दिष्टु विक्षिता सर्वलोकमलापहा ॥११॥

यदुपशोऽवतीर्णस्य भवतः पुरुषोत्तम । शरच्छतं व्यतीयाय पञ्चविंशधिक प्रभो ॥१२॥

ततः स्वधाम परमं विशस्य यदि मन्यते । सलोकाँल्लोकपालान् नः पाहि वैकुण्ठकिङ्करान् ॥१३॥

श्रीभगवानुवाच

अयधारितमेतन्मे यदात्थ विबुधेश्वर । कृतं वः कार्यमखिलं भूमेभारोऽवतारितः ॥१४॥

Nirukta (which deals with etymological interpretations of Vedic words) by holding oblations in folded hands. They are sought after in spiritual union with the Supreme Spirit by ascetics, who are great devotees of Vishnu and who are desirous of securing knowledge of your Divinity's faculty of "delusion", with which they are affected May the feet of your Supreme Lordship—the image of Time—, who is above "Nature" and spirit and who controls Brahma', other gods corporeal beings, who are being oppressed by each other, like a string passed through the nose of bulls for an controlling them, confer bliss on us 4-8

**Shree Shukadeva said :** After thus eulogising Krishna, the gods, Brahma and Shiva, who were then standing in the heavens, bowed to Him and told Him as under : 9

**Brahma said :** My Lord ! Soul of all ! We had formerly solicited Thee to remove the burden of the Earth. hast accomplished that Thou hast also established righteousness among holy persons who are adherants of truth and hast spread in all quarters, Thy glory, which is capable of destroying sins of all people. Supreme Lord ! Since Your worship incarnated in the race of Yadus, one hundred and twenty five autumns have elapsed. If Thou deemest it proper, please come to Thy great abode and protect the guardians of the quarters of the world the world and us, who are desirous of serving Thee. 10-13

तदिदं यादवकुलं धीर्यशौर्यश्रियोद्धतम् । यद्यसंहृत्य दृप्तानां यदूनां विपुलं कुलम् ॥१५॥  
गन्तास्म्यनेन लोकोऽयमुद्वेलेन चिनह्यति । यास्यामि भवनं ब्रह्मन्नेतदन्ते तद्यानघ ॥१६॥

श्रीशुक उवाच

इत्युक्तो लोकनाथेन स्वयम्भू प्रणिपत्य तम् । सह देवगणैर्देवः स्वधाम समपद्यत ॥१७॥  
अथ तस्यां महोत्पातान् दारवत्यां समुत्थितान् । विलोभ्य भगवानाह यदुबुद्धान् समागतान् ॥

श्रीभगवानुवाच

पते वै सुमहोत्पाता द्युत्तिष्ठन्तीह सर्वतः । प्रभासं सुमहत्पुण्यं यास्यामोऽद्यैव मा चिरम् ॥१८॥  
ययं च तस्मिन्नाप्नुत्य तर्पयित्वा पितॄन् सुरान् । वृजिनानि तरिष्यामो दानैर्नोभिरिवार्ययम् २०

श्रीशुक उवाच

पयं भगवताऽऽदिष्टा यादवाः कुलनन्दन । गन्तुं कृतधियस्तीर्थं स्यन्दनान् समयूयुजन् ॥२१॥  
तन्निरीक्ष्योद्धयो राजन् नित्यं कृष्णमनुव्रतः । प्रणम्य शिरसा पादौ प्राञ्जलिस्तमभापत ॥२२॥

**His Divinity said:** Lord of the Gods ! I have already decided to do what thou hast requested Me to do. I have done all that had to be done for you and have removed the burden of the Earth This race of Yadu has, however, grown arrogant on account of its prowess, heroism and dignified status. If I were to leave this Earth without destroying this great race of arrogant Yadavas, this world would come to be destroyed by this insolvent races. Faultless Brahma ! I will come to your abode after its destruction 14-16

**Shree Sukadeva said :** Having been thus informed by the Lord of the worlds, His Divinity Brahman bowed to Him and went to his abode, accompanied by the multitudes of the deities. Thereafter, on observing unusual phenomena forbidding calamities in Dwarka, His Divinity told assembled elderly Yadavas. as under: 17-18

**His Divinity said :** These unusual phenomena forbidding disasters are occurring everywhere We should, therefore, go away to highly holy Prabhasa Do not delay. He will bathe in holy water there, give oblations of water to manes and Gods and pass through the disasters, as one would swim across an ocean in a boating. 20

**Shree Shukadeva said :** Noble king ! Having been thus advised by His Divinity, the Yadavas decided to go to the Shrine and yoked

## उद्धव उवाच

देवदेवेश योगेश पुण्यश्रवणकीर्तन । संहृत्यैतत् कुलं नूनं लोकं संत्यक्ष्यते भवान् ॥२३॥  
 नाहं तवाङ्घ्रिकमलं क्षणार्धमपि केशव । तद्धतुं समुत्सहे नाथ स्वधाम नय मामपि ॥२४॥  
 वातरक्षता य ऊरुयः श्रमणाऊर्ध्वमन्यिनः । ब्रह्माप्य धाम ते यान्ति शान्ताः संन्यासिनोऽमलाः ॥  
 ययं त्विह महायोगिन् श्रमन्तः कर्मवर्मसु । त्वद्वार्तया तरिष्यामस्तावकैर्दुस्तरं तमः ॥२५॥

## श्रीशुक उवाच

पयं पिशापितो राजन् भगवान् देवकीसुतः । एकान्तिनं प्रियं श्रुत्यमुद्धवं समभाषत ॥२७॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे उत्तरार्धे पष्ठोऽध्यायः ॥६॥

horses to their chariots. On observing that Yadhava, who was over devoted to Krishna, bowed to Him with his head, folded his hands and told him as under. 21-22

**Uddhava said :** Lord of Gods ! Master of superhuman faculties ! You purify these who hear about your exploits and recite them Your Divinity shall certainly destroy this race and leave this world Keshava ! I am not able to leave your lotus-like feet even for half a moment Master ! Please take me also to your abode Sages who have only the atmosphere as their apparel, who are ascetics, observe celibacy, are tranquil, have renounced worldly pleasures and are sinless, go to Thy adode. Great Master of superhuman faculties ! I am, however, rambling in the cult rituals in this world I will, however, swim across this unfordable gloom of worldly existence by reciting stories of Thy exploits in the company of thy devotees. 23-26

**Shree Shukadeva said :** King ! When His Divinity son of Devakee -was thus solicited, He told His dear and faithful devotee Uddhava as under. 27

Thus ends chapter six of Book XI



## अथ सप्तमोऽध्यायः

## श्रीभगवानुवाच

मया निष्पादितं ह्यत्र देवकार्यमशेषतः । यदर्थमवतीर्णोऽहमंशेन ब्रह्मणार्थितः ॥१॥  
 कुलं वै शापनिर्दग्धं न ह्यवत्यन्योऽयविग्रहात् । समुद्रः सप्तमेऽह्वयेतां पुरीं च प्लावयिष्यति ॥२॥  
 यहोवायं मया त्यक्तो लोकोऽय नष्टमङ्गलः । भविष्यत्यचिरात् साधो कलिनापि निराकृतः ॥३॥  
 त्वं तु सर्वं परित्यज्य स्नेहं रवजनयन्धुपु । मय्यावेदय मनः सम्यक् समदग् विचरस्व गाम् ॥४॥  
 यदिदं मनसा वाचा चक्षुर्भ्यां श्रवणादिभिः । नभ्रं रं गृह्यमाणं च विद्धि माया मनोमयम् ॥५॥  
 तस्माद् युक्तेन्द्रियप्राप्तो युक्तचित्त इदं जगत् । आत्मनीक्षस्य चित्ततमात्मानं मय्यधीश्वरे ॥६॥  
 ज्ञानविज्ञानसंयुक्त आत्मभूतः शरीरिणाम् । आत्मानुभवतुष्टात्मा नान्तरायैर्विहन्यसे ॥७॥  
 सर्वभूतसुदृच्छान्तो ज्ञानविज्ञाननिश्चयः । पश्यन् सदात्मकं दिभ्यं न विपद्येत वै पुनः ॥८॥

## CHAPTER VII

**His Divinity said :** I have accomplished the entire task of the gods in this world, for doing which I had incarnated Myself with a fraction of Myself at the request of Brahma. My race, which has been condemned by the curse, shall also be destroyed by internecine conflict and the sea shall drown this city on the seventh day hence. Holy man ! When this world would be abandoned by Me, it will be bereft of suspiciousness and shall soon be defiled by the age of Kali. Thou shouldst, therefore, discard all affection for thy friends and relatives, repose thy mind in Me, be equanimous and move about on this earth. Thou shouldst know that whatever is perceived with mind, eyes and ears and is the object of speech is only an "Illusion"—only a conception of the mind and is perishable. Thou shouldst therefore, control all thy organs senses and activities, conceive this world as an extension in thyself and thyself as having been concentrated in Me. When thou wilt be endowed with spiritual knowledge, and feel that all the creatures are but thyself, thou shalt feel contented with the experience of the spirit and shalt not be frustrated by obstacles in thy spiritual quest. A man, who has friendly feelings for all creatures, has definite knowledge and experience of the Supreme Spirit and considers the universe as identical with Me, would not again get frustrated. I-8

## उद्धव उवाच

निश्चयेसाय मे प्रोक्तस्त्यागः संन्यासलक्षणः । त्यागोऽयं दुष्करो भूमन् कामानां विषयात्मभिः ॥

सोऽहं ममाहमिति मूढमतिर्विगाढस्वन्मायया विरचितात्मनि सानुबन्धे ।  
तत्त्वज्ञसा निगदितं भवता यथाहं संसाधयामि भगवन्नुशाधि भृत्यम् ॥१०॥

तस्माद् भयन्तमनवद्यमनन्तपारं सर्वज्ञमीश्वरमकुण्ठविकुण्ठधिष्यम् ।  
निविष्णुधीरहमु ह वृजिनामिनसो नारायणं नरसखं शरणं प्रपद्ये ॥११॥

## श्रीभगवानुवाच

प्रायेण मनुजा लोके लोफतत्त्वतिचक्षणाः । समुद्धरन्ति ह्यात्मानमात्मनैवाश्रमांशयात् ॥१२॥  
अत्राप्युदाहरन्तीमितिहासं पुरातनम् । अवधूतस्य संवादं यदोरमिततेजसः ॥१३॥  
अवधूतं द्विजं कश्चिच्चरन्तमकुतोभयम् । कविं निरीक्ष्य तरुणं यदुः पदच्छ घर्मयित् ॥१४॥

**Uddhav said :** All pervasive Master ! You have preached to me renunciation, which connotes absolute renunciation of worldly possessions and attachments, but such renunciation of worldly pleasures is difficult to practise by those who hanker after them. I am myself also enveloped by Your faculty of "Illusion". I am infatuated by such feelings as "I am" and mean in respect of attachments created by myself, Your Divinity ! please, therefore, give me such instructions wherby I may easily accomplish what you have preached. I, therefore, resign myself to you—faultless, infinite omniscient and overlord of all. Your Vaikuntha is infinite. I have become despondent and have been afflicted with miseries. I have, therefore, come to the protection of yourself since you are Narayana (an incarnation of Vishnu like Krishna) comrade of Nara. 9-11

**His Divinity said :** Men, who have a clear idea about the real nature of the material world as being identical with the Supreme Spirit, themselves redeem their souls from impious pursuits. In this respect, this old story about the discourse between Yadu of unmeasurable prowess and an ascetic (Dattatreya), who had renounced all worldly attachments is being recited. On seeing this ascetic, who was a young Brahmin and was moving about free from any danger from anywhere, Yadu, who was conversant with righteous practices, asked him as under. 12-14



## यदुवाच

कुतो बुद्धिरियं ब्रह्मघ्नकर्तुं सुविशरदा । यामासाद्य भवार्हलोकं विद्वांश्चरति बालवत् ॥१५॥  
जनेषु दह्यमानेषु कामलोभदवाग्निना । न तप्यसेऽग्निना मुक्तो गङ्गाम्भःस्थ इव द्विपः ॥१६॥

## ब्राह्मण उवाच

सन्ति मे गुरवो राजन् बहवो बुद्ध्युपाश्रिताः । यतो बुद्धिमुपादाय मुक्तोऽटामीह तान्मृणु ॥१७॥  
पृथिवी वायुराकाशमापोऽग्निश्चन्द्रमा रविः । कपोतोऽजगरः सिन्धुः पतङ्गो मधुकृद् गजः ॥१८॥  
मधुहा हरिणो मीनः पिङ्गला कुररोऽर्भकः । कुमारी शरकृत् सर्प ऊर्णनाभिः सुपेशकृद् ॥१९॥  
पते मे गुरवो राजंश्चतुर्विंशतिराश्रिताः । शिक्षा वृत्तिभिरैतेपामन्यश्चिक्षमिहात्मनः ॥२०॥  
भूतैराद्रव्यमाणोऽपि घोरो दैवदशानुगैः । तद् विद्वान् न चलेन्मार्गाद्व्यवशिक्षं क्षितैर्व्यतम् ॥२१॥  
धिपत्येव्याविद्वान् योगी नानाधर्मेषु सर्वतः । गुणशेषव्यपेतात्मा न धिपज्जेत धायुयत् ॥२२॥

**Yadu said :** Spiritual Master ! Though you are not enagaged in worldly activities, how is it that you have this extremely wise intellect achieving which your Reverence has been moving about in the world with the simplicity of a child ? Just as an elephant, which is standing in the water of the Ganges remains immune from heat of fire, you are not being afflicted by the wild fire of desires and cupidity, though you are staying among people who are being afflicted by it 15-16

**The Brahmins said :** King ! I have many preceptors selected by me, relying on my intellect I receive precepts from them and move about as a free man. Hear who they are The earth, wind, sky, water, fire, the Moon, the Sun, dove, bea constrictor, sea, moth, honeybee, elephant, collector of honey, deer, fish, courtesan Pingala, osprey, child, virgin, manufactures of arrows, serpent, spide and the wasp. King ! These are my twenty four preceptors on whom I rely. I have learnt my maximum from these. 17-20

A man, who, through oppressed by other creatures realizes that their actions are governed by the power of destiny, should not swerve from the righteous path I have learned this code of conduct from the Earth, 'since the Earth does not swerve from its destined path of revolutions, though it is being trampled upon by all creatures) 21

While esj virg worldly objects, which might be available to an ascetic from all sides and which have varied characteristic properties,

तेजोऽयन्ममयैर्भावेर्मेघाद्यैर्चायुनेरितैः । न स्पृश्यते नभस्तद्वत् कालसृष्टैर्गुणैः पुमान् ॥२३॥  
 स्थच्छः प्रकृतितः अग्नौ माधुर्यस्तीर्थभूर्नृणाम् । मुनिः पुनात्यपां मित्रमीक्षोपस्पर्शकीर्तनैः २४  
 तेजस्वी तपसा दीप्तो दुर्धर्षोऽदरभाजनः । सर्वभक्षोऽपि युक्तात्मा नादत्ते मलमश्विवत् ॥२५॥  
 घिसर्गाद्याः श्मशानान्ता भावा देवस्य नात्मनः । कलानामिव चन्द्रस्य कालेनाव्यक्तवर्त्मना ।  
 गुणैर्गुणानुपादत्ते यथाकालं विमुञ्चति । न तेषु युज्यते योगी गोमिर्गा इव गोपतिः ॥२७॥

he should keep himself detached from their merits and demerits and should not be attached to them, like the wind (which remains unaffected by the qualities of the objects with which it comes into contract) 22

Just as the sky is not affected by clouds etc. which are propelled by the wind, a man should not be affected by dispositions of wind, which are created by light, water and food (which are principal ingredients of the body) and by particular reasons 23

An ascetic, who has affinity to water (which has qualities of clarity inherent cohesion and sweetness), which becomes the object of pilgrimage for men and purifies the latter by sight ablution and recital of its name and who is clean, affectionate by nature and sweet-tempered, becomes an object of pilgrimage for men and purifies the latter by sight, contact and recital of his name. 24

An ascetic, who is brilliant, lustrous on account of his penance, unapproachable, has only his belly to serve as utensils and who is equanimous though he eats all things, makes no distinction between different objects, becomes sinless, like fire (which is bright, shining with heat and unapproachable and has its innerself as its utensils (for receiving oblations), consumes all things, makes no distinction between different objects and does not retain impurities) 25

The various conditions of man, commencing with birth and ending with cemetery, are caused by time, which not manifest and pertain to his body and not to his soul, just as the various phases of the Moon are caused by time, which is not manifest and which do not belong to the Moon herself. 26

An ascetic, accepts worldly objects through his sensual organs and renounces them as demanded by circumstances but does not get attached

नातिस्नेहः प्रसङ्गो वा कर्तव्यः कापि केनचित् । एवं कुटुम्ब्यशान्तात्मा हृन्धारामः पतिप्रवत् ।  
पुष्पन् कुटुम्बं कृपणः सानुबन्धोऽवसीदति ॥२८॥

॥ इति श्रीसक्षिप्तभागवते एकादशस्कन्धे सप्तमोऽध्यायः ॥७॥



### अथाष्टमोऽध्यायः

प्रासं सुमृष्टं घिरसं महान्तं स्तोकमेव वा । यदृच्छयैवावतितं प्रसेदाङ्गरोऽक्रियः ॥१॥  
मुनिः प्रसन्नगम्भीरो दुर्विगाहो दुरत्ययः । अनन्तपारो ह्यक्षोभ्यः स्तिमितोद्दयार्णवः ॥२॥  
हृष्टा स्त्रियं देवमायां तज्जाघैरजितेन्द्रिय । प्रलोमितः पतत्यन्धे तमस्यग्नौ पतङ्गवद् ॥३॥

ched to them, just as the Sun absorbs water with its rays (in the summer) and discharge it in the form of rain (in the monsoon) (without any feeling of attachment to the water) 27

A man should not develop much affection for or association with any one anywhere. If he were to do this, he would come to be humiliated and experience anguish like the dove (which got caught in a fowler's share, when it approached the latter on seeing its mate and young ones caught in it). A house-holder also similarly loses peace of mind and seeks pleasure in the world of mutually opposite qualities, while maintaining his family and thus becomes miserable and is ruined along with his relatives 28

Thus ends chapter seven of Book XI



### CHAPTER VIII

Brahmin Dattatreya continued An ascetic, following the example of the boa constrictor should eat whatever food comes by per chance whether it be very delicious or tasteless, much or little but he should not exert for it. 1

An ascetic should be of a delightful but serious temperament. His mind should be extremely unfathomable. He should be hard to be overcome. His aim should be the infinite Supreme Spirit. His mind should be above agitation, like unto the ocean of placid water, which is pellucid, deep, difficult to be delved in, unapproachable, of infinite limit and which is not agitated, 2

स्तोकं स्तोकं ग्रसेद् ग्रासं देहो वर्तते यावता । गृहानर्हिसन्नातिष्ठेद् वृत्तिं माधुरीं मुनिः ॥४॥  
सर्वतः सारमाद्यात् पुष्पेभ्य इव पट्पदः ॥४॥

सायतनं श्वस्तनं वा न सगृह्णीत भिक्षुकः । मक्षिका इव सगृह्णन् सह तेन विनश्यति ॥५॥  
पदापि युवतीं भिक्षूर्न स्पृशेद् दारवीमपि । स्पृशन् करीव चष्येत करिण्या भङ्गसङ्गतः ॥६॥  
प्राग्यगीतं न शृणुयाद् यतिर्वनचरः कश्चित् । शिक्षत हरिणाद् चङ्गान्मृगयोगीतमोहितात् ॥७॥  
जिह्वातिप्रमाथिन्या जनो रसविमोहितः । मृत्युमृच्छत्यसदुद्धिर्मनस्तु वडिशैर्यथा ॥८॥  
तावज्जितेन्द्रियो न स्याद् विजितान्येन्द्रियं पुमान् । न जयेद् रसनं यावज्जितं सर्वं जिते रसे ॥

A man, who has not restrained his sensual organs, is enticed by a woman's amours, since a woman is but an image of the "Illusive faculty" of the Divinity and he falls into the dark gloom of the hell, just as a butter-fly falls into fire (being enticed by its brightness) 3

An ascetic should eat as little food as would enable him to maintain his body and by begging from house to house, just as a bee obtains honey from various flowers (without hurting them) 4

A mendicant should not store food for the evening or for the morrow, since if he were to store food, he would be ruined like a bee (collector of honey) which comes to be destroyed by storing honey. 5

A recluse should not touch a young maiden, even with his foot, even if she were merely a wooden doll. If he were to touch her, he would get entangled in the circuit of worldly life, by attachment to her body, like unto a bull-elephant getting ensnared due to his attachment to the body of a cow-elephant 6

An ascetic, while moving about in forests, should not hear an obscene song at any place. He should learn a lesson from the instance of the deer which was ensnared by getting fascinated by the singing of a hunter 7

An evil-mind man, who is fascinated by tastes of the extremely harrowing tongue meets death like the foolish fish which met death on being caught by a fish-hook. A man, who might have competely subdued his sensual organs, has not really subdued them so long as he has not subdued his sense of taste, since when the sense of taste is subdued, all senses come to be subdued. 8-9

आशा हि परमं दुःखं नैराशं परमं सुखम् । यथा संचिद्य कान्ताशां सुखं सुधापि पिबन् ॥

॥ इति श्रीसंक्षिप्तभागवते एकदशस्कन्धेऽष्टमोऽध्यायः ॥८॥



अथ नवमोऽध्यायः

परिग्रहो हि दुःखाय यद् यत् प्रियतमं नृणाम् । अनन्तं सुखमाप्नोति तद् विद्वान् यस्त्वंकिंचनः  
सामिपं कुररं जघ्नुर्वलिनो ये निरामिषा । तदामिपं परित्यज्य स सुखं समधिन्दत ॥२॥  
न मे मानायमानौ स्तो न चिन्ता गेहपुत्रिणाम् । आत्मक्रीड आत्मरतिर्विचरामीह बालवत् ॥३॥  
द्वावेव चिन्तया मुक्तौ परमानन्द आप्लुतौ । यो विमुग्धो जडो बालो यो गुणेभ्यः परंगतः  
पासे बद्धनां कलहो भवेद् घातां द्वयोरपि । एक पथ चरेत् तस्मात् कुमार्या इव कङ्कणः ॥४॥

A hope involves great misery, while absence of hope affords much happiness, e.g. courtesan Pingala could sleep with comfort, when she snapped her hope of meeting her paramour. 10

Thus ends chapter eight of Book XI.



## CHAPTER IX

**Brahmin Dattatraya continued :** Material possessions result in ultimate misery, though these are most coveted by men. A man, who realizes this and keeps no property, attains unlimited happiness. e.g. stronger birds, which had no flesh struck an osprey, which had some flesh (with a desire to take away the flesh from it). When, however, the osprey threw away the flesh, it became happy. 1-2

I am indifferent to respectful consideration and to insult. I have no anxiety which worries men having homes and children. Sporting with and indulging in my spiritual self I move about with the indifference of a child. Only two types of men are free from anxiety and remain immersed in great joy : (1) a man, who is foolish and ignorant like a child and (2) a man, who is beyond the effects of the qualities of sublimity, mundanity and "darkness" (having attained spiritual bliss). 3-4

If many people live together, quarrel might ensue among them. If two persons stay together, they waste their time in talking. An

तदैवमात्मन्यवरद्धचित्तो न वेद् किंचिद् बहिरन्तरं वा ।

यद्येपुकारो नृपति व्रजन्तमिषौ गतात्मा न ददर्श पादौ ॥६॥

एकधार्यनिकेतः स्यादप्रमत्तो गुहाशयः । अलक्ष्यमाण आचारैर्मुनिरेकोऽल्पभाषण ॥७॥

यथोर्णनामिर्दद्यादुष्णं संतत्य वक्रन्तः । तथा विद्वत्य भूयस्त्रा प्रसत्येव महेश्वर ॥८॥

यत्र यत्र मनो देही धारयेत् सकल धिया । स्नेहाद् द्वेपाद् भयाद् वापि याति तत्तत्स्वरूपताम् ॥

फीटः पेशस्फुट ध्यायन् बुद्ध्या तेन प्रवेशितः । याति तत्सान्मता राजन् पूर्वरूपमसत्यजन् ॥

एवं गुरुभ्य एतेभ्य एषा मे शिक्षिता मति । स्वात्मोपशिक्षिता बुद्धिं गृणु मे वदत प्रभो ॥

देहो गुरुर्मम विरक्तिवियेकहेतुर्बभूव स्म सत्प्रणिधन सततात्युदर्कम् ।

तत्त्वान्यनेन विमृशामि यथा तथापि पारम्पर्यमित्यवसितो विचराम्यसह ॥१२॥

ascetic should, therefore, move about alone, e.g. if a virgin wears a single bangle on each arm, there is no noise or friction between the bangles 5

Just as a manufacture of arrows did not observe his King when he passed by him, since his mind was concentrated in the arrow, an ascetic whose mind is concentrated in his spiritual self does not observe anything else outside or within himself 6

An ascetic should move about alone like a snake. He should have no fixed residence, should reside in a cave, should not allow himself to be recognized by modes of his activities, should not seek co-operation of others, and should speak little 7

Just as a spider brings out fibres of saliva from within itself through its mouth, weaves them into a web withdraws the latter and swallows it, the Supreme Lord creates the universe, sports with it and withdraws it within Himself 8

King ! A worm placed by a bee in a hole, thinking of it continuously and is converted into a bee's form without abandoning its former worm's body, similarly, a man achieves the form of whichever object in which it concentrates his entire mind with his intellect, either through love, enmity or fear 9-10

In this way, I have learnt lessons from these (twenty four) preceptors. King ! I have also learnt lesson from my body. Hear me I will tell them to you. The body is my preceptor, since it is the cause of freedom from worldly attachments it has the characteristics of birth and death and is continuously subject to pain. Moreover, I am able to

सृष्ट्वा पुराणि विदिधान्यजयाऽऽत्मशक्त्या वृक्षान् सरीसृपपशून् रागदंशमत्स्यान् ।  
तैस्तैरनुग्रहदयः पुरुषं विधाय ब्रह्मावलोकधिपणं मुदमाप देवः ॥१३॥

लब्ध्वा सुदुर्लभमिदं बहुसम्भवान्ते मानुष्यमर्थदमनित्यमपीह धीरः ।  
तृणं यतेन न पतेदनुमृत्यु यावन्निःश्रेयसाय विषयः खलु सर्वतः स्यात् ॥१४॥

एवं संजातवैराग्यो विज्ञानालोक आत्मनि । विचरामि महीमेतां मुक्तसङ्गोऽनदंष्ट्रतिः ॥१५॥

श्री भगवानुवाच

अवधूतयचः श्रुत्वा पूर्वेषां नः स पूर्वजः । सर्वसङ्गविनिर्मुक्तः समचित्तो यभूय ह ॥१६॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे नवमोऽध्यायः ॥१६॥



ponder over the elements because of it (since it is composed of these elements). Dear me ! Notwithstanding these lessons derived from the body, I have come to the decision that it does not belong to me, I, therefore, move about without feeling attachment for it. After creating bodies of various types with His "Illusion" by his own power, such as trees, serpents, animals, birds, gad-flies and fishes, God felt dissatisfied at heart He therefore, created man, having intellect, which enabled him to have perception of the Supreme Spirit, and became glad. Having obtained this human body, which is extremely difficult to obtain, though it is transient, after several births, a steadfast man should make expeditious efforts for attaining salvation, before it meets with demise, because it is subject to death. It alone affords an opportunity to achieve the highest aim of life, while sensual enjoyments are available to all the other bodies also. Having thus developed my sense of detachment and having spiritual knowledge to guide me, I move about in this world, without ego and any attachment. 12-15

His Divinity said : On hearing the sermon of the ascetic, that ancestor of our ancestors, became free from all worldly attachments, and attained equanimity. 16

Thus ends chapter nine of Book XI



## अथ दशमोऽध्यायः

## श्रीभगवानुवाच

मयोदितेष्वचहितः स्वधर्मेषु मदाश्रयः । वर्णाश्रमकुलाचारमकामात्मा समाचरेत् ॥१॥  
 निवृत्तं कर्म सेवेत प्रवृत्तं मत्परस्त्यजेत् । जिज्ञासायां सम्पवृत्तो नाद्रियेत् कर्मचोदनाम् ॥२॥  
 जायापत्यगृहक्षेत्रस्वजनद्रविणादिषु । उदासीनः समं पश्यन् सर्वैश्वर्यमिघात्मनः ॥३॥  
 विलक्षणः स्थूलसूक्ष्माद् देहादात्मेक्षिता स्वदृक् । यथाग्निर्दाकणो दाह्याद् दाहकोऽप्यः प्रकाशकः  
 योऽसौ गुणैर्विरचितो देहोऽयं पुरुषस्य हि । संसारस्तन्निष्कण्ठोऽयं पुंसो विद्याच्छिदात्मनः ॥४॥  
 तस्माज्जिज्ञासयाऽऽत्मानमात्मस्थं केवलं परम् । संगम्य निरसेदेतद्वस्तुबुद्धिं यथाक्रमम् ॥५॥  
 न देहिनां सुखं किञ्चिद् विद्यते विदुषामपि । तथा च दुःखं मूढानां बृथाहंकरणं परम् ॥६॥

## CHAPTER X

**His Divinity said :** A man, has resigned himself to Me, should bear in the mind the duties of his class, as prescribed by Me and pursue the customary duties of his caste, family and the particular stage of his life, without nursing any desire in his heart. A man, who has resigned himself to Me, may engage in such activities as are suitable for one who has retired from active life, but he should avoid such activities as a man of active life has to engage in. He should then engage himself in the quest for the Supreme Spirit, and pay no attention to worldly activities. He should develop passive attitude towards his wife, children, homestead, agriculture, relatives and wealth and have the feeling of equanimity towards all. Just as fierce fire which burns wood and another fire which gives light are different from the wood, the soul, which is the self-illuminous is quite distinct in character from the material and subtle body, and only oversees the worldly objects. This mundane existence tends to be the bond for the subtle body of a man, which is composed of the qualities of sublimity mundanity and "darkness". Spiritual knowledge would snap this bond of the soul. A man should, therefore, know the spirit, which is absolute and Supreme and dwells in the body itself, by engaging in spiritual quest and should drive away the prescribed stages the feeling about its being identical with the body. 1-6

Even learned men do not have the least happiness. So also fools do not feel unhappiness. Egotism about possession of knowledge is,



यदि प्राप्तिं विधातं च जानन्ति सुखदुःखयो । तेऽप्यज्ञा न विदुर्योगं मृत्युर्न प्रभवेद् यथा ॥८॥  
 को न्वर्थं सुखयत्येनं कामो वा मृत्युरन्तिके । आघातं नीयमानस्य यध्यस्येव न तुष्टिदः ॥९॥  
 गुणाः सृजन्ति कर्माणि गुणोऽनुसृजते गुणान् । जीवन्तु गुणसंयुक्तो भुङ्क्ते कर्मफलान्यसौ ॥१०॥  
 यावत् स्याद् गुणवैषम्यं तावन्नाभावमात्मन । नानात्वमात्मनो यावत् पातन्त्यं तदैव हि ॥११॥  
 यावदस्यास्वातन्त्र्यं तावद्रीश्वरतो भयम् । य एतत् समुपासीरंस्ते मुह्यन्ति शुचार्पिताः ॥१२॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे सगवदुद्धवसवादे दशमोऽध्यायः ॥ १० ॥

### अथैकादशोऽध्यायः

उद्धव उवाच

गुणेषु वर्तमानोऽपि देहजेष्वनपावृतः । गुणैर्न बद्धयते देही बद्धयते वा कथं विमो ॥१॥

therefore, futile. The learned men may have knowledge about ways of achieving happiness. They do not, however, know and remedy by adopting which death may not prevail. Which wealth or sensual enjoyment would afford happiness when death is near? Wealth and sensual pleasures do not afford any comfort to a man, who has been condemned to a sentence of death and is being led to gallows 7-9

The sensual organs engage in activities and the constituents of nature activate the sensual organs. This soul, when united with the constituents of nature, enjoys fruits of the actions. As long as there is disequilibrium in the constituents of nature, one feels variety in different souls and the soul feels bondage as long as the feeling variety of souls persists. One experiences apprehension from God so long only as the soul does not experience independence. Those who resort to this egotism are bewildered and come to grief. 10-12

Thus ends chapter ten of Book XI.

### CHAPTER XI

Uddhava said: My Lord! How is it that though a man may abide in the constituents of nature, which are concomitants of the body he is sometimes neither enveloped by them nor chained to them? 1

## श्रीभगवानुवाच

बद्धो मुक्त इति व्याख्या गुणतो मे न वस्तुतः । गुणस्य मायामूलत्वान्न मे मोक्षो न बन्धनम् ॥२॥  
 शोकमोहौ सुखं दुःखं देहाः पक्षिश्च मायया । स्वप्नो यथाऽऽत्मनः स्यातिः संसृतिर्न तु वास्तवी ॥  
 विद्याविधे मम तनू विद्वद्युद्धव शरीरिणाम् । मोक्षबन्धकरी आद्ये मायया मे विनिर्मिते ॥३॥  
 एकस्यैव ममांशस्य जीवस्यैव महामते । बन्धोऽस्याविद्यानादिर्विद्यया च तथेतरः ॥५॥  
 अथ बद्धस्य मुक्तस्य धैर्यं कथं वदामि ते । विरुद्धधर्मिणोस्तात स्थितयोरेकधर्मिणि ॥६॥

सुपणधितौ सहस्रौ सखायौ यदृच्छयैतौ कृतनीडौ कृतनीडौ च वृक्षे ।  
 एकस्तयोः खादति पिप्पलाशमन्यो निरन्नोऽपि धलेन भूयात् ॥७॥  
 आत्मानमन्यं च स वेद विद्वानपिप्पलादो न तु पिप्पलादः ।  
 योऽविद्यया युक्तः स तु नित्यबद्धो विद्यामयो यः स तु नित्यमुक्तः ॥८॥

**His Divinity said** A soul is said to be "fettered" or being "free" in accordance with the effect of the concomitants of nature on it, which are under my control. This description of the soul is, however, not real. Since, however, the concomitants of nature have their root in "Illusion". I myself am neither fattered nor free. Just as a dream is but a projection of the intellect, grief, infatuation, happiness, misery, birth and death of the body are also projection of the intellect, caused by the "Illusion". The concept of worldly existence is, therefore, not real. Uddhava ! You should know that spiritual knowledge and spiritual ignorance of creatures constitute my onward manifestations. They are primordial, respectively cause the soul's fetters and emancipation and are created by the "Illusion". Highly talented Uddhava ! The soul is singular and a part of Myself. Its bondage, which is caused by spiritual ignorance, exists from eternity, while its emancipation is brought about by spiritual knowledge 2-5

Dear Me ! I will now describe to you the distinguishing characteristics of the fettered soul and of the emancipated soul, since they have mutually opposite characteristics, though they have the same character. They are like two birds having beautiful wings and are similar in appearance. They are friends and have voluntarily built their nests on the same tree (body) one of them (the soul) eats food consisting of its berries (i.e. enjoys worldly pleasures). While the other (emancipated soul or the Supreme Spirit) does not eat them (i.e. does not get attached to worldly pleasure), but is superior in vigour. The bird which

देहस्थोऽपि न देहस्थो विद्वान् स्वप्नाद् यथोत्थितः । वर्तमानोऽयुधस्तत्र कतारमीति निवड्यते  
 यस्य स्युर्वोतसंकल्पाः प्राणेन्द्रियमनोचियाम् । वृत्तयः ॥ विनिर्मुक्तो देहस्थोऽपि हि तद्गुणैः ॥  
 न स्तुवीत न निन्देत कुर्वत साध्वसाधु वा । वदतो गुणदोषाभ्यां वज्रितः समदृष्ट मुनिः ॥११॥  
 न कुर्यान्नवदेत् किञ्चिन्नध्यायेत् साध्वसाधु वा । आत्मारामोऽनया वृत्त्या विचरेज्जडवन्मुनिः ॥  
 एवं जिज्ञासयापोह्य नानात्वभ्रममात्मनि । उपारमेत विरजं मनो मय्यर्प्य सर्वमे ॥१२॥  
 मदर्थे धर्मकार्थानाचरन् मदपाश्र्वयः । लभते निश्चलां भक्तिं मय्युद्धव सनातने ॥१३॥

does not eat the berries (ie) the emancipated soul or the supreme spirit), has knowledge (spiritual knowledge) and knows itself and the other bird (the soul) but the bird (the soul) which eats the berries, (ie enjoys worldly pleasures) does not know even itself (ie. the true character of the soul, which is a part of the Supreme Spirit) nor the other bird (ie the Supreme Spirit) Whoever is contaminated with spiritual ignorance remains eternally fettered while whoever has spiritual knowledge remains eternally emancipated, Just as a man, who awakes from a dream, realizes that what he had seen in the dream was but an illusion, a man, who has spiritual knowledge, realizes that he is not the individual soul residing in the body (but is a part of the spirit) though he continues to dwell in the body (as a soul). A man who has no spiritual knowledge, feels that it is he who is engaged in worldly activities, while he dwells in the body as a soul, and is, therefore, bound with fetters of worldly life. A man, functions of whose life breaths, sensual organs, mind and intellect are free from desires, remains immune from the constituents of nature associated with the body, though his soul continues to dwell in the body. An ascetic, who is free from feeling the effects of merits and demerits of objects and is equanimous, neither applauds one who does him good, nor condemns one who does something unpleasant to him. An ascetic, who diverts himself in spiritual knowledge, should not engage himself in doing either a meritorious or a wicked act, should not speak kind or unkind words or think about good or evil but he should move about with an equanimous mind, as if he were dull-witted. Having thus got rid of the misapprehension about the soul being distinct from the Supreme Spirit, he should, with the desire of acquiring knowledge of the Supreme Spirit, cease to be concerned with worldly activities, and dedicate his mind, which has become detached from worldly objects to Me, who

सत्सङ्गलब्धया भक्त्या मयि मां स उपासिता। स वै मे दर्शितं सद्भिरक्षसा विन्दते पदम् ॥१५॥

उद्धव उवाच

साधुस्तवोत्तमश्लोक मत- कीदृग्विधः प्रभो । भक्तिस्त्वय्युपयुज्येत कीदृशी सद्भिराहता ॥१६॥

श्रीभगवानुवाच

कृपालुरकृतद्रोहस्तातभुः सर्वदेहिनाम् । सत्यसारोऽनवचात्मा समः सर्वोपकारकः ॥१७॥  
कामैरहतधीर्दान्तो मृदुः शुचिरकिंचनः । अनीहो मितभुक् शान्तः स्थिरो मच्छरणो मुनिः ॥१८॥  
अप्रमत्तो गभीरात्मा धृतिमाश्रितपङ्कजः । धमानी मानदः कर्पो मैत्रः कारुणिकः कविः ॥१९॥  
आश्वास्यैवं गुणान् दोषान्मयाऽऽदिष्टानपि स्वकान् । धर्मान् संत्यज्य यः सर्वान् मांभजेत सत्तमः  
सूर्योऽग्निर्ब्राह्मणो गायो वैष्णव स्वं मरुज्जलम् । भूरात्मा सर्वभूतानि भद्रं पूजापदानि मे ॥२१॥

am omnipresent, Uddhava! A man, who engages himself in righteous activities, acquisition of wealth and worldly desires, keeping Me in view, achieves unflinching devotion to Me, who am eternal. By means of his devotion to Me, which he learns by association with saintly person, he soon reaches my abode, to which he is guided by the latter. 6-15

**Uddhava said:** Illustrious Lord! What type of a man, in your view, is a saint? What type of devotion to you is approved by saints and is useful? 16

**His Divinity said:** A saint is merciful, does not harbour malice for any one and is forbearing towards all creatures. His strength consists of truth. He is equanimous and of service to all. His intellect is not marred by desire for sensual employments. He has a tender heart. He is pious. He has no property. He has no desires. He is sparing in his diet. He is calm, steady, serious and steadfast. He resigns himself to me and has control over the six properties of hunger, thirst, sorrow, fascination, old age and death. He is humble and has respect for others. He is competent, friendly and compassionate. He has spiritual knowledge. Since he knows the merits and demerits of all those precepts also which have been given by me, he avoids them and resorts to Me alone 17-20

**My good friend!** The Sun, fire, Brahmins, cows, devotees of Vishnu, sky, wind, water, the Earth, one's soul, and all creatures are objects for worshipping Me. One should worship Me in the Sun by

सूर्ये तु विद्यया प्रय्या हविषाम्नौ यजेत माम् । आतिथ्येन तु विप्राभ्ये गोप्यद्ग यवसादिना ॥२॥  
 वैष्णवे बन्धुसत्कृत्या हृदि स्वे ध्याननिष्ठया । वायौ मुख्यधिया तोये द्रव्यैस्तोयपुरस्कृतैः ॥२॥  
 स्थण्डिले मन्त्रहृदयैर्भोगैरात्मानमात्मनि । क्षेत्रज्ञं सर्वभूतेषु समत्वेन यजेत माम् ॥२॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे एकादशोऽध्यायः ॥११॥

अथ द्वादशोऽध्यायः

श्रीभगवानुवाच

अथैतत् परमं गुह्यं शृण्वतो यदुनन्दन । सुगोप्यमपि वक्ष्यामि त्वं मे भृत्यः सुहृत् सखा ॥१॥  
 न रोधयति मां योगो न सांख्यं धर्म एव च । न स्वाध्यायस्तपस्स्वागो नेष्टापूर्त न दक्षिणा ॥२॥  
 प्रतानि यज्ञश्छन्दांसि तीर्थानि नियमा यमाः । यथावरुन्धे सत्सङ्गः सर्वसङ्गापहो हि माम् ॥३॥

reciting hymns from the three Vedas; in fire by offering ritual oblation in a Brahmin by offering hospitality, in cows by feeding them with grass etc. in a devotee of Vishnn by cordially treating him as a relative in the cavity of the heart by meditation on Me; in the wind by considering it as the principal life-wind; in water by offering oblations, chief among which is water; in an alter constructed on ground by recitation of Vedic hymns; in the soul dwelling in one's self by offering dishes of food. He should worship the Supreme soul in all creatures by the feeling of equanimity. 21-24

Thus ends chapter eleven of Book XI

## CHAPTEE XII

His Divinity said : Uddhava ! Since you have been hearing my sermon with rapt attention and since you are my minister, and my affectionate friend, I will tell you a secret, though it requires to be well guarded. The philosophy of Yoga involving abstract meditation, the philosophy of Sankhya about final emancipation of the soul from the fetters of worldly existence by correct knowledge of the elements constituting the world, religious observance, study of the Vedas, penance, renunciation of the world, ritual sacrifices, construction of works of public utility, charity, religious acts of devotion and austerity, worship of deities, recitation of Vedic

सत्सङ्गेन हि दैतेया यातुधाना मृगा खगा । गन्धर्वाप्सरसो नागा सिद्धाश्चारणगुह्यका ॥४॥  
 विद्याधरा मनुष्येषु वैद्या शूद्रा. स्त्रियोऽन्त्यजा. । वहवो मत्पदं प्राप्तास्त्वाष्टकायाधवादय. ॥  
 ते नाधीतश्रुतिगणा नोपासितमहत्तमा । अव्रतातप्तपस. सत्सङ्गा-मामुपागता ॥६॥  
 केवलेन हि भावेन गोप्यो गावो नगा मृगा. । येऽन्ये मूढचित्तो नागा सिद्धा मामीयुरञ्जसा ॥  
 तस्मात्त्वमुदघोत्सृज्य चोदना प्रतिचोदनाम् । प्रवृत्त च निवृत्त च श्रोत य श्रुतमेव च ॥८॥  
 मामेकमेव शरणमात्मानं सर्वदेहिनाम् । याहि सर्वात्मभावेन मया स्या ह्यकुतोभय ॥९॥

उद्धव उवाच

सशय शृण्वतो वार्चं तव योगेश्वरेश्वर । न निर्वर्तत आत्मस्थो येन धाम्यति मे मन ॥१०॥

hymns, pilgrimage to holy shrines, voluntary religious observance and restraint of sensual organs do not win Me over as, association with saintly persons does since it is instrumental in doing away with attachment to worldly ties It was by association with saintly persons that demons, evil spirits, animal birds, celestial songsters, celestial nymphs, serpents, accomplished souls, bards, demi-gods, semi-divine beings, Vaishyas, Shoodras, women and inferior tribes, demon Vritra Prahlada and several others had reached my abode These had neither studied the Vedas nor served great personages, nor observed religious vows nor performed penance, but they had attained Me by association with saintly persons Milk-maids, cows trees, animals, serpents, accomplished souls and others had attained Me effortlessly only by their devotion, engendered in them by association with saintly persons. 1-7

Uddava ! You should therefore have recourse to Me alone—the very soul of all creatures with all thy heart leaving aside scriptural injunctions and prohibitions, the cult of rituals the cult of renunciation of worldly life, as well as the epics and the Vedas Be completely secure by having recourse to Me 8-9

Uddhava said . Master of ascetics ! Eventhough I have been hearing your sermon, the doubt embedded in my heart is not removed My mind is, therefore, wavering 10

His Divinity said : Though God is unmanifest, singular and primordial, He is shrouded with the three constituents of nature, sustains

## श्रीभगवानुवाच

अयं हि जीयस्त्रिबुद्धिज्योनिरव्यक्त एको घयसा न वाचः ।  
विशिष्टशक्तिर्वहुधेव भाति बीजानि योनिं प्रतिपद्य हृत् ॥१॥

यस्मिन्निदं प्रोतमशेषमोतं पटो यथा तन्नुवितानसंस्थः ।  
ए पय संसारतरु पुराणः कर्मात्मकः पुष्पफले प्रसूते ॥२॥

दे अस्य बीजे शतमूलखिनालः पञ्चस्कन्धः पञ्चरसप्रसूतिः ।  
दशैकशरो द्विसुपर्णमीडखिवत्कलो द्विफलोऽर्कं प्रविष्टः ॥३॥

अदन्ति चैक फलमस्य शुद्धा ग्रामेचरा एकमरण्यवासाः ।  
हंसा य एकं बहुरूपमिज्यैर्मयामयं वेद स वेद वेदम् ॥४॥

life and scatters His energy, when He assumes the role of Brahma the creator. He then appears to be manifold, like seeds, which get multiplied on being sown in a field. Just as a piece of cloth is constituted of the warp and the woof, this entire universe is woven crosswise and lengthwise in Him. It is He, who is thus Primordial tree in the form of this world, which produce flowers and fruits in the form of activities and their consequences. This tree sprouts from two seeds (meritorious and sinful acts). It has hundreds of roots (desires). Its trunk is forked into three stems (the three constituents of nature viz., sublimity, mundanity and "darkness"). It has five boughs (the five primary elements of ether, wind, light, water, and Earth), and ooze five juices (touch, flavour, form, sound and scents). It has eleven smaller branches (five organs of perception viz., skin, tongue, eyes, ears and nose, five organs of activity viz., hands, feet, voice, anus and generating organ and mind). It constitutes nests for two beautiful birds (viz., the Supreme soul and individual soul). Its bark consists of three layers (the humours of the body viz., wind, bile and phlegm). It yields two sorts of fruits (viz., happiness and misery). It reaches the orb of the Sun. Vultures living in flocks (i.e., materialists) eat one sort of the fruits (viz., misery), while swans (i.e., saintly persons) living in forests eat the other sort of fruit (viz., bliss). A man, who knows this mysterious bird (the Supreme Spirit), which assumes many forms through spiritual preceptors, has proper knowledge of the Vedas. You should, therefore, destroy the constituents of nature enveloping the soul steadfastly and vigilantly with the sharp-edged axes of spiritual knowledge, obtained by serving a spiritual preceptor, realize the true

एन गुरुपासनयैकमकृत्या विद्यानुष्ठारेण शितेन धीर ।  
विवृद्ध्य जीनाशयमममत्त. सम्पद्य चामानमथ त्यज्जाह्नम् ॥१५॥

॥ इति श्रीसंक्षिप्तभागवत एकादशस्कन्धे द्वादशोऽध्यायः ॥१२॥



अथ त्रयोदशोऽध्यायः

श्रीमगवानुवाच

सत्त्वं रजस्तम इति गुणा बुद्धेर्न चात्मन । सत्त्वेनान्यतमौ हन्यात् सत्त्वं सत्त्वेन चैव हि ॥१॥  
सत्त्वाद् धर्मो भवेद् वृद्धात् पुंसो मद्भक्तिरक्षण । सात्त्विकोपासया सत्त्वं ततो धर्मं प्रवर्तते ॥  
धर्मो रजस्तमो हन्यात् सत्त्वबुद्धिरनुत्तमः । आशु नश्यन्ति तन्मूलो ह्यधर्म उभये हते ॥३॥  
आगमोऽपि प्रजा देश. काल कर्म च जन्म च । ध्यानं मन्त्रोऽय संस्कारो दशैते गुणहेतवः ॥४॥  
सात्त्विकान्येव सेवेत पुमान् सत्त्वविवृद्धये । ततो धर्मस्ततो ज्ञान यावत्स्मृतिरपोहनम् ॥५॥  
nature of the spirit and then cast away even the axe of spiritual knowledge 11-15

Thus ends chapter twelve of Book XI



## CHAPTER XIII

**His Divinity said** The three constituents of nature, viz sublimity mundanity and "darkness" belong to intellect and not to the soul one should destroy the other two constituents of nature (viz mundanity and "darkness" by sublimity and then do away with the sublimity also by sublimity itself With augmentation of the quality of sublimity, religiosity, characterised by devotion to Me is born, in a man The quality of sublimity is born of recourse to men of sublime nature and religiosity ensue from such an association Religiosity born of the augmentation of the quality of sublimity is matchless since it destroys mundanity and "darkness" Irreligiosity, which has its roots in these two latter qualities is also immediately destroyed as soon as these are destroyed Scriptures, water, people, country, time, activities, birth, meditation, sacred hymns, and consecration—these ten are the cause of qualities of a man A man should therefore resort to only good things so that the quality of sublimity is augmented He attains religiosity therefrom Spiritual knowledge, which results in destruction of the cognizance of the body, spring from the religiosity 1-5



## उद्धव उवाच

विदन्ति मर्त्याः प्रायेण विषयान् पदमावदाम् । तथापि भुञ्जते कृष्ण तत्कथं श्वपराजवत् ॥६॥

## श्रीभगवानुवाच

अहमित्यन्यथाबुद्धिः प्रमत्तस्य यथा हृदि । उत्सर्पति रजो घोरं ततो वैकारिकं मनः ॥७॥  
 रजोयुक्तस्य मनसः संकल्पः सविकल्पकः ततः कामो गुणध्यानाद् दुःसह स्याद्वि दुर्मतेः ॥८॥  
 करोति कामयशगः कर्माण्यविजितेन्द्रियः । दुःखोदकाणि सम्पश्यन् रजोवेगविमोहितः ॥९॥  
 रजस्तमोभ्यां यदपि चिद्वान् विक्षिप्तधीः पुनः । अतन्द्रितो मनो मुञ्चन् दोषदृष्टिर्न सज्जते ॥१०॥  
 पतावान् योग आदिष्टो मच्छिष्यैः सनकादिभिः । सर्वतो मन आकृष्य मय्यद्धाऽऽवेष्टयते यथा ॥  
 पुत्रा हिरण्यगर्भस्य मानसाः सनकादयः । पप्रच्छुः पितरं सूक्ष्मां योगस्यैकान्तिकीं गतिम् ॥११॥

**Uddhava said :** Krishna ! The mortals knew that sensual enjoyments are mostly abodes of calamities. Despite this, they indulge in them like dogs, donkeys and goats. 6

**His Divinity said :** Since the false sense of self-illusion takes hold of the heart of a man, who is negligent of spirituality, the horrible quality of mundanity creeps over his fickle mind. Thoughts of a man whose mind is overcome by the quality of mundanity become indecisive. Thereafter, the fool nurtures, the irresistible desire of sensual pleasures though constant thinking about the quality of mundanity. Since he has not controlled his sensual organs, and is caught in the grip of desires after sensual pleasures, he makes efforts to fulfil such desires, though he observes that the latter end in miseries, because his mind has been bemumbed by the impact of the quality of mundanity. A man who has spiritual knowledge, and knows the harm caused by sensual pleasure, however, remains alert, restrains his mind and does not become attached to them even if his mind were distracted once in a while by the qualities of mundanity and "darkness". My disciple Sanker and others have preached the mode of achieving concentration on the Supreme Spirit and directed that a man should only withdraw his mind from all things and repose it directly in Me. 7-11

Sanaka and his three brothers, who are sons of Brahma and were born of his mind, asked their father about the subtle ultimate goal of the School of Yoga (concentration on the Supreme Spirit) as follows 12

सनकादय ऊचुः

गुणेष्वविशते चेतो गुणाश्चेतसि च प्रभो । कथमन्योन्यसंत्यागो मुमुक्षोरतितितीर्षोः ॥१३॥

श्रीभगवानुवाच

अयं पृथोमहादेवः स्वयम्भूभूतभावनः । ध्यायमानः प्रश्नवीजं नाम्यप्यत कर्मधीः ॥१४॥

स मामचिन्तयद् देवः प्रश्नपारतितीर्षया । तस्याहं हंसरूपेण सकाशमगमं तदा ॥  
प्रह्लाणमग्रतः कृत्वा पप्रच्छुः को भवानिति ॥१५॥

इत्यहं मुनिभिः पृष्टस्तत्त्वजिज्ञासुभिस्तदा । यद्वोचमहं तेभ्यस्तदुद्धव निबोध मे ॥१६॥

यस्तुनो यथानानाग्रमात्मनः प्रश्न ईदृशः । कथं घटेत वो विप्रा वक्तुंवा मे क आद्ययः ॥१७॥

पञ्चात्मकेषु भूतेषु समानेषु न वस्तुतः । को भवानिति वः प्रश्नो वाचारम्भो ह्यनर्थकः ॥१८॥

मनसा वचसा दृष्ट्या शृण्वतेऽन्यैरपिन्द्रियैः । अहमेव न सतोऽन्यदिति बुध्यध्वमल्लसा ॥१९॥

Sanaka and his brothers said : Lord ! The mind thinks about the qualities of sublimity, mundanity and "darkness" and the qualittles pervade the mind. How can a man, who de-ires to cross this hurdle, separate them from each other ? 13

His Divinity said : When the great self-born deity-Brahma) who is the creator of all creatures, was thus asked, he thought over the problem but he could not get at its core, since his mind remained engrossed in activities. That deity therefore, thought of Me, with the desire of getting over the problem. Thereupon, I approached him, assuming the form of a swan. The Sanaka brothers, placed Brahma at their head and asked Me who I was Uddhava ! Hear what I told the sages, who were desirous of knowing the true nature of the Supreme Spirit and who asked me, about it 14-16

I said "Brahmins ! If there be, in fact severalty of the soul, how is this question proper and what would be the basis of my telling you about it ? When all creatures are, in fact, similar, having been constituted of the five primary elements (ether, wind, light, water and earth), your question "Who are you ?" has no sense and is simply an exercise in speech. Whatever is the object of mind, speech, sight or of even any other sensual organ, it is myself alone. You should know that there is truly nothing else but Me.

गुणेष्वविशते चेतो गुणाश्चेतसि च प्रजाः । जीवस्य देह उभयं गुणाश्चेतो मदात्मनः ॥२०॥  
 गुणेषु चाविशश्चित्तमभीक्ष्णं गुणसेवया । गुणाश्च चित्तप्रभवा मद्रूप उभयं त्यजेत् ॥२१॥  
 जाग्रत् स्वप्नः सुषुप्तं च गुणतो बुद्धिवृत्तयः । तासां विलक्षणो जीवः साक्षित्वेन विनिश्चितः ॥  
 यद्दि संसृतिबन्धोऽयमात्मनो गुणवृत्तिदः । मयि तुर्ये स्थितो जह्यात् त्यागस्तद्गुणचेतसाम् ॥  
 अहंकारकृतं बन्धमात्मनोऽर्थविपर्ययम् । विद्वान् निर्विद्य संसारचिन्तां तुर्ये स्थितस्त्यजेत् ॥  
 मयैतदुक्तं वो विप्रा गुह्यं यत् सांख्ययोगयोः । जानीत माऽऽगतं यत् पुष्पङ्गमविदक्षया ॥२५॥  
 मां भजन्ति गुणाः सर्वे निर्गुणं निरपेक्षकम् । सुहृदं प्रियमात्मानं साम्यासङ्गाद्योऽगुणाः ॥२६॥

My sons ! The mind thinks of the qualities of sublimity, mundanity and "darkness" and the latter permeate the mind. Both the qualities and the mind thus confound the body with the soul, which is, however, in fact, myself. A man should, therefore, identify himself with Me and should be free both from the influence of the mind, which constantly thinking of the qualities since it is attached to them and from the influence of the qualities, since they are born of the mind. 17-21

The states of wakefulness, dreaming and sleep are caused by functions of the intellect (not of the soul, which functions in all the States), which is affected by the qualities. The characteristics of the soul are distinct, which is evident from the fact that it functions only as an overseer. Since the soul's this bond of worldly life is caused by the qualities and functions of the intellect, a man, who is in the final fourth state in which his soul becomes one with the Supreme Spirit, should free himself from this bond, which would result in the mutual disassociation of the qualities and the mind realizing that the bond caused by his ego is calamitous to the soul. A man, who is in the final fourth state in which the soul becomes one with the Supreme Spirit, should develop disgust for worldly life and shun thinking about it. 22-24

Sages ! What I have preached to you is the secret of the Sankhya and the Yoga systems of philosophy. Know me to be Vishnu, come to preach your religious duty to you. Since I am free from the constituents of nature and desires, all the qualities, such as mental equilibrium, detachent from worldly attractions etc. resort to me. 25-26

तेरहं पूजितः सम्यक् संस्तुतः परमपिमि । प्रत्येयाय स्वक धाम पश्यतः परमेष्ठिनः ॥२६॥

॥ इति श्रीसंक्षिप्तभागवत एकादशस्कन्धे त्रयोदशोऽध्यायः ॥१३॥

अथ चतुर्दशोऽध्यायः

उद्धव उवाच

घदन्ति दृष्ट्वा श्रेयासि बहूनि ब्रह्मवादिनः । तेषां निरुत्पन्नाधान्यमुताहो पश्यमुप्यता ॥१॥  
भयतोदाहृतः स्वामिन् भक्तियोगोऽनपेक्षितः । निरुत्पन्नसर्पतः सङ्गं येन त्यज्याविशेष्मनः ॥२॥

श्रीभगवानुवाच

कालेन नष्टा प्रलये घाणीय चेद्वसन्ति । मयाऽऽदौ ब्रह्मणे प्रोक्ता धर्मो यदया मदात्मकः ॥३॥  
तेन प्रोक्ता च पुत्राय मनवे पूर्वजाय सा । तता मृग्यादयोऽगृह्यन् सतः ब्रह्महर्षयः ॥४॥  
तेभ्यः पितृभ्यस्तत्पुत्रा देवदानवगुह्यरा । मनुष्याः सिद्धगन्धर्वाः सविद्याधरचारणाः ॥५॥

Uddhava After the great sages worshipped and eulogized me, I returned to my abode within sight of Brahma. 27

Thus ends chapter thirteen of Book XI

## CHAPTER XIV

Uddhava said Exponents of the Vedas prescribe several means of attaining beautytude. Are these alternatively important or is any one of them most important ? My Lord ! Exclusive devotion to God preached by you, is however, independent of anything else and enables a man to throw off all sorts of worldly associations and to concentrate his mind on you. 1-2

His Divinity said This lore, known as the Vedas, had come to be destroyed in course of time on the occasion of the general destruction of the world. Thereafter I preached it, in the first instance to Brahma. It deals with devotion to Me He preached it to his first son Manu. The seven great spiritual sages-Bhrigu and others-received the lore from the latter Their sons-gods, demons, demi-gods, men, accomplished souls, celestial musicians, demi-gods and heavenly choristers received the lore from their respective fathers Views of men thus vary

धर्मः सत्यद्योपेतो विद्या वा तपसान्विता । मद्भक्त्यापेतमात्मानं न सम्यक् प्रपुनति हि ॥१३॥

वाग् गदग्रा द्रवते यस्य चित्तं रदत्यभीक्ष्णं हसति कचिच्च ।

विलज्ज उद्गायति नृत्यते च मद्भक्तियुक्तो भुवनं पुनरति ॥१४॥

यथाग्निना हेम मलं जहाति घ्मात् पुनः स्वं भजते च रूपम् ।

आत्मा च कर्मानुशयं निधूय मद्भक्तियोगेन भजत्यथो माम् ॥१५॥

तस्मादसदभिधानं यथा स्वप्नमनोरथम् । हित्वा विविक्तं आसीनश्चिन्तयेन्मामतन्द्रितः । १६॥

उद्धव उवाच

यथा त्वामचिन्दाक्ष यादृशं वा यदात्मकम् । ध्यायेन्मुमुक्षुरेतन्मे ध्यानं त्वं वक्तुमर्हसि ॥१७॥

श्रीभगवानुवाच

सम आसन आसीनः समकायो यथासुखम् । हस्ताब्जुत्सङ्ग आधाय स्वनासाग्रं तेक्षणः ॥१८॥

fast devotion to Me purifies even tho e who belong to the lowest caste by birth. Even religious merits attained by observing truth and mercy or by learning coupled with penance do not truly purify a man, whose heart is devoid of devotion to Me. The speech of a man who has devotional fervour for Me is interrupted by sobbing. His heart melts He weeps frequently but laughs rarely He sings aloud and dances without feeling ashamed Such a devotee sanctifies the world. Just as gold, when it is heated in fire leaves it impurities and when it is cooled by blowing, it resumes its original colour, The soul becomes devoted to Me by concentrated devotion after shaking off its close, attachment to worldly activities A man should therefore, shun thoughts about worldly objects which are unreal, sit in a secluded place and meditate on Me, without lassitude 12-16

**Uddhava said :** Lotus-eyed Krishna ! It would be proper if you tell me, how a man, who is desirous of attaining salvation, should meditate on you Which of your forms and which quality of yours should he meditate on ? 17

**His Divinity said :** Seated on a level seat a devotee should keep his body so erect, as would give him ease He should place his hands on his lap and concentrate his eyes on the tip of his nose. He should then cleanse the channel of the life-wind by a deep inhalation, confine the breath by closing the mouth and both the nostrils with fingers of the right hand and exhale the breath through one of the nostrils, after

पवं प्रकृतिवैचित्र्याद् भिद्यन्ते मतयो नृणाम् । श्रेयो यदग्न्यनेकाः तं यथाकर्म यथाकचि ॥६॥  
धर्ममेके यशश्चाग्रे कामं सत्यं दमं शमम् । अन्ये यदन्ति स्वार्थं वा पेश्यन्त्यगमोजनम् ॥७॥  
केचिद् यद्यतपोदानं व्रतानि नियमान् यमान् । धाद्यन्तवन्तं पृथैषां लोकाः कर्मविनिर्मिताः ॥  
दुःखोदकास्तमोनिष्ठाः क्षुद्रानन्दाः शुचापिताः ॥८॥

अकिंचनस्य दान्तस्य शान्तस्य समचेतसः । मया संतुष्टमनसः सर्वाः सुगमया दिशः ॥९॥  
निरपेक्षं मुनिं शान्तं निर्वैरं समदर्शनम् । अनुवज्जान्यदं नित्यं पृथेयेत्युद्भिरेणुभिः ॥१०॥

निष्किंचना मय्यनुरक्तचेतसः शान्ता मद्धान्तोऽपिलज्जीवयत्सलाः ।

कामैरनालब्धधियो जुपन्ति यत् तन्नैरपेक्ष्यं न शिदुः सुखं मम ॥११॥

भक्त्याहमेकया ग्राह्यः श्रद्धयाऽऽत्मा प्रियः सताम् । भक्तिः पुनाति मदिष्टा भ्यपाकानपि संभवाद्

due to diversity of their temperaments, who talks about different kinds of beauty in accordance with their respective activities and respective tastes. Some men prescribe religious observances as the goal of a man's life; some prescribe achieving renown; some prescribe fulfilment of worldly desires and some prescribe the observance of truth restraint of sensual organs and restraint of passion as the goal of man's life. Others talk of self-interest or might or charity or enjoyment of worldly pleasures as the goal. Some say that ritual sacrifices, penance, charity, self-control and observance of religious precepts is the goal. The heaven and other worlds, attained by such activities have, however, a beginning and an end. Besides, they end in misery, are replete with gloom, after mean delight and are full of grief. 3-8

On the other hand, a man who has renounced all his property, has restrained his sensual organs, subdued his passions, is equanimous and whose mind remains content with dedication to Me, feels that all the quarters afford happiness. I follow my devotee, who has no desires. Wishing to be purified with the dust of the feet of my devotee, who is holy, free from passions, and equanimous and who has no enemies, I follow him. The exclusive happiness which is experienced by my eminent devotees, who do not keep any property, whose minds are devoted to Me, who have subdued their passions, who love all creatures and whose mind is not overcome by worldly desires, cannot be experienced by others. I am the very soul of saintly persons and dear to them. 9-11

I could be won over with only faithful devotional fervour. Stead-

धर्मः सत्यद्योपेतो विद्या वा तपसान्विता । मद्भक्त्यापेतमात्मानं न सम्यक् प्रपुनति हि ॥१३॥

वाग् गद्गदा द्रवते यस्य चित्तं रदत्यभीक्ष्णं हसति वचिन्व ।

विलज्ज उद्गायति नृत्यते च मद्भक्तियुक्तो भुवनं पुनति ॥१४॥

यथाग्निना हेमं मलं जद्वाति घमात् पुनं स्पृं भजते च रूपम् ।

आत्मा च कर्मानुशयं निधूय मद्भक्तियोगेन भजत्यथो माम् ॥१५॥

तस्मादसदभिधानं यथा स्वप्नमनोरथम् । हित्वा विविच्य आसीनश्चिन्तयेन्मामतन्द्रितः । ॥१६॥

उद्धव उवाच

यथा त्वामविन्दाक्ष यादृशं वा यदात्मजम् । ध्यायेन्मुमुक्षुरेतन्मे न्यूनं त्वं वक्तुमर्हसि ॥१७॥

श्रीभगवानुवाच

सम आसन आसीनः समकायो यथासुखम् । हस्ताबुत्सङ्ग आधाय स्वनासाग्रं तैक्षणः ॥१८॥

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प्राणस्य शोधयेन्मांसं पूरकुम्भकरेचकैः । विपर्ययेणापि शनैरभ्यसेन्नित्येन्द्रियः ॥१९॥  
 हृत्पुण्डरिकमन्त-स्थमूर्ध्वनालमधोमुखम् । ध्यात्वोर्ध्वमुखमुन्निद्रमष्टपत्रं सकर्णिकम् ॥२०॥  
 कर्णिकायां न्यसेत् सूर्यसोमानीनुत्तरोत्तरम् । वह्निमध्ये स्मरेद् रूपं ममैतद् ध्यानमङ्गलम् ॥२१॥  
 समं प्रशान्तं सुमुखं दीर्घचारुचतुर्भुजम् । सुकुमारमभिध्यायेत् सर्वाङ्गेषु मनो दधत् ॥२२॥  
 इन्द्रियाणीन्द्रियायैभ्यो मनसाऽऽकृष्य तन्मन । बुद्ध्या सारथिना धीरः प्रणयेन्मयि सर्वतः ॥  
 तत्र लब्धपदं चित्तमाकृष्य व्योम्नि धारयेत् । तत्र त्यक्त्वा मदारोहो न किञ्चिदपि चिन्तयेत्  
 पर्वं समहितमतिर्मांसेषात्मानमात्मनि । विचष्टे मयि सर्वात्मन् ज्योतिर्ज्योतिरपि संयुतम् ॥  
 ध्यानेनेत्यं सुतीक्ष्णं युज्यतो योगिनो मनः । संयास्यत्याशु निर्वाणं द्रव्यज्ञानक्रियाभ्रमः ॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे चतुर्दशोऽध्यायः ॥१४॥



confining it for the prescribed period. He may even reverse the process. He should control his sensual organs and gradually carry on the above practice. The heart-lotus inside the body the hollow-stalk whereof points upwards and the tip whereof points downward, should be meditated on as having its tip upwards and to be blooming, having eight petals and a pericarp. The devotee should imagine the Sun, the Moon and the other in the pericarp and should meditate on the Fire-god on My this form, which is auspicious for meditation, has proportionate limits, is extremely serene, and has four long and handsome arms. While directing his mind on all the limbs, he should meditate on my beautifully youthful body. A steadfast devotee should mentally withdraw his sensual organs from their respective subjects and wholly direct it to Me with the help of his intellect. When the mind becomes steady on My body, My devotee should steady it in the sky. He should abandon that too and should not think of anything. When his mind is thus composed, he sees Me—the Supreme Spirit—within himself and feels the lustre of the whole soul absorbed in the divine lustre. The misapprehension of a devotee, who thus concentrates his mind in such intense meditation, about matter, activity and knowledge, soon disappears. 18-20

Thus ends chapter fourteen of Book XI.





अथ पञ्चदशोऽध्यायः

श्रीभगवानुवाच

जितेन्द्रियस्य युक्तस्य जितभ्वासस्य योगिनः । मयि धारयन्श्चेत् उपतिष्ठन्ति सिद्धयः ॥१॥  
 सिद्धयोऽष्टादश प्रोक्ता धारणा योगपारगै । तासाम्पौ मत्प्रधाना दशैव गुणहेतवः ॥२॥  
 अणिमा महिमा मूर्तेर्लघिमा प्राप्तिरिन्द्रियै । प्रकाम्यं श्रुतदृष्टेषु शक्तिप्रेरणमीशिता ॥३॥  
 गुणेष्वसङ्गो यशिता यत्कामस्तदवस्थिति । एता मे सिद्धयः सौम्य अष्टौ चोत्पत्तिता मताः ॥४॥  
 अनूर्मित्वं देहेऽस्मिन् दूरश्चयणदर्शनम् । मज्जोन्नयं कामरूपं परकायप्रवेशनम् ॥५॥  
 स्वच्छन्दमृत्युर्देवाना सहक्रीडानुदर्शनम् । यथासंक्षपसिद्धिराज्ञाप्रतिहतागतिः ॥६॥

## CHAPTER XV

**His Divinity said** Superhuman powers present themselves before a contemplative ascetic, who has subdued his sensual organs is equanimous, has mastered his breath and reposes his mind in Me Experts in abstract meditation have mentioned eighteen supernatural powers arising from steady mastery over breath Eight of them are principally inherent in Me and only ten of them have the quality of sublimity as their cause

The principal superhuman powers are reducing the size of one's body to that of an atom (Anima) increasing the size of one's body to any extent (Garima), assuming extreme lightness (Laghima), acquisition of any thing by sensual organs (Praapti) irresistible will to obtain things heard of or seen (Prakamya) mastery over others enabling one to induce capacity in others (Feshita), subjugation of the constituents of nature so as to remain from their influence (Vashita), and suppression of passions (Kamavasuyita) Gentle Uddhava! My these eight superhuman faculties are esteemed as having been born into Me 1-4

The others are Absence of natural impulses of this body, like thirst, hunger etc (Anoormitwa), the faculty of hearing and seeing things from any distance (Doorshrahavana and Dooradarshana), motion of the body with the speed of mind (Manojava), assuming any body as desired (Kamaroopa), penetrating one's soul in to any other body (Parakayapravesha), meeting death at any desired time (Swechchhanda mrityutwa), ability to witness sports of celestial damsels in the company

त्रिकालज्ञत्वमद्वन्द्वं परचित्ताद्यभिज्ञता । अग्न्यर्काभ्युविपादीनां प्रतिष्ठम्भोऽपराजयः ॥७॥  
 पताञ्चोद्देशतः प्रोक्ता योगधारणसिद्धयः । यथा धारणया या स्याद् यथा वा स्वाप्तिवोध मे ॥८॥  
 भूतसूक्ष्मात्मनि मयि तन्मात्रं धारयेन्मनः । अणिमानमवाप्नोति तन्मात्रोपासको मम ॥९॥  
 महत्वात्मन्मयि परे यथासंस्थं मनो दधत् । महिमानमवाप्नोति भूतानां च पृथक् पृथक् ॥१०॥  
 परमाणुमये चित्तं भूतानां मयि रक्षयन् । कालसूक्ष्मार्थतां योगी लघिमानमवाप्नुयात् ॥११॥  
 धारयन् मय्यहंतस्त्वे मनो वैकारिकेऽपिलम् । सर्वेन्द्रियाणामात्मत्वं प्राप्तिं प्राप्नोति मन्मना ॥१२॥

of gods (Devasahakreedanudarshana), power of accomplishing any desired object (Yathasankalpasansiddhi), power to compel obedience to one's command without opposition (Agreyatihatagati), faculty of knowing the past, the present and the future (Trikalagnatwa), immunity from mutually opposite qualities (like cold and heat). (Adwandwatwa), the faculty of knowing minds of others (Parchittabhignatwa), resistance to the effects of fire, sun, water, poison etc. (Praitshtambha), and immunity from defeat (Aparajaya). These superhuman powers, which are attained by contemplation of the Supreme Spirit and mastery over breath, have been recounted only by way of illustration. 5-7

Now, hear from Me, which suprehuman powers could be attained by which type of mastery of the breath

My devotee, who concentrates his mind while identifying it with the subtle five elements, in Me—the cause of these subtle primary elements—attains the faculty of reducing the size of his body to that of an atom (Faculty of Anima).

If he reposes his mind in the great primary elements of nature and then concentrates in Me—the cause of his great primary element, he attains the power of increasing his size to any extent, particularly to that of any individual creature (Faculty of Mahima).

A contemplative ascetic, who propitiates Me by concentrating his mind in Me—the cause of the atom of the elements—he would attain the faculty of assuming extreme lightness (faculty of laghima), which constitutes the subtle all pervading spirit.

If my devotee, is attached to Me—the element of ego which has the tendency of deviating from the soul's natural state—, he attains identity with all his sensual organs, which results in the power of obtaining anything (Faculty of Praapti).

महत्यात्मनि यः सूत्रे धारयेन्मयि मानसम् । प्राकार्य परमेष्ठ्य मे विन्दतेऽव्यक्तजन्मन ॥१३॥  
 विष्णोः यधीश्वरे चित्तं धारयेत् कालविग्रहे । स ईशित्वमवाप्नोति क्षेत्रक्षेत्रज्ञोदनाम् ॥१४॥  
 नारायणे तुरीयारये भगवच्छब्दशब्दिते । मनो मथ्यादधद् योगी मन्दर्मा वशितामियात् ॥१५॥  
 निर्गुणे ब्रह्मणि मयि धारयन् विशद मनः । परमानन्दमाप्नोति यत्र कामोऽवसीयते ॥१६॥  
 द्येतद्वीपपतो चित्तं शुद्धे धर्ममये मयि । धारयन्ध्रुवेतता याति पद्ममिहितो नरः ॥१७॥  
 मथ्याकाशा मनि प्राणे मनसा घोषमुद्रहन् । तत्रोपलब्धा भूतानां हसो वाचः शृणोत्यसौ ॥१८॥  
 बभ्रुस्त्वपरि संयोज्य त्वष्टारमपि चक्षुषि । सा तत्र मनसा ध्यायन् चिद्वरं पश्यति सूक्ष्मदृक् ॥१९॥

Whoever concentrates his mind in Me the very soul of the great primary element-like a piece of thread passing through beads he attains the power of irresistible will (Faculty of Prakamya which belongs to Me who am supreme and whose origin is unmanifest)

If a man concentrates his mind in Vishnu who is the supreme master of all and whose corpus consists of time he attains the power of such supremacy that he would be able to direct the activities of all bodies and souls (Faculty of Eeshita)

A contemplative devotee, who reposes his mind in Me i.e. Narayan who is known as tureeya (Supreme Spirit with which the soul becomes one in its final fourth state of emancipation) and who is invoked under the epithet of Bhagvat (i.e. the Supreme Spirit endowed with magnificence righteousness, glory, prosperity knowledge and detachment from worldly objects) is endowed with My characteristics and attains the power of subjugating every one (Faculty of Vashita)

If he concentrates his pure mind in Me i.e. the Supreme Spirit which is not affected by the three constituents of nature (viz. sublimity mundanity and 'darkness', he attains the state of extreme delight in which the passions are completely suppressed (Faculty of Kamavasayita) 8 16

A man who concentrates his mind in Me the overlord of Sheva taweepta (one of the eighteen divisions of the world) who is holy and righteous he attains a state of holiness in which he is not affected by the six natural impulses of the body (viz. thirst hunger fear sleep old age and death) (Faculty of Annormimative)

मनो मयि सुसंयोज्य वेदै तदनु धायुना । मद्धारणानुभावेन तत्रात्मा यत्र मे मनः ॥२०॥  
 यदा मन उपादाय यद् यद् रूपं बुभूषति । तत्तद् भवेन्मनोरूपं मद्योगवदमाश्रयः ॥२१॥  
 परकायं विशन् सिद्ध आत्मानं तत्र भावयेत् । पिण्डं हित्वा विशेत् प्राणो वायुभूतः पङ्कजवत्  
 उपासकस्य मामेवं योगधारणया मुनेः । सिद्धयः पूर्वकथिता उपतिष्ठन्त्यशेषतः ॥२३॥  
 अन्तरायान् घटन्त्येता युज्यन्ते योगमुत्तमम् । मया सम्पद्यमानस्य कालक्षणहेतवः ॥२४॥

A man, who concentrates his mind on Me—the life-breath which is pervasive like the sky, he hears like the Supreme soul, the speech of creatures pervading it (Doorashravana)

A man, who fixes his eyes on the Sun and lets the sun reflect in his eyes and then meditates on Me, at the point where the eye-sight and the reflection meet, he attains such acuteness of sight that he would be able to see every thing in the universe (Dooradarshana)

If a man attaches his mind to Me and then joins his body with wind by the force of contemplation by Me, his body goes simultaneously with his mind, wherever the latter goes (Faculty of Manojava).

Whatever form a contemplative ascetic desires to assume after withdrawing his mind from the external world and the its objects, he assumes that form since he has then recourse to the power of my mysterious faculties (Faculty of Kamaroopa)

An asectic who desires to enter the body of another person or creature, should assume himself to be in that body. His life-breath would then leave his own body and enter the other body, since his life-breath would take the form of wind, like unto the a bee leaving one flower and entering into the petals of another flower (faculty of Parakayapravesh) 17-22

All the superhuman powers, which have been enumerated above, serve an ascetic who thus worships Me by steady abstraction of his mind. Saintly persons, however, say that these superhuman powers, serve as impediments and their attainment involves waste of time in the case of a devotee, who is engaged in contemplation of the Supreme Spirit and is trying to attain Me, since I am the object and the master of all superhuman powers and of contemplative devotion, knowledge of

सर्वासामपि सिद्धीनां हेतुः पतिरहं प्रभुः । अहं योगस्य सांख्यस्य धर्मस्य ब्रह्मवादिनाम् ॥२॥

॥ इति श्रीमक्षिप्तभागवते एकादशस्कन्धे षोडशोऽध्यायः ॥१५॥

अथ षोडशोऽध्यायः

उद्धव उवाच

त्वं ब्रह्म परमं साक्षादनाद्यन्तमपावृणु । सर्वेषामपि भावानां प्राणमित्यप्ययोजयः ॥१॥

येषु येषु च भावेषु भक्त्या त्वां परमर्षयः । उपामीनाः प्रपद्यन्ते संनिद्धि तद् वदस्व मे ॥२॥

याः काश्च भूमौ दिवि चै रसायां विभूतयो दिशु महाविभूते ।

ता महामात्माहनुभावितास्ते नमामि ते तीर्थपदाङ्घ्रिपद्मम् ॥३॥

श्रीभगवानुवाच

पयमेतदहं पृष्ठः प्रश्ने प्रश्नचिदां वर । युयुत्सुना चिनशने सपत्नैर्हनुनेन वै ॥४॥

the Supreme Spirit, righteousness and exponents of spiritual knowledge. 23-25

Thus ends chapter fifteen of Book XI

## CHAPTER XVI

**Uddhava said :** You are the manifestation of the great Supreme Spirit in person, which has no beginning or end. You are the cause of creation, protection and demise of all creatures. Please tell me in which objects great sages meditate on you with devotional fervour and attain beauty. Your exalted 'Reverence' ! Please tell me which are the particular manifestations in which you manifest yourself on the Earth, the heaven the neither religious and the quarters. I bow to your holy lotus-like feet. 1-3

**His Divinity said :** You excel in making inquiries. I was asked this very question on the battle-field by Arjuna, who was about to be engaged in war with his enemies. 4

**Uddhava :** I am the soul of these creatures, as well as their friend and God. I am Myself all these creatures, as well as the cause of their creation, existence and destruction. I am the motion of those

मनो मयि सुसंयोज्य देहं तदनु वायुना । मद्धारणानुभावेन तत्रात्मा यत्र वै मनः ॥२०॥  
यदा मन उपादाय यद् यद् रूपं बुभूषति । तत्तद् भवेन्मनोरूपं मद्योगबलमाश्रयः ॥२१॥  
परकायं विशन् सिद्ध आत्मानं तत्र भाचयेत् । पिष्टं हित्वा विशेत प्राणो वायुभूतः पटङ्गविवत्  
उपासकस्य मामेवं योगधारणया मुनेः । सिद्धयः पूर्वकथिता उपतिष्ठन्त्यशेषतः ॥२२॥  
अन्तरायान् घट्न्येता युञ्जतो योगमुत्तमम् । मया संपद्यमानस्य कालक्षपणहेतवः ॥२३॥

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॥ इति श्रीसंक्षिप्तभागवते पञ्चादशस्कन्धे षोडशोऽध्यायः ॥१५॥

## अथ षोडशोऽध्यायः

उद्धव उवाच

त्वं ब्रह्म परमं साक्षादनाद्यन्तमपावृतम् । सर्वेषामपि भावानां त्राणस्थित्यप्ययोजकः ॥१॥

येषु येषु च भावेषु भक्त्या त्वां परमर्पयः । उपासीनाः प्रपद्यन्ते संसिद्धिं तद् वदस्व मे ॥२॥

याः काश्च भूमौ दिवि चै रसायां विभूतयो दिक्षु महाविभूते ।

ता महामायास्तनुभाषितास्ते नमामि ते तीर्थपशङ्गप्रियम् ॥३॥

श्रीभगवानुवाच

पथमेतदहं पृष्टः प्रश्नं प्रश्नविद्वां वर । युयुत्सुना विनशने सपत्नैरर्जुनेन चै ॥४॥

the Supreme Spirit, righteousness and exponents of spiritual knowledge. 23-25

Thus ends chapter fifteen of Book XI

## CHAPTER XVI

**Uddhava said :** You are the manifestation of the great Supreme Spirit in person, which has no beginning or end. You are the cause of creation, protection and demise of all creatures. Please tell me in which objects great sages meditate on you with devotional fervour and attain *beautitude, Your exalted Reverence* ! Please tell me which are the particular manifestations in which you manifest yourself on the Earth, the heaven the neither religious and the quarters. I bow to your holy lotus-like feet 1-3

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अहमात्मोद्धवामीषा भूताना सुहृदीश्वर । अह सवाणि भूतानि तेषा स्विद्युन्नवाप्यय ॥५॥  
 अह गतिर्गतिमता काल कलयतामहम् । गुणाना चाप्यह सास्य गुणिन्योत्पत्तिको गुण ॥६॥  
 गुणिनामप्यह सूत्र महता च महानहम् । सूक्ष्माणामप्यह जीवो दुर्जयानामह मन ॥७॥  
 हिरण्यगर्भा वेदाना मन्त्राणा प्रणवस्त्रिवृत् । अक्षराणामकारोऽसि पदानिच्छन्दसामहम् ॥८॥  
 इन्द्रोऽह सर्वदेवाना वसूनामसि हव्यवाट् । आदित्यानामह विष्णु रट्ठाण नीललोहित । ९॥  
 ब्रह्मर्षीणा भृगुरह राजर्षीणामह मनु । देवर्षीणा नारदोऽह हविर्धान्यसि घेनुषु ॥१०॥  
 सिद्धेश्वराणा कपिल सुपर्णाऽह पतत्रिणान् । प्रजापतीना दक्षोऽह पितृणामहर्ममा ॥११॥  
 मा विद्ध्युद्धव दैत्याना प्रह्लादमसुरेश्वरम् । सोम नक्षत्रौपधीना घनेन यक्षरक्षसाम् ॥१२॥

who walk and the time of those who count things Of the various qualities I am the quality of equability of the meritorious, I am their innate nature I am the thread of ropes and the greatest among the great Among subtile objects I am the soul and among the invincible I am the mind I am Brahma of the Veda and the sacred syllable

One among the sacred formulae of prayers Among letters, I am the letter 'A' and lines of stanzas in the case of Vedic hymns Among all the gods I am Indra and among the Vasu deities I am Fire carrying oblations to the gods invoked by respective hymns I am Vishnu among the divinities and Neelalohita among Rudras (inferior manifestations twelve in number, of Shiva) I am sage Bhrigu among spiritual sages and Manu among royal ages I am Narada among divine sages and Kamadhenu (desire-yielding celestial cow) among cows I am Kapila among the renowned accomplished souls and the divine eagle among birds I am Daksha among the first ten progenitors of the world and chief Aryama among the manes Know Me to be Prahlada-king of demons among the derions, the Moon among the celestial constellations and vegetation Kubera (God of riches) among Yakshas (a class of cemigolds attendants of Kubera) and goblins, Airavata (elephant of Indira-king of Gods) among best elephants Varuna (the presiding deity of water) among aquatic creatures, the Sun among illuminous and blazing objects and King among human beings I am the Ganges among holy rivers and the ocean among large flowing sheets of water I am the bow among weapons and Shankara-the destroyer of demon Tripura, among archers I am Vasishtha among royal priests and Brihaspati (preceptors of gods) among exponents of the Vedas I am the Brahmayagna (recitation of the Vedas being the



पेरावतं गजेन्द्राणां यादसा वरुण प्रभुम् । तपसा द्युमता सूर्य मनुष्याणां च भूपतिम् ॥१३॥  
 तीर्थानां स्रोतसां गङ्गा समुद्रः सरसामहम् । आयुधानां धनुर्हं त्रिपुरघ्नो धनुष्मताम् ॥१४॥  
 पुरोधसा वसिष्ठोऽहं ब्रह्मिष्ठानां बृहस्पति । यज्ञानां ब्रह्मयज्ञोऽहं व्रतानामविहिंसनम् ॥१५॥  
 धर्माणामसि सन्यासः क्षेमाणामविहिंसति । कुशोऽसि धर्मजातीनां गव्यमाज्यं हविः प्वहम् ॥१६॥  
 व्यवसायिनामह लक्ष्मीः कितवानां छलग्रहः । तितिक्षासि तितिक्षूनां सत्त्व सत्त्ववतामहम् ॥१७॥  
 अहमेतत्प्रसप्यान् ज्ञानं तत्त्वविनिश्चयः । मयेश्वरेण जीवेन गुणेन गुणिना यिना ।  
 सर्वोत्तमापि सर्वेण न भावो विद्यते क्वचित् ॥१८॥  
 तेजः श्रीः कीर्तिरैश्वर्यं ह्रीस्त्यागः सौम्यं भगः । वीर्यं तितिक्षा विज्ञानं यत्र यत्र समं ॥१९॥

primary duties of Brahmins, Kshatriyas and Vaishyas) among prescribed acts of worship and non-violence among sacred vows I am the principle of self control among modes of contemplation of the Supreme Spirit and counsel in the case of men who are desirous of victory I am the science of metaphysics in the case of men of proficiency In the case of followers of the faculty of Khyati (discriminating objects by appropriate designation) I am the principle of option I am the cult of renunciation among religious duties and the principle of seeing inwards among the principles aiming at security I am the Kusha grass among various creeping vegetations and clarified butter prepared from cows milk among oblations I am wealth in the case of men of industry and the art of playing at dice in the case of cheats I am endurance in patient persons and virility in virile persons I am the enumeration of all the elements, spiritual knowledge and the determination of the real nature of the soul and the material world as being identical with Supreme Spirit pervading the universe Besides God and soul, constituents of nature (viz sublimity, mundanity and 'darkness' and the soul possessing these constituents of nature are not different from Me the soul of all. There is nowhere any object without Me Wherever there is splendour, opulence, glory, magnificence, modesty, charity, beauty good luck, valour, forbearance and knowledge of the Supreme Spirit, there is there a part of Myself 5-19

Dedicate to Me, therefore, your speech mind, lifebreaths, sensual organs and soul. You will then not have to undergo metempsychosis again. Your worldly course would then come to an end as the result

वाचं यच्छ मनो यच्छ प्राणान् यच्छेन्द्रियाणि च । आत्मानमात्मना यच्छ न भूयः कल्पसेऽध्यने ।

भक्तिक्रियुक्तया बुद्ध्या ततः परित्समाप्यते ॥२०॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे षोडशोऽध्यायः ॥१६॥

अथ सप्तदशोऽध्यायः

उद्धव उवाच

यस्त्वयामिहितः पूर्वं धर्मस्त्वङ्गकिल्बिषणः । वर्णाश्रमाचारवतां सर्वेषां द्विपदामपि ॥१॥

यथानुष्ठीयमानेन त्वयि भक्तिर्नृणां भवेत् । स्वधर्मेणारविन्दाश्च तत् समाख्यातुमर्हसि ॥२॥

पुरा किल महाबाहो धर्मं परमकं प्रभो । यत्नेन हंसरूपेण ब्रह्मणेऽभ्यास्य माधव ॥३॥

न इदानीं तुमहता कालेनामित्रकर्शन । न प्रायो भविता मर्त्यलोके प्राणनुशासितः ॥४॥

यक्ता कर्ताविता नान्यो धर्मस्याच्युत ते भुवि । त्यक्ते महीतले देव घिनष्टं कः प्रवक्ष्यति ॥५॥

श्रीभगवानुवाच

धर्मं ण्य तव प्रश्नो नैःश्रेयसकरो नृणाम् । वर्णाश्रमाचारवतां तमुद्धव निबोध मे ॥६॥

of absorption of your intellect by your devotion to Me 20

Thus ends chapter sixteen Book of XI

## CHAPTER XVII

**Uddhava said :** Lotus-eyed Krishna ! It would be proper for you to tell me about the course of conduct prescribed for persons of all castes and of all stages of life and also for all others, which is characterised by devotion to you and which you had preached in the past, since by following it in accordance with the religious status devotional fervour is generated in men. My Lord ! Long armed Krishna ! Destroyer of foes ! Consort of the Laxmi (goddess of wealth) ! The great course of conduct, which had been preached by you to Brahma after assuming the form of a swan, in the past, will not mostly prevail now, in this mortal world because very long time has elapsed since then. Unfailing master ! There is no other man in this Earth, who can preach, protect or formulate that course of conduct prescribed by you My Lord ! who will preach the forgotten religion when you will have left the Earth ? 1-5

**His Divinity said .** Uddhava ! Your this question is fair. Hear

अथै कृतयुगे वर्णां नृणां हंस इति स्मृतः । श्रतामुखे महामाग मुखयाहरुपादजाः ।  
 धैराजात् पुरुषाज्जाता य आत्माचारलक्षणाः ॥७॥

वर्णानामाश्रमाणां च जन्मभूम्यनुसारिणीः । आसन् प्रकृतयो नृणां नीचैर्नीचोत्तमोत्तमाः ॥८॥

शमो दमस्तपः शौचं संतोषः क्षान्तिराजैवम् । मद्भक्तिश्च दया सत्यं ब्रह्मप्रकृतयस्त्विमाः ॥९॥

तेजो बलं धृतिः शौर्यं तितिक्षादार्पमुद्यमः । स्थैर्यं ब्रह्मण्यतैर्भवं शत्रुप्रकृतयस्त्विमाः ॥१०॥

आस्तिक्यं दाननिष्ठा च अदम्भो ब्रह्मसेवनम् । अनुष्ठिर्योपचयैर्वैश्यैः कृतयस्त्विमाः ॥११॥

शुश्रूषणं द्विजगवां देवानां चाप्यमायया । तत्र लभ्येन संतोषः शत्रुप्रकृतयस्त्विमाः ॥१२॥

अहिंसा सत्यमस्तेममकामक्रोधलोभता । भूतप्रियहितेहा च धर्मोऽयं सार्ववर्णिकः ॥१३॥

from Me the course of conduct prescribed for persons of all castes and of all stages of life, since it would be conducive to welfare of men. 6

It is mentioned in scriptures that men belonged to only one caste viz., "Hansa" in the era called Satya (or Krita) in the beginning. Blessed Uddhava! Brahmins, Kshatriyas, Vaishyas and Shoodras were created respectively from the mouth, arms, thighs and feet of the magnificent Supreme spirit in the beginning of the era-called Treta and were characterised by their respective modes of life. Natural disposition of men of the various castes and stages of life followed the sources of their creation. The lower the part of the corpus of the Supreme Spirit from which a particular caste was born, the lower was its natural disposition and the higher the part of the corpus of its birth, the higher was its natural disposition. 7-8

Equanimity, control of passions, penance, cleanliness, contentment, forbearance, rectitude of conduct, mercifulness, truth and devotion to Me : these constitute the natural disposition of a Brahmin fire of energy, might, courage, endurance, generosity, industriousness, steadfastness, respect for Brahmins, and affluence; these constitute the natural disposition of the Kshatriyas. Belief in sacred traditions, devotion to charity, absence of hypocrisy, service of Brahmins, absence of contentment in amassing wealth : these constitute the natural disposition of the Vaishyas. Service of Brahmins, gods and cows without fraud and contentment with whatever is obtained by such service : these constitute the natural disposition of shoodras. Abstaining from killing and from giving pain to others in thought, word or deed, truthfulness, abstaining

द्वितीयं प्राप्यनुपूर्व्याञ्जन्मोपनयनं द्विजः । वसन् गुरुकुले दान्तो महाधीयत चाहुतः ॥१४॥  
 अग्न्यर्काचार्यगोविप्रगुरुर्वृद्धसुराब्धुचिः । समाहित उपासीत संध्ये च यतवाग् जपन् ॥१५॥  
 पंचवृत्तो गुरुकुले वसेद् भोगविवर्जितः । विद्या समाप्यते यावद् विश्रद् व्रतमखण्डितम् ॥१६॥  
 एवं बृहहतधरो ब्राह्मणोऽग्निरिव ज्वलन् । गुरवे दक्षिणां दत्त्वा ज्ञायाद् गुर्वनुमोदितः ॥१७॥  
 गृहे वने योपविशेत् प्रमज्जेद् वा द्विजोत्तमः । आश्रमादाश्रमं गच्छेन्नान्यथा मत्परध्वरेत् ॥१८॥  
 गृहार्थी सदृशीं भार्यामुद्वहेदनुगुप्सिताम् । यवीयसीं तु वयसा तां सवर्णामनुक्रमात् ॥१९॥  
 इज्याध्ययनदानानि सर्वेषां च द्विजन्मनाम् । प्रतिग्रहोऽध्यापनं च ब्राह्मणस्यैव याजनम् ॥२०॥  
 ब्राह्मणस्य हि देहोऽयं शुद्रकामाय नेष्यते । कृच्छ्राय तपसे चेह प्रेत्यानन्तसुखाय च ॥२१॥

from thieving, freedom from desires, anger and greed, and desire to do what is agreeable and beneficial to all creatures constitute the code of conduct for all the castes. 9-13

A boy of the twice-born castes (Brahmins, Kshatriyas and vaishyas) should, after his second birth i. e. investiture with the sacred thread in the prescribed succession of sacred rites, stay with the family, of his teacher, subdue his passions and study the Vedas when called by the teacher for the purpose. Becoming clean and composed, he should propitiate fire, the Sun, his spiritual guide, cows, Brahmins, elderly persons, and gods, offer morning and evening prayers, restrain his speech while doing so and mutter prescribed sacred formulas. He should follow this behaviour while residing with the family of his teacher, avoid material pleasures, and observe calibacy without interruption. Observing this code of conduct and shining like fire, a Brahmin should offer remuneration to his teacher, and perform the ceremony of bathing prescribed to be performed at the time of leaving the house of the teacher and leave it with the approval of the latter. 14-17

A good Brahmin, Kshatriya or Vaishya may either become a house holder or stay in a forest as an anchorite or renounce worldly attachment and become an ascetic or he may enter these stages in succession. My devotee should not act contrary to these instructions. 18

If he desires to become a house-holder he should marry a suitable bride, who has no blemishes, who is younger then him in age and belongs to his caste or to the castes next to that of his in order. Performance of ritual sacrifices, study of Vedas and charity are duties

शिलोच्छ्वृत्त्या परितुष्टचित्तो धर्मं महान्तं विरजं जुषाणः ।

मय्यपितात्मा गृहं पञ्च तिष्ठन् नातिप्रसक्तः समुपैति शान्तिम् ॥२२॥

सीदन् विप्रो वणिग्धृत्त्या पण्यैरेवापदं तरेत् । सङ्गेन वाऽऽपदाक्रान्तो न श्वधृत्त्या कथंचन ॥२३॥

वैश्यधृत्त्या तु राजन्यो जीवेभृगययाऽऽपदि । चरेद्वा विप्ररूपेण न श्वधृत्त्या कथंचन ॥२४॥

यदृच्छयोपपन्नेन शुक्लेनोपाजितेन वा । धनेनापीडयन् भृत्यान् न्यायेनैवाहरेत् क्रतुन् ॥२५॥

कुटुम्बेषु न सज्जेत न प्रमाद्येत् कुटुम्ब्यपि । विपश्चिन्नश्वरं पश्येददृष्टमपि दृष्टवत् ॥२६॥

पुत्रदारासकधनां सङ्गमः पान्थसङ्गमः । अनुदेहं वियन्त्येते स्वप्नो निद्रानुगो यथा ॥२७॥

सत्यं परिमृशन् मुक्तो गृहेऽप्यतिथिषु च सन् । न गृहैरनुबध्येत निर्ममो निरहङ्कृतः ॥२८॥

common to all the twiceborn Acceptance of charity, teaching of Vedas and conducting ritual sacrifices are functions, which are permissible to only Brahmins. It is not desirable that this Brahmin's body should be used for satisfying mean worldly pleasures. It should be used for mortification performing penance and for this attaining inexhaustible bliss after death Any Brahmin, Kshatriya or Vaishya, who is content in his mind with whatever is obtained by gleaning foodgrains from threshing floors after thier owners have carried away produce of their fields or from near shops after they are closed for the day, practices the great religious duty of detachment from worldly affairs, is not excessively attached to them and resigns himself to me, attains bliss even if he were to lead the life of a house-holder.

Brahmin, who may be in distress, may pass over the difficult time by selling things by following the profession of a trader. If he were confronted with adversity even thus, he should live by the sword but never by the dog's life of servitude.

A Kshatriya, who may be in distress, may live by taking up the profession of a Vaishya or by hunting or by following the life of a Brahmin, but should never live the dog's life of servitude.

Every Brahmin, Kshatriya and Vaishya should perform ritual sacrifices with money that may have come by chance or that may be earned by clean methods without causing hardship to those he is bound by duty to maintain.

A house-holder should not have intense attachment to duties pertaining to and cares of his family. He should however, not be negligent in discharging these duties. A wise man should note that the course of

अहो मे पितरौ वृद्धौ भार्या वालात्मजाऽऽत्मजा । अनाथा मामृते दीनाः य ए जीवन्ति दुःखिता ॥  
पुं गृहाशयाक्षितहृदयो मूढधीरप्यम् । अतस्तस्ताननुध्यायन् मृतोऽन्धं विशते तम ॥३०॥

॥ इति श्रीलक्ष्मिस्तभागवते एकादशस्कन्धे अष्टादशोऽध्यायः ॥१७॥



अष्टादशोऽध्यायः

श्रीभगवानुवाच

घनं चिदिधु पुत्रेषु भार्या न्यस्य सहैव वा । घन एव वसेच्छान्तस्त्वृतीयं भागमायुषः ॥१॥  
कन्दमूलफलैर्वनैर्मध्वैर्नृप्तिं प्रकल्पयेत् । घसीत घस्करं घासस्त्वृणपर्णजिनानि च ॥२॥  
घ्रीष्मे तप्येत पञ्चाग्नीन् वर्षास्थासारपाइ जले । आकण्ठमग्नं शिशिरे पयं घृत्स्तपश्चरेत् ॥३॥

worldly life is evanescent and should realize the Supreme Spirit as if he had seen it thought it is invisible The association with sons, wife relatives and friends is transitory like the association of co-travellers. They disappear after demise of the body just as a dream disappears when sleep ends Though a house-holder may live in his house, he is virtually emancipated if he were to reflect like this A man who has no feeling of "meum" and is free from egotism does not become fettered with ties of home "Oh My parents are old, my wife is yet young and my sons have no children How will they be, able to survive without me ? They would then be helpless, miserable and unhappy ?" with such feelings, the fool, whose heart is tossed by attachment to his home, remains discontented while continuing to think of these relatives and enters blinding darkness (ie the life of lower creatures) after death 19-30

Thus ends chapter seventeen of Book XI



## CHAPTER XVIII

His Divinity said A Brahmin, who is desirous of embracing the order of forest-dwelling anchorites, should either entrust his wife to his son or take her with him and reside only in a forest for a third part of his life free from passions. He should live on sacred bulbous roots, edible roots and fruits and wear garments made of barks of trees, grass, leaves or skins In the summer, he should mortify his body by sitting in the midst of four fires and enduring heat of the Sun In

अग्निपक्वं समग्रीयात् कालपक्मयापि वा । उलूखलात्मकुट्टो वा दन्तोत्सृज्य पक्व वा ॥३॥  
 स्वयं संचिनुयात् सर्वमात्मनो वृत्तिकारणम् । देशकालबलाभिन्नो नाददीता यदाऽऽहतम् ॥४॥  
 पत्रं चीर्णेन तपसा मुनिर्धमनिर्मतत । मा तपोमयमाराध्य ऋषिलोकादुपैति माम् ॥५॥  
 यदासौ नियमेऽकल्पो जरया जातयेष्युः । विरागो जायते सम्यङ्मन्यस्ताग्निः प्रव्रजेत्ततः ॥६॥  
 दृष्टिपूर्तं ग्यसेत् पाद वस्त्रपूर्तं पिनेज्जलम् । सत्यपूता यदेद् वाचं मन पूतं समाचरेत् ॥८॥  
 मानानीहानिलायामा दण्डा वाग्देह्येतसाम् । नहोते यस्य सन्त्यङ्ग वेणुभिर्न भवेद् यतिः ॥९॥  
 एकश्चरेन्महीमेता नि सङ्ग संयतेन्द्रिय । आमनीड आभरत आ मङ्गान् समदर्शनः ॥१०॥

the monsoon, he should endure sharp-driving showers. In the winter he should remain immersed neck-deep in water. In these ways, he should practise penance. He should eat food, which may have been cooked with fire or which may have ripened with time. The food may be pounded with a mortar or with a stone. In the alternative he may use his teeth for a pestle. An anchorite should himself fetch daily all things required for his maintenance, having regard to the nature of the country, time and his ability, but he should not consume what might have been fetched at another time. An anchorite, whose body is covered with visible veins, due to emaciation caused by the penance and adores Me—the image of penance—would attain Me via the world of sages 1-6

When his body becomes tremulous due to old age and he becomes so disabled that he cannot observe the prescribed rules of conduct and feels aversion to worldly life he should relinquish the sacred fire (which he had been worshipping till then) and take to the fourth stage of life viz: that of a recluse (Sanyasi), which involves complete renouncement of worldly life. A recluse should place his foot on the ground after ascertaining that it does not come into contact with any impurity. He should drink water, which has been purified by filtering it through a piece of cloth. He should speak words, which are purified by truth, and do only those acts, which his mind considers pure. Dear Me! Taciturnity, freedom from desires and restraint of breath during meditation of the Supreme Spirit are respectively the veritable staffs for controlling respectively the speech, body and mind and not those of bamboo, since one does not become a Sannyasi by only carrying the latter. He should have no company, should control his sensual

विचिक्लेमशरणो मद्भवविमलाशयः । आत्मानं चिन्तयेदेकमेवेन मया मुनिः ॥११॥  
 बुधो बालकवद् कौण्डे कुशलो जडवचरेत् । वदेदुन्मत्तवद् विद्वान् गोचर्या नैगमश्चरेत् ॥१२॥  
 नोद्विजेत जनाद् धीरो जनं चोद्वेज्जयेन्न तु । अतिवादांस्तितिक्षेत नावमन्येत कंचन ।  
 देहमुद्दिश्य पशुवद् वैरं कुर्यान्न केनचित् ॥१३॥

अलभ्या न विपरीदेत कालेऽशनं कचित् । लभ्या न हृष्येद् धृतिमानुभयं दैवतन्त्रितम् ॥१४॥  
 मिश्रोर्धर्मः शमोऽहिंसा तप ईशा वनौकसः । गृहिणो भूतरक्षेज्या द्विजस्याचार्यसेवनम् ॥१५॥  
 ब्रह्मचर्यं तपः शाचं संतोषो भूतसौहृदम् । गृहस्थस्याप्यृतौ गन्तुः सर्वेषां मदुपासनम् ॥१६॥  
 इति मां यः स्वधर्मेण भजेन्नित्यमनन्यभाक् । सर्वभूतेषु मद्भावो मद्भक्तिं विन्दते इदम् ॥१७॥

be self-possessed and be equanimous. A recluse should reside in a secluded but safe place, have a pure heart devoted to Me and should meditate on the spirit as being not distinct from Me. 7-11

Even if he were wise, he should behave as if he were an ignorant child. Even if he were clever, he should behave as if he were stupid. Even if he were learned he should behave as if he were insane. Even if he were well-versed in the Vedas, he should behave as if he were foolish like a bull. He should be patient. He should neither feel disgusted with people, nor should himself cause disgust to people. He should avoid reproof and should not despise anyone for (injury to) his body. He should remain so contented that he should not feel depressed when, at times, he does not get food; nor should he rejoice when he gets it, since both these factors are dependant on the destiny. 12-14

The religious merit of a recluse lies in restraint of passions and harmlessness; that of a forest-dwelling anchorite lies in performance of penance and meditation on the supreme spirit, that of a house-holder lies in protection of all creatures and performance of ritual sacrifices and that of a student-celibate lies in serving his teacher. Celibacy, penance, uprightness, contentment, love for all creatures and cohabitation with wife also constitute duties of a house-holder, while my adoration is the duty of members of all the castes in all stages of life. Whoever adores Me in accordance with the duties of his caste and particular stage in life, without resorting to anyone else, and regards all creatures as Myself develops firm devotion to Me. 15-17



पतत्तेऽभिहितं साधो भवान् पृच्छति यच्च माम् । यथा स्वधर्मसंयुक्तो भवो मा समियात्परम् ॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे एकोनविंशोऽध्यायः ॥१८॥

—ॐ—

अथैकोनविंशोऽध्यायः

श्रीभगवानुवाच

तपस्तीर्थं जपो दानं पवित्राणीतराणि च । नालं कुर्वन्ति तां सिद्धिं यां ज्ञानकल्पया हता ॥१॥

तस्माज्ज्ञानेन सहितं ज्ञात्वा स्वात्मानमुद्धव । ज्ञानविज्ञानसम्पन्नो भज मा भक्तिभाषित ॥२॥

ज्ञानविज्ञानयज्ञेन मामिच्छ्वाऽऽत्मानमात्मनि । सर्वयज्ञपतिं मां वै ससिद्धिं मुनयोऽगमन् ॥३॥

त्वय्युद्धवाश्रयति यस्त्रिविधो विकारो मायान्तराऽऽवर्तति नाद्यपदगंघोर्यम् ।

जन्माद्योऽस्य यदमी तव तस्य किं स्युराद्यन्तयोर्व्यदसतोऽस्ति तदेव मध्ये । ४॥

Saintly Uddhava said I have told this to you in response to your inquiry as to how My devotee who follows the duties of caste and particular stage in life, may attain Me the Supreme Spirit 18

Thus ends chapter eighteen of Book XI



## CHAPTER XIX

**His Divinity said** Penance, pilgrimage muttering prayers and other sacred activities are not enough for achieving that final beatitude which can be attained with a fraction of spiritual knowledge Uddhava ! Thou shouldst, therefore, know thy spiritual self by achieving spiritual knowledge When thou art thus equipped with spiritual knowledge and understanding thou shouldst devote thyself to Me with devotionary fervour, since sages have attained Me the overlord of all ritual sacrifices and the abode of final beatitude-by adoring Me in their spiritual selves by achieving spiritual knowledge with devotionary fervour and understanding Uddhava ! Out of three phases of the soul consisting of birth, intermediate state of existence and death, to which thou art subject, only the intermediate state of existence is observed by man himself The first and the phases are not observed This is due to the influence of Maya. How art thou (i.e. the soul) concerned, therefore, with these phases ? The soul which exists at birth and at death is the same which exists in the intermediate state of existence 1-4

उद्धव उवाच

ज्ञानं विशुद्धं विपुलं यथैतद् वैराग्यविज्ञानयुतं पुराणम् ।  
आर्याहि विद्वेश्वर विश्वमूर्ते त्वद्भक्तियोगं च महद्भिर्मृगम् ॥५॥

श्रीभगवानुवाच

नैकादश पञ्च ग्रीन् भागान् भूतेषु येन वै । ईक्षेताथैवमप्येषु तज्ज्ञानं मम निश्चितम् ॥६॥  
एतदेव हि विज्ञानं न तथैकेन येन यत् । स्थित्युत्पत्त्यप्ययान् पश्येद् भावानां त्रिगुणात्मनाम् ॥७॥  
आदावर्ते च मध्ये च स्रज्यात् स्रज्यं यदन्वियात् । पुनस्तत्प्रतिसंक्रमे यच्छिष्येत तदेव सत् ।  
धृतिः प्रत्यक्षमतिह्यमनुमानं चतुष्टयम् । प्रमाणेष्वनवस्थानाद् विकल्पात् सधिरज्यते ॥९॥

**Uddhava said :** Lord of the univers ! Please tell me how one can achieve extensive, pure and primeval spiritual knowledge, which is free from passion and pregnant with wisdom, Image of the universe ! Please tell me about the cult of devotion to thee, which is fit to be sought after by eminent men 5

**His Divinity said.** It is my definite opinion that spiritual knowledge consists of the knowledge that only one entity (the supreme spirit) pervades the nine elements of nature, spirit, the great primordial element, ego, sound, (the object of the sense of hearing and property of ether), the sense of visualizing form and colour, the sense of taste and the sense of smell, the eleven elements of sense and activity viz, five organs of perception (the skin, tongue eyes, ears and nose), five organs of activity (the organ of speech, hands, feet, anus and the organ of generation) and mind, the five primary elements of ether, wind, light, water and earth, and the three constituents of nature viz sublimity, mundanity and 'darkness'—all of which exist in all creatures spiritual knowledge consists of the realization that the above primary substances are not perceived as such but as the supreme spirit, which is the cause of the creation, existence and destruction of all objects, which possess the three constituents of nature, that entity which creates all objects in the first stage, which constitutes the created objects in the intermediate stage and which follows them at their destruction and which remains after its destruction in the Reality i.e. the Supreme spirit As there is uncertainty and absence of finality in the authority of the Vedas, in the apprehension by the sensual organs, in traditional instructions and in conclusion by inference, the common conception of

कर्मणां परिणामित्वादाविरिञ्चादमङ्गलम् । विपश्चिन्नभ्यं पर्यदृष्टमपि दृष्टवत् ॥१०॥  
 यदात्मन्यपितं चित्तं शान्तं सत्त्वोपवृद्धितम् । धर्मं ज्ञानं सर्वैरात्म्यमैश्वर्यं चाभिपद्यते ॥११॥  
 धर्मो मङ्गलकृत् प्रोक्तो ज्ञानं चैकात्म्यदर्शनम् । गुणेष्वसङ्गो वैराग्यमैश्वर्यं चाणिमादयः ॥१२॥

श्रीमगवानुवाच

अहिंसा सत्यमस्तेयमसङ्गो ह्रीरसंचयः । आस्तिष्यं ब्रह्मचर्यं च मोहनं श्रेयं क्षमाभयम् ॥१३॥  
 शौचं जपस्तपो होमः यज्ञाऽऽतिथ्यं मदर्चनम् । तीर्थाटनं परार्थेहा तुष्टिराचार्यसेवनम् ।  
 पुंमामुपासितास्तात यथाकामं दुहन्ति हि ॥१४॥

शमो मद्भिष्टता युद्धेर्दम इन्द्रियसंयमः । तितिक्षा दुःखसन्मर्षो जिहोपस्यजयो धृतिः ॥१५॥  
 दण्डन्यासः परं दानं कामत्यागस्तपः स्मृतम् । स्वभावविजयः शौर्यं सायं च समदर्शनम् ॥१६॥

the world cannot be sustained. A man, therefore, gets disgusted with the world and renounces worldly attachments. Since the fruits of religious rites are limited and happiness in the domain of Brahma also does not constitute real welfare, a wise man should look at the latter unobservable pleasures as unreal as the visible pleasures of the world. When the placid mind, which has been dedicated to Me, is nourished with the quality of sublimity, it achieves religiosity, freedom from passions, divine faculties and spiritual knowledge. It has been decided that religiosity is that attitude of mind which engenders devotion to Me. Spiritual knowledge constitutes experience of the feeling of the existence of only the Supreme spirit through the universe; freedom from passions consists of detachment from the characteristics of all objects; and divine faculties constitute the Superhuman powers of reducing one's size to that of an atom etc. 6-12

Abstaining from killing or giving pain to others in thought, word and deed, truthfulness, abstaining from thieving, detachment from worldly ties, modesty, abstaining from accumulation of property, belief in God and sacred traditions, celibacy, taciturnity, steadiness, forbearance and absence of fear are moral duties. Purity, muttering, prayers, performance of penance, offering oblations to gods into consecrated fire, religious, faith, hospitality, My worship, visits to places of pilgrimage, philanthropy, contentment and service of one's spiritual preceptor are self-imposed religious observances. Dear Me ! If these rules are observed they would yield whatever is desired.

Devotion to Me constitutes mental poise; restraint of sensual organs

कृतं च सुनृता वाणी कविमि परिकीर्तिता । कर्मस्वसंगमः शौचं त्यागः संन्यास उच्यते ॥१७॥  
 धर्म इष्टं धनं नृणां यज्ञोऽहं भगवत्तमः । दक्षिणा ज्ञानसदेशः प्राणायामः परं बलम् ॥१८॥  
 भगो म पेश्वरो भावो लाभो मङ्गलकिरुत्तमः । विद्याऽऽर्मानि मिदावाधो जुगुप्सा द्वीरकर्मसु ॥१९॥  
 श्रीगुणां नैरपेक्षयाद्याः सुखं दुःखसुखात्ययः । दुःखं कामसुरापेक्षा पण्डितो बन्धमोक्षवित् २०  
 मूखं देहाद्यहंबुद्धिः पन्था मज्जिमः स्मृतः । उत्पथश्चित्तविक्षेपः स्वर्गः सत्त्वगुणोदयः ॥२१॥  
 नरकस्तमउन्नाहो दःधुर्गुरहं सखे । गृहं शरीरं मानुष्यं गुणाढ्यो ह्याढ्य उच्यते ॥२२॥  
 दरिद्रो यस्यसंतुष्टः कृपणो योऽजितेन्द्रियः । गुणेष्वसक्तधीरीशो गुणसङ्गो विपर्ययः ॥२३॥

constitutes self-restraint; complete tolerance of hardship constitutes endurance, vanquishing the impulses of the tongue and the generating organ constitute courage; giving up the desire to inflict punishment for any wrong constitutes the greatest charity, renouncement of desires is regarded as penance. vanquishing innate disposition constitutes valour and equanimity constitutes truth. Truthful and pleasant speech has been called divine law by sages Detachment from worldly activities constitutes personal purification and abandonment of desires is called renunciation. Religiousity constitutes covetable wealth for men. I the greatest divinity constitute ritual sacrifices. The message of spiritual knowledge constitutes the gift to be given to Brahmins at the completion of religious rites. Restraint of breath during mental recitation of sacred formulas constitutes the greatest strength My position as the supreme Lord constitutes excellance and devotion to Me constitutes the greatest gain Rejection of separation from the supreme spirit constitutes learning Aversion to improper activities constitutes modesty. Virtues consisting of indifference to means of worldly happiness and others constitute riches. Absence of the feeling of miseries and happiness constitutes real happiness. Expectation of achieving worldly desire and happiness on the other hand constitute misery. A man who knows how to be released from the trammels of worldly existence is a learned man. A man who equates hims lf with the body etc. is a real fool. Sacred precepts about Me are regarded as the correct path. Distraction of the mind is the wrong path. Rise of the quality of sublimity constitutes heaven. Projection of the quality of Spiritual ignorance constitute hell My friend ! I constitute true relatives and spiritual preceptor. The human body constitutes a home. A man, who is rich in virtues, is really rich A disconteted man is a poor man. A man who has not

किं वर्णितेन चतुर्णा लक्षण गुणदोषयोः । गुणदोषद्विशिष्टो गुणस्तुभययोजितः ॥२४॥  
 । इति श्रीसंक्षिप्त भागवते एकादशस्कन्ध एकोनविंशोऽध्यायः ॥१०॥



अथ विंशोऽध्यायः

उद्धव उवाच

गुणदोषभिदादृष्टिमन्तरेण यवस्तव । निश्चेयसं कथं नृणां निषेधविधिलक्षणम् ॥१॥

श्रीभगवानुवाच

योगास्त्रयो मया प्रोक्ता नृणां श्रेयोविधित्सया । ज्ञानं कर्म च भक्तिश्च नोपायोऽन्योऽस्ति कुत्रचित्  
 निर्दिष्टानां ज्ञानयोगो न्यासिनामिह कर्मसु । तेन निर्दिष्टं चित्तानां कर्मयोगस्तु कामिनाम् । ३।  
 यदृच्छया मत्स्यादो जातश्रद्धस्तु यः पुमान् । निर्दिष्टो नातिसक्तो भक्तियोगोऽस्य सिद्धिः ॥

vanquished his sensual organs is a really miserable man A man whose mind is not excessively attached to the the three constituents of nature is a real master, and a man whose mind is attached to them is quite the opposite—a slave What is the use more elaboration? The characteristics of virtues and faults are that the fault lies in looking at virtues and defects as such and the virtue lies in indifference to them. 13-24

Thus ends chapter nineteen of Book XI



## CHAPTEE XX

His Divinity said I have prescribed three courses with the desire of conferring bliss on men Spiritual knowledge, performance of religious rites and devotion to God No other remedy exists anywhere for attaining bliss The course of spiritual knowledge is meant for those who have developed aversion for religious rites and have therefore, renounced them The course of performance of religious rites is meant for those, however, who have not developed aversion for them and harbour worldly desires On the other hand a man in whom faith in accounts etc. relating to Me has been engendered and who has, at the same time not developed aversion for religious rites but is not much attached to them, the course of devotion to God affords success in attaining bliss A man who carries on the duties of his station in life, while living in

अस्मिंल्लोके वर्तमान स्वधर्मस्थोऽनघः शुचिः । ज्ञानं विशुद्धमाप्नोति मद्भक्तिं वा यदृच्छया ॥  
पतद् विद्वान् पुरा मृत्योरमवाय घटेत सः । अथमप्य इदं ज्ञात्वा मर्त्यमर्थसिद्धिदम् ॥६॥

नृदेहमाद्यं सुलभं सुदुर्लभं ह्रवं सुकर्षं गुरुकर्षधारम् ।

मयानुकूलेन नमस्वतेरितं पुमान् भवार्थि न तरेत् स आत्महा ॥७॥

यदाऽऽरम्भेऽपु निर्दिष्टो विरक्तः संयतेन्द्रियः । अभ्यासेनात्मनो योगी धारयेदचलं मनः ॥८॥

धार्यमाणं मनो यद्भि आग्र्यदाश्चनवस्थितम् । अतन्द्रितोऽनुरोधेन मार्गेणात्मवशं नयेत् ।

एष वै परमो योगो मनसः संग्रहः स्मृतः ॥९॥

निर्दिष्टस्य विरक्तस्य पुष्टस्योक्तवेदिनः । मनस्त्यजति दौरात्म्यं चिन्तितस्यानुचिन्तया ॥१०॥

यमादिभिर्वागपथैरात्मीक्षितया च विद्यया । ममाचोपासनाभिर्वा नान्यैर्योग्यं स्वरेम्भनः ॥११॥

this world, and is sinless and pious, either achieves pure spiritual knowledge or devotion to Me, if he so, desires. A wise man, should bear in mind that this body is useful in attaining beatitude, though it is mortal and should therefore, endeavour to prevent rebirth, before his death.

This pre-eminent human body is virtually a boat, which is easily obtained though it is rare (among bodies of other creatures), very efficient, has a spiritual preceptor as it helps and is being propelled by Me serving as favourable mind A man, who does not cross the ocean of worldly life with it, commits spiritual suicide. 2-7

When an ascetic feels aversion for worldly activities, becomes free from worldly attachments and has controlled his sensual organs, he should make his mind steady by spiritual meditation. If the mind rambles and becomes unsteady, while it is being steadied, a diligent ascetic should bring it under control by adopting means of fulfilling its desires. Since control of mind is the greatest means of attaining beatitude 8-9

The mind of a man, who has got aversion for religious rites, who has become free from worldly attachments and who has grasped the precepts of his spiritual preceptor, abandons evil materialistic attitude by pondering over these factors again and again. The mind becomes aware of the proper object by religious observances, the path of the contemplation of the Supreme spirit and study of metaphysics or by

यदि कुर्यात् प्रमादेन योगी कर्म विगर्हितम् । योगेनैव दहेद्दो नान्यत्तत्र कदाचन ॥१२॥

जातश्रद्धो मत्कथासु निर्दिष्टं सर्वकर्मसु । ततो भजेत मा प्रीतः श्रद्धालुर्हृदनिधाय ।

जुषमाणश्च तान् कामान् दुःखोदकाश्च गर्हयन् ॥१३॥

प्रोक्तेन भक्तियोगेन भजतो मासहस्रमुने । कामा हृदया नश्यन्ति सर्वे मयि हृदि स्थिते ॥१४॥

भिद्यते हृदयप्रस्थिदिद्यन्ते सर्वसंशया । क्षीयन्ते चास्य कर्माणि मयि दृष्टेऽसित्तात्मनि ॥१५॥

नेरपेक्ष्य परं प्राहुर्निश्चेयसमनस्वकम् । तस्मान्निराशिषो भक्तिरिरेक्षस्य मे भवेत् ॥१६॥

न मय्येकान्तभक्तानां गुणदोषोद्भवा गुणाः । साधूनां समचित्तानां बुद्धेः परमुपेयुषाम् ॥१७॥

एवमेतान् मयाऽऽदिष्टाननुतिष्ठन्ति मे पथः । क्षेमं चिन्वन्ति मत्स्थानं यद् ब्रह्म परमं विदुः ॥१८॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्क २ विंशोऽध्यायः ॥१०॥



worship of and meditation on Me-by no other means. If a devotee does any prohibited act through lassitude, he could burn away his sin by meditation on Me-in no other manner

A man in whom faith in accounts relating to Me has been engendered, who has aversion for all worldly activities, who has a firm determination and who is, therefore My delighted faithful devotee should have recourse to Me All worldly desires harboured by a devout man in his heart would perish if he repeatedly adores Me in accordance with the aforesaid cult of devotion, since I would establish Myself in his heart The bonds tying the heart of a man with worldly attachments are cut off, all his doubts are shattered and effects of his worldly activities are worn out, when he has vision of Me-the soul of all creatures 10-15

Absence of desires is the greatest and fullest bliss. Devotion to Me is, therefore, engendered in a man who has neither any hopes nor desires Those saintly persons who are exclusively devoted to Me, who have an equanimous mind and who have gone beyond the pale of intellect become exempt from the effects of virtues and vices Those devotees, who put into practice the precepts preached by Me, reach My abode, which confers welfare and which comprises the great supreme spirit, since they have realized it 16-18

Thus ends chapter twenty of Book XI



## उद्धव उवाच

प्रकृतिः पुरुषश्चोभौ यद्यप्यात्मविलक्षणौ । अयोन्यापाश्रयात्कृष्ण दृश्यते न मिदा तयोः ।  
छेतुर्मदसि सर्वश महान्तं संशयं हृदि ॥१३॥

## श्रीभगवानुवाच

प्रकृतिः पुरुषश्चेति विकल्पः पुरुषर्षभ । एष वैकारिकः सुगो गुणव्यतिकरात्मकः ।  
आत्मा यदेषामपरो य आद्यः स्वयानुमूल्याविलसिद्धसिद्धिः ॥१४॥

## उद्धव उवाच

त्यक्तः परानृत्तधियः स्वकृतैः कर्मभिः प्रभो । उवाच चान् यथा देहान् गृह्णति विवृजन्ति च ।  
तन्ममाद्याहि गोविन्द दुर्बिभाव्यमनात्मभिः ॥१५॥

## श्रीभगवानुवाच

मनः कर्ममयं नृणामिन्द्रियैः पञ्चभिर्युतम् । लोकाह्लोकं प्रयात्यन्य आत्मा तदनुवर्तते ॥१६॥  
स्यायन्मनोऽनुविषयान् दृष्टान् चानुश्रुतानथ । उद्यत् सीदत् कर्मतन्त्रं स्मृतिस्तदनु शान्यति ॥१७॥

verily born from the primary elements differently. All these enumerations are equitable, What does not become learned men ? 4-12

Uddhava said Krishna ! Though nature and the supreme soul have different characteristics of their own, no distinction is apparent between them, since they are mutually intermingled. Omniscient Lord ! It would be proper if you remove this doubt, which invests my mind. 13

His Divinity said Eminent Uddhava ! Nature and the supreme soul have different characteristics This creation is subject to continuous change and is pregnant with a mixture of the qualities of sublimity, mundanity and spiritual ignorance. The soul is, however, quite distinct from these qualities. It is primordial and its existence is entirely self proved, since it is established by experience. 14

Uddhava said : Lord ! Govind ! Please tell me how persons, whose minds are turned away from you, come to have bodies of higher and lower creatures and abandon them This matter is difficult to be understood by persons having no spiritual bias 15

The mind of men has constant contact with saturated with ideas of activity, which is quite distinct



केचित् सप्तदश प्राहुः षोडशैके त्रयोदश । गायन्ति पृथगायुष्मन्निदं नो वपतुर्महसि ॥३॥  
 युक्तं च सन्ति सर्वत्र भाषन्ते ब्राह्मणा यथा । मायां मदीयामुदगृह्य वदतां किं नु दुर्धटम् ॥४॥  
 यासां व्यतिकरादासीद् विकल्पो वदतां पदम् । प्राप्ते शमदमेऽप्येति घादस्तमनु शाम्यति ॥५॥  
 परस्परानुप्रवेशात् तत्त्वानां पुरुषर्षभ । पौर्वापर्यप्रसंख्यानं यथा वस्तुविवक्षितम् ॥६॥  
 पुरुषः प्रकृतिर्व्यक्तमहंकारो नभोऽनिलः । ज्योतिरापः क्षितिरिति तत्त्वान्युक्तानि मे नव ॥७॥  
 श्रोत्रं त्वग् दर्शनं घ्राणो जिह्वेति ज्ञानशक्तयः । वाक्पाण्युपस्थपाय्वर्त्रिकर्माण्यङ्गोभयं मनः ८  
 शब्दः स्पर्शो रसो गन्धो रूपं चेत्यर्थजातयः । सत्त्वादिभिर्गुणैर्धत्ते पुरुषोऽव्यक्त ईश्वरते ॥९॥  
 पण्डित्यत्रापि भूतानि पञ्च पृष्ठः परः पुमान् । तैर्युक्त आत्मसम्भूतैः सृष्टेर्द समुपाविशत् ॥१०॥  
 घत्वायैवेति तत्रापि तेज आपोऽध्रमात्मनः । जातानि तैरिदं जात जन्मावययिनः रज्जु ॥११॥  
 इति नानाप्रसंख्यानं तत्त्वानामृषिभिः कृतम् । सर्वं न्याय्यं युक्तिमत्त्वाद् विदुषां किमशोभनम् ॥

Krishna ! Thus they speak of different numbers of elements. Please tell me why they differ. 1-3

**His Divinity said :** What the theologists say is always proper. What is difficult for those who resort to My "Illusion" when they speak. The indecivencess among the contestants is the result of blending together various powers. When, however, a man attains mental composure and subdues his passions, the indecivencess ceases. Eminent Uddhava ! When primary elements have mixed with each others, their number earlier and later sages, depends upon the desire of the speaker. Dear me ! I have mentioned nine primary elements: soul, nature, the great element, ego, ether, wind, ears, eyes, skin, nose and tongue are organs of perception. Speech, hands, generating organ, anus, and activity. Consciousness and mind are additional. Perception of form, feeling of touch, smell and tastes. With these and the qualities of substantial ignorance, the unmanifest supreme soul is the case of those who contend that there are five primary elements (ether, wind, light, water, earth). With supreme soul, it may be pointed out that which were created by god from Himself pervaded it. Those who contend that there are four elements (earth, water, air, fire) say that light, water and earth emanated from

शब्दब्रह्म सुदुर्बोधं प्राणेन्द्रियमनोमयम् । अनन्तपारं गम्भीरं दुर्विगाहं समुद्रवत् ॥१५॥  
मां विधत्तेऽभिधत्ते मां विकल्प्यापोद्यते त्वहम् । पतायान् सर्ववेदार्यः शब्द आस्थाय मां भिदाम्  
मायामात्रमनूद्यान्ते प्रतिसिद्धय प्रसीदति ॥१६॥

॥ इति श्रीसङ्क्षिप्तभागवते एकादशस्कन्धे एकाविंशोऽध्यायः ॥१२॥

—३३३—

अथ द्वाविंशोऽध्यायः

उद्धव उवाच

कति सत्त्वानि विश्वेश संख्यातामृषिभिः प्रभो । नवैकादश पञ्च त्रीण्यात्थ त्वमिह शृणुम ॥१॥

केचित् पट्विंशति प्राहुरपरे पञ्चविंशतिम् । सप्तैके नव पट् केचिच्चत्वार्येकादशापरे ॥२॥

psed by the gloom Uddhava ! A creature, which is devoid of sense, becomes listless When a man thus becomes devoid of sense his self-interest in this life and in the life after death are ruined.

The fruit of religious rites (heaven), about which you have heard, does not constitute beatitude. It has only been prescribed as being most palatable. (to beginners in search of beatitude) and only with the desires of leading a man to beatitude, like sugar-coating to medicines, which makes the latter palatable The Vedas are most difficult to understand, They constitute the very life, sensual organs and mind and are boundless, deep and difficult of being delved into like the sea. They enjoin worship of Me and speak about me, when they refer to others gods, who are to be ultimately eliminated. This much is the import of all the Vedas though they refer to other gods. 14-16

Thus ends chapter twenty one of Book XI.

## CHAPTER XXII

Uddhava said : Lord of the universes : My Lord ! How many primary elements have been mentioned by sages ? We have heard you here saying that there are groups of nine, eleven, five and three elements. Some say that there are twentysix elements. Others say that there are twenty-five elements, some say that there are seven; some say that there are nine; some say that there are six; others say that there are eleven; some say that there are seventeen; some say that there are sixteen and some say that there are thirteen elements. Longlived

केचित् सप्तदश प्राहुः षोडशैके त्रयोदश । गायन्ति पृथगायुष्मन्निदं नो वपतुमर्हसि ॥३॥  
युक्तं च सन्ति सर्वत्र भाषन्ते ब्राह्मणा यथा । मायां मदीयामुदगृह्य वदतां किं नु दुर्घटम् ॥४॥  
यासां व्यतिकरादासीद् विकल्पो वदतां पदम् । प्राप्ते शमदमेऽप्येति वादस्तमनु शमयति ॥५॥  
परस्परानुप्रवेशात् तत्त्वानां पुरुषर्षभ । पौर्वापर्यप्रसंख्यानं यथा वक्तुर्धिवक्षितम् ॥६॥  
पुरुषः प्रकृतिर्व्यक्तमहंकारो नभोऽनिलः । ज्योतिरायः क्षितिरिति तत्त्वान्शुक्रानि मे नव ॥७॥  
ओषं त्वग् दर्शनं घ्राणो जिह्वेति ज्ञानशक्तयः । चान्पाण्युपस्थपाय्वल्त्रिकर्माण्यङ्गोभयं मनः ८  
शब्दः स्पर्शो रसो गन्धो रूपं चेत्यर्थजातयः । सत्त्वादिभिर्गुणैर्घत्ते पुरुषोऽध्यक्त ईक्षते ॥९॥  
षडित्यत्रापि भूतानि पञ्च पट्टः परः पुमान् । तैर्युक्त आत्मसम्भूतैः सृष्टेर्दं समुपाविशत् ॥१०॥  
चत्वार्येवेति तत्रापि तेज आपोऽन्नमात्मनः । जातानि तैरिदं जातं जन्मावयधिनः पलु ॥११॥  
इति नानाप्रसंख्यानं तत्त्वानामुपिभिः कृतम् । सर्वं न्याय्यं युक्तिमत्त्वाद् विदुषां किमशोभनम् ॥

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उद्धव उवाच

प्रकृतिः पुरुषश्चोभौ यद्यप्यात्मविलक्षणौ । अन्योग्यापाश्रयात्कृष्ण इदमेत न मिदा तयोः ।  
हेतुमहसि सर्वज्ञ महान्तं संशयं हृदि ॥१२॥

श्रीभगवानुवाच

प्रकृतिः पुरुषश्चेति विकल्पः पुरुषर्षभ । एष वैकारिकः सर्गो गुणव्यतिकरात्मकः ।  
आत्मा यदेषामपरो म आद्यः स्वयानुमृत्याखिलसिद्धिसिद्धिः ॥१३॥

उद्धव उवाच

त्यक्तः परावृत्तधियः स्वरुतैः कर्मभिः प्रभो । उद्यावचान् यथा वेदान् गृह्णन्ति विसृजन्ति च ।  
तन्ममात्माहि गोविन्द दुर्षिमाव्यमनात्मभिः ॥१५॥

श्रीभगवानुवाच

मनः कर्ममयं नृणामिन्द्रियैः पञ्चमिर्युतम् । लोकाह्लोकं प्रयात्यन्य आत्मा तदनुवर्तते ॥१६॥  
एयायन्मनोऽनुयिगयान् दृष्टान् यानुश्रुतानथ । उद्यत् सोदत् कर्मतंत्रं स्मृतिस्तदनु शान्यति ॥१७॥  
verily born from the primary elements differently All these enumerations are equitable, What does not become learned men ? 4-12

**Uddhava said :** Krishna ! Though nature and the supreme soul have different characteristics of their own, no distinction is apparent between them, since they are mutually intermingled. Omniscient Lord ! It would be proper if you remove this doubt, which invests my mind. 13

**His Divinity said :** Eminent Uddhava ! Nature and the supreme soul have different characteristics. This creation is subject to continuous change and is pregnant with a mixture of the qualities of sublimity, mundanity and spiritual ignorance. The soul is, however, quite distinct from these qualities. It is primordial and its existence is entirely self-proved, since it is established by experience. 14

**Uddhava said :** Lord ! Govind ! Please tell me how persons, whose minds are turned away from you, come to have bodies of higher and lower creatures and abandon them. This matter is difficult to be understood by persons having no spiritual bias. 15

**His Divinity said :** The mind of men has constant contact with the five sensual organs. It is, therefore, saturated with ideas of activity and travels from one day to another. The soul, which is quite distinct

विषयामिनिवेशेन नात्मानं यत् स्मरेत् पुनः । जन्तो वै कस्यचिद्धेतोर्मृत्युरत्यन्तविरमृतिः ॥१८॥  
जन्म त्वान्मृतया पुंसः सर्वभातेन भूरिद । विषयस्वीकृतिं प्रादुर्ह्यथा स्वप्नमनोरथः ॥१९॥  
स्वप्नं मनोरथं चेत्यं प्राक्तनं न स्मरत्यसौ । तत्र पूर्वमिवात्मानमपूर्वं चानुपदयति ॥२०॥  
तस्मादुद्धव मा भुङ्क्ष्व विषयानसद्भिन्नैः । आत्माग्रहणमिमां पश्य वैकल्पिकं भ्रमम् २१  
क्षितोऽवमानितोऽसद्भिः प्रलब्धोऽसूयितोऽथवा । श्रेयस्कामं कृच्छ्रगत आत्मनाऽऽत्मानमुद्धरे

उद्धव उवाच

यथैवमनुयुष्येयं वद नो वदतां वर । सुदुःसहमिमं मन्ये आत्मग्लानिद्विभ्रमम् ।

विदुषामपि विश्वात्मन् प्रकृतिर्हि बलीयसी ॥२३॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे द्वाविंशोऽध्यायः ॥२३॥



from these, simply follows the mind The mind, which becomes engaged with activities which may crop up reflects upon the objects which have been seen or heard of. When these activities cease, their memory also disappear with them. The mind does not remember the spirit, due to its attachment to worldly objects! Complete oblivion of the worldly objects in the case of a creature for any reason whatever amounts to death, generous Uddhava ! Sages have said that whole-hearted acceptance of worldly objects by a creature by identifying the body with the soul amounts to birth. This is, however, illusory like fulfilment of one's desire in a dream Just as a man does not remember his dream or desire (but is engrossed in current dream or desire), the soul considers its own previous self as not having existed in the past (but considers its present existence as its only existence) 16-20

Uddhava ! you should not, therefore, enjoy worldly objects with your wicked sensual organs. You should see this uncertain world as a *misapprehension, arising out of rejection of the spiritual self*. A man, who is desirous of attaining bliss, should himself succour the spirit, whether he is distracted, insulted, jeered at, subjected to calumny or confronted with any trouble 21-22

Uddhava said : Eminent Preacher ! Supreme soul ! Please explain this to me in such a way that I may understand it. I consider that excesses of wicked persons are extremely intolerable. Nature overpowers even learned men 23

Thus ends chapter twenty two of Book XI.



## अथ त्रयोविंशोऽध्यायः

## श्रीभगवानुवाच

वाहस्पत्य इ वै नात्र साधुर्वै दुर्जनेरितै । दुरकैर्मित्रमात्मानं यः समाधातुमीश्वरः ॥१॥  
 न तथा तप्यते विद्धः पुमान् वाणैः सुमर्मगैः । यथा तुदन्ति मर्मस्था ह्यसता परुषेण ॥२॥  
 कथयन्ति महत्पुण्यमितिहासमिहोद्धव । तमहं वर्णयिष्यामि निबोध सुसमाहितः ॥३॥  
 अवेतिषु द्विज कश्चिदासीदाढ्यतम श्रिया । वार्तावृत्तिः पदर्यस्तु कामी लुब्धोऽतिकोपनः ॥४॥  
 दुःशीलस्य पदर्यस्य दुःस्थाने पुत्रवा-घवा । दारा दुहितरो भृत्या विपण्णा नाचरन् प्रियम् ॥५॥  
 घर्मकामविहीनस्य च्युतस्योभयलोकेतः । जर्थाऽप्यगच्छन्निधनं यद्वायासपरिश्रमः ॥६॥  
 ज्ञातयो जगृहुः किञ्चित् किञ्चिद् दस्यव उद्धव । दैवतं कालतः किञ्चिद् गृहवन्धोर्नृपाधिवात् ॥७॥

## CHAPTER XXIII

**His Divinity said :** Disciple of Brihaspati ! A man, who is not able to keep his mind composed when he is assailed with buses uttered wicked persons in this world is not a saint, though a man, who is wounded with arrows, which have pierced his vitals, is not afflicted so much as by the barbs of abuses of wicked men, which have pierced his vitals Uddhava ! Learned men recite to a merit-yielding story in this regard I am reciting it Hear it with a composed mind 1-3

There was a certain Brahmin in Malwa, who was very rich in wealth He lived on agriculture and was miserly, passionate, greedy and extremely irascible Since he was immoral and miserly, his sons, relatives, wife, daughters and servants hated him, did not behave to his liking He had therefore, become despondents He had failed to secure either religious merit or to fulfil his worldly desires, and had thus lost happiness in the other world The wealth amassed by him with much effort and labour, was also destroyed Uddhava ! his relatives took away some of the wealth of that unworthy Brahmin and thieves stole some of it Some of it was destroyed by accident, some by afflux of time and some was forfeited by the king As his wealth thus come to be destroyed, he could not do anything involving religious merit or which could yield worldly pleasures He was also neglected by his relatives. Thereupon, he was filled with endless anxiety Since he had lost his wealth, he became miserable and pondered over his plight for a long time When he was thus depressed and his throat

स एवं द्रविणे नष्टे धर्मकामविवर्जितः । उपेक्षितश्च स्वजनैश्चिन्तामाय दुरत्ययाम् ॥८॥  
 तस्यैवं ध्यायतो दीर्घं नष्टरायस्तपस्विनः । सिद्यतो बाष्पकण्ठस्य निर्वेदः सुमहानभूत् ॥९॥  
 स चाहेदमहो कष्टं नृथाऽऽत्मा मेऽनुतापितः । न धर्माय न कामाय यस्यार्थायास ईदृशः ॥१०॥  
 प्रायेणार्थाः कदर्याणां न सुखाय कदाचन । इह चात्मोपतापाय मृतस्य नरकाय च ॥११॥  
 अर्थस्य साधने सिद्धे उत्कर्षे रक्षणे व्यये । नाशोपमोग आयासस्त्रासश्चिन्ता भ्रमो नृणाम् १२  
 स्तेयं हिसानृतं दम्भः कामः क्रोधः स्मयो मदः । भेदो वैरमविश्वासः संस्पर्धा व्यसनानि च १३  
 एते पञ्चदशानर्था ह्यर्थमूला मता नृणाम् । तस्मादनर्थमर्थात्प्यं श्रेयोऽर्थी दूरतस्वजेत् ॥१४॥  
 मिचंते भ्रातरो दाराः पितरः सुहृदस्तथा । ण्काङ्क्षिन्वाः काकिणिना सद्यः सर्वेऽरयः कृताः ॥  
 अर्थेनात्पीयसा हेते संरब्धा दीप्तमन्यवः । त्यजन्त्याशु स्पृघो ऽनन्ति सहस्रोत्सृज्य सौहृदम् ॥  
 स्वर्गापवर्गयोर्होत्रं प्राप्य लोकमिमां पुमान् । द्रविणे कोऽनुपत्तेज तम्योऽनर्थस्य धामनि ॥१७॥

was choked with tears, he developed complete indifference to worldly life and said: "Alas ! I have unnecessarily afflicted my soul with remorse. My such efforts for collecting wealth have not been useful in achieving either religious merit or in achieving worldly happiness. wealth of miserly persons never serves to give them happiness It causes them suffering during their life time and lands them into hell after their death. Man have to undergo exertion, fear, anxiety and embarrassment in securing means for earning wealth and its acquisition, expansion, protection, spending, enjoyment and destruction, Theft, violence, fraud, lust, anger, arrogance, conceit, discard, enmity, treachery, rivalry and evil habits—these fifteen calamities of men are believed to have their roots in wealth. A man who wants to attain bliss should shun from a distance the calamity which goes under the name of wealth. Brothers, wives, parents, and relatives, who are normally united and affectionate, are all soon converted into enemies for the sake of a single 'cowrie' ( a small shell used as the smallest amount of money in by gone days). Forsaking affection, all of sudden, they become impetuous, their anger is kindled, they enter into rivalry, abandon each other and commit murders for the sake of a small amount. Having come to this world, which is a door to heaven and beatitude, which man would develop attachment to wealth, which is the abode of calamities, though he is mortal ? A man who does not share his wealth with gods, Brahmans, sages, parents, creatures, relatives, brothers, partners and himself, is like a Yaksha (a demi-god, who is said to be the protector of wealth) and degrades

देवपितृभूतानि ज्ञातीन् व-धूश्च भागिनः । असंविभज्य चात्मान यश्चवित्तः पतत्यधः ॥१८॥  
नूनं मे भगवास्तुष्टः सर्वदेवमयो हरिः । येन भीतो दशमेता निर्वेदश्चात्मनः प्लव ॥१९॥

## श्रीभगवानुवाच

इत्यभिप्रेत्य मनसा ह्यावन्त्यो द्विजसत्तम । उन्मुच्य हृदयग्रन्थीन् शान्तो मिथुरभून्मुनिः ॥२०॥  
स चचार महीमेता संयतात्मेन्द्रियानिल । मिशार्थं नगरग्रामानसङ्गोऽलक्षितोऽविशत् ॥२१॥  
तं वै प्रचयस मिथुमवधृतमसज्जनाः । दृष्ट्वा पर्यभयन् भद्र बह्वीभिः परिभूतिभिः ॥२२॥  
केचिन्निषेणु जगद्दुरेके पानं कमण्डलुम् । पीठं चैकेऽक्षसूत्रं च कन्था वीराणि केचन ॥२३॥  
तर्जयन्त्यपरे चाग्निः स्तेनोऽयमिति चादिन । क्षिपन्त्येकेऽवजानन्त पण धर्मभञ्जः शठः ॥२४॥  
पयं स भौतिकं दुःखं दैविकं दैहिकं च यत् । भोक्तव्यमात्मनो दिष्टं प्राप्तं प्राप्तमनुभूयत ॥२५॥  
परिभूत इमा गाथामगायन्त नराधमे । पातयन्नि स्वधर्मस्यो धृतिमारुधाय सारिषकीम् ॥२६॥

himself God Vishnu, who virtually constitutes all gods, has been verily pleased with me, since he has reduced me to this plight, because complete indifference to worldly objects is virtually a boat (for crossing the ocean of worldly life) 4-19

**His Divinity said** Having thus decided in his mind and having resolved the knots binding his heart to worldly life, that eminent Brahmin of Malwa became a recluse, maintaining himself on alms. He controlled his sensual organs, mind and life-breaths, moved on the Earth, shunned worldly attachments and visited cities and villages unnoticed, for begging alms. Good Uddhava ! On seeing this aged ascetic, wicked men slighted him with various insults, Some snatched away his triadic staff, some his dining plate some his wooden water-pot-since his grass-carpet, some his rosary of Rudraksha berries, some his pitched garment and some his tattered clothes, others threatened him, saying 'This man is a thief' Some insulted him alleging "This man is a religious hypocrite and a rogue' He recognized that whatever distress-material, physical or caused by destiny-was imposed by destiny had to be endured. Having been thus despised by wicked men, with a view to deride him, he sang the following verses, remained steadfast in his religious duties and relied on fortitude arising from his quality of sublimity : 20-26

**The Brahmin sang :** Learned men say that neither these people nor gods nor planets nor actions nor particular time are the cause of



## द्विज उवाच

नायं जनो मे सुखदुःखहेतुर्न देवतात्मा ग्रहकर्मकाला ।  
 मनः परं कारणमामनन्ति ससारचक्रं परिवर्तयेद् यत् ॥२७॥  
 मनो गुणान् च सृजते बलीयस्ततश्च कर्माणि विलक्षणानि ।  
 शुद्धानि कृष्णान्यथ लोहितानि तेभ्यः सवर्णां सृतयो भवन्ति ॥२८॥  
 दानं स्वधर्मो नियमो यमश्च श्रुतं च कर्माणि च सद्व्रतानि ।  
 सर्वे मनोनिग्रहलक्षणान्ता परो हि योगो मनस समाधि ॥२९॥  
 समाहितं यस्य मनः प्रशान्तं दानादिभिः किञ्चिद् तस्य कृत्यम् ।  
 असंयतं यस्य मनो विनश्यद् दानादिभिश्चैदपरं किमेभिः ॥३०॥  
 मनोऽग्रहोऽन्ये ह्यभयन् रम देवा मनश्च नान्यस्य वशं समेति ।  
 भीष्मो हि देवः सहस्रः सहोयान् युञ्ज्याद् वशे तस्य हि देवदेवः ॥३१॥  
 तं दुर्जयं शत्रुमसह्यधेगमस्तुद तन्न विजित्य केचित् ।  
 पुष्पेन्यसद्विग्रहमत्र मर्त्यैर्मित्राण्युदासीनरिपून् विमूढाः ॥३२॥  
 देहं मनोमात्रमिव गृहीत्वा ममाहमित्यन्धधियो मनुष्याः ।  
 एषोऽहमन्योऽयमिति भ्रमेण दुरन्तपारे तमसि भ्रमन्ति ॥३३॥

happiness or miseries The mind which revolves the wheel of worldly existence, is the greatest cause of them The mind which is very powerful, produces the qualities of sublimity, mundanity and spiritual ignorance These qualities are the cause of different types of activities which respectively have the characteristics of sublimity, mundanity and spiritual ignorance, which cause unconscious impressions of similar types Charity, religious duties religious observances, moral duties study of scriptures, ritual sacrifices, and austere religious observances—all these have characteristics which culminate in restraint of mind Composure of mind is the greatest cause of deep meditation, say what is the use of charity etc to a man whose mind is not composed and cool What else is one to attain by charity etc, if his mind is uncontrolled and is rambling Other sensual organs are controlled by the mind The mind, however is not subdued by another agent A sensual organs is terrific and powerful Whoever is more powerful and brings it under control becomes the god of gods Without vanquishing that unconquerable enemy, which has intolerable impetus and wounds the vitals, some fools enter into useless conflict with other mortals in this world or make others friends or treat them as neutrals or as enemies

सुखदुःखसंपदो नान्यः पुरपस्यात्मविभ्रमः । मित्रोदासीनरिपवः संसारस्तमसः वृत्तः ॥३४॥

श्रीभगवानुवाच

तरमाद् सघात्मना तात निगृह्णाण मनो घिया । मय्यावेशितया युक्त एतावान् योगसंग्रहः ॥३५॥  
य एता मिथुणा गीता ब्रह्मनिष्ठा समाहितः । धारयन् ह्यावयन् हृष्यन् द्वन्द्वैर्नैवामिभूयते ॥३६॥  
॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे त्रयोविंशोऽध्यायः ॥२३॥

अथ चतुर्विंशोऽध्यायः

श्रीभगवानुवाच

अथ ते समप्रयक्ष्यामि सारयं पूर्वैर्विनिश्चितम् । यद् विज्ञाय पुमान् सद्यो जह्याद् वैकल्पिकं भ्रमम्  
आमीत्तज्ञानमयो ह्यर्थं पश्येदाविकल्पितम् । यदा विवेकिनिपुणा आदौ वृत्तयुगेऽयुगे ॥२॥

Foolish men consider this body as "I" or as mine" Though these conceptions are only a creation of the mind, they think "This is myself and this is another" due to misapprehension and wonder about in endless spiritual ignorance. 27-34

His Divinity said No other man gives happiness or causes misery, The conception that he does to only a misapprehension. The worldly illusion about friends, neutrals and enemies stems from spiritual ignorance. Dear Me ! You should, therefore, control your mind and be composed by concentrating your mind on Me This is the gist of the cult of concentrating ones one mind in the Supreme spirit. Whoever bears in mind, hears or preaches this song sung by the recluse and which is devoted to the supreme spirit, with a composed mind, is not overcome by the mutually opposite qualities of happiness and misery etc

Thus ends chapter twenty three of Book XI

## CHAPTER XXIV

His Divinity said I will now describe to you the Sankhya system of philosophy evolved by former teachers of philosophy, since its knowledge instantly removes confusion caused by uncertainty (about real bliss) !

Formerly, there was only one object, which had no alternative viz spiritual knowledge, in the age of Satya (Truth), since people were

तन्मायाफलरूपेण केवलं निर्विकल्पितम् । चाङ्मनोऽगोचर सत्यं द्विधा समभयद् बृहत् ॥३॥  
तयोरेकतरो ह्यर्थः प्रकृतिः सोमयात्मिका । ज्ञानं त्वन्यतमो भावः पुरुषः सोऽभिधीयते ॥४॥  
तमो रजः सत्त्वमिति प्रवृत्तेरभवत् गुणाः । मया प्रक्षोभ्यमाणायाः पुरुषानुमतेन च ॥५॥  
तेभ्यः समभयत् सूत महान् सूत्रेण संयुतः । ततो विबुधतो जातोऽहंकारो यो विमोहनः ॥६॥  
धैकारिकस्तेजसश्च तामसश्चेत्यहं त्रिवृत् । तन्मात्रेन्द्रियमनसां कारणं चिदचिन्मय ॥७॥  
अयंस्तन्मात्रिकाजज्ञे तामसादिन्द्रियाणि च । तैजसाद् देवता आसन्नेकादश च द्वैकतात् ॥८॥  
मया संचोदिता भायाः सर्वे संहत्यकारिणः । अण्डमुत्पादयामासुर्ममायतनमुत्तमम् ॥९॥  
प्रेयानामोक आसीत् स्वर्भूतानां च भुवः पदम् । मर्यादीनां च भूलोकः सिद्धानां त्रिनयास् परम्  
अघोऽसुराणां नागानां भूमेरोकोऽसृजत् प्रभुः । त्रिलोषयां गतयः सर्वाः कर्मणा त्रिगुणात्मनाम्

then skillful in discrimination That truth (spiritual knowledge), which was absolute, had no alternative, was extensive and was not the object of speech and mind, split itself into two entities, as the outcome of "Illusion". One of the entities was Prakriti (Nature) which constituted both its cause and effect, the other entity constituted spiritual knowledge and is known as Purusha (Soul) When the Prakriti was agitated by Me (Supreme Spirit) and united with Purusha it developed the qualities of sublimity, mundanity "darkness" From these qualities developed activity Mahat (the great element viz intellect) was then united with the activity Ego which is seductive, emanated there from the ego developed three-fold into the qualities of change, light and darkness This ego, which is both animate and inanimate, is the cause of the subtle primary elements (such as touch, sound, taste, form and smell) sensual organs and mind The subtle primary elements produced object The sensual organs emanated from the quality of darkness, Deities presiding over the sensual organs emanated from the quality of light and the eleven organs (viz five organs of senses five organs of activity and mind) emanated from the quality of sublimity Induced by Me, all these objects combined and became active They produced an egg, which was an excellent abode for me

The heaven became the abode of deities the ethereal region became the abode of spirits and the Earth became the abode of mortals The abodes of accomplished souls was above these three worlds His Divinity created the abode of demons and serpents below the Earth,

योगस्य तपसश्चैव न्यासस्य गतयोऽमलाः । महर्जनस्तपः सत्यं भक्तियोगस्य मतिः ॥१२॥  
 मया कालात्मना धाम्ना कर्मयुक्तमिदं जगत् । गुणप्रवाहं पतस्मिन्नुन्मज्जति निमज्जति ॥१३॥  
 अणुर्बृहत् कृशः स्थूलो यो यो भावः प्रसिध्यति । सर्वोऽप्युभयसंयुक्तः प्रकृत्या पुरुषेण च ॥१४॥  
 सर्गः प्रवर्तते तावत् पौर्वापर्येण नित्यशः । महान् गुणविसर्गार्थः स्थित्यन्तो यावदीक्षणम् ।  
 पञ्चत्वाय विशेषाय कल्पते भुवनैः सह ॥१५॥

अग्ने प्रलीयते मर्त्यमनं धानासु लीयते । धाना भूमौ प्रलीयते भूमिर्गन्धे प्रलीयते ॥१६॥  
 अस्सु प्रलीयते गन्ध आपश्च स्वगुणे रसे । लीयते ज्योतिषि रसो ज्योती रूपे प्रलीयते ॥१७॥  
 रूपं धायौ स च स्पर्शे लीयते सोऽपि चाम्बरे । अम्बरं शब्दतन्मात्र इन्द्रियाणि स्वयोनिषु ।  
 योनिर्वैकारिके सौम्य लीयते मनसोऽश्वरे । शब्दो भूतादिमप्येति भूतादिर्महति प्रभुः ॥१९॥

All fruits of activities which are actuated by the three qualities, are to be enjoyed in the three worlds. The regions of Mahar, Jana, Tapas and Satya are the unmixed fruits of concentration in God and abandonment of passions, while the fruit of the cult of devotion to God is attaintaining Me.

Energized by Me—the embodiment of Time—the worldly man who is engaged in activities and in which current of the three qualities flow rises or sinks (in accordance with quality, which predominates in him). All objects—tiny or large, thin or massive, which are produced, are pregnant with Nature and soul. The creation, which has the object of infusing the qualities into all objects, continues to exist and end eternally so long as I oversee it and dissolves into the five elements along with the other worlds thereafter. The mortal body then dissolves into food (the lowest form in which the Supreme spirit is manifested) The food dissolves into corn and the latter dissolves into earth The earth dissolves into small and the latter dissolves into water The water dissolves into its own quality of taste, which dissolves into light The light dissolves into form and the latter dissolves into wind. The wind dissolves into touch, which dissolves into ether. The ether dissolves into the primary subtle element of sound and the sensual organs dissolve into their original sources Gentle Uddhava ! The latter dissolves into the inconstant mind, which controls them. Sound dissolves into the powerful ego, which dissolves into the great subtle element The latter, which has the qualities of knowledge and activity dissolves into the unmanifest. The eternal time dissolves into the

स लीयते महान् स्वेषु गुणेषु गुणवत्तमः । तेऽन्यके सम्प्रलीयन्ते तत् काले लीयतेऽन्यते ॥२०॥  
कालो मायामये जीवे जीव आत्मनि मय्यजे । आत्मा केवल आत्मस्यो विकल्पापायलक्षणः ।  
एष सांख्यविधि प्रोक्तः संशयग्रन्थिभेदन । प्रतिलोमानुलोमाभ्यां परावरदृशा मया ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे चतुर्विंशोऽध्यायः ॥२४॥

## अथ पञ्चविंशोऽध्यायः

### श्री भगवानुवाच

सत्यस्य रजसश्चैतास्तममश्चानुपूर्वशः । वृत्तयो वर्णितमायाः संनिपातमयो भूणु । १॥  
संनिपातस्त्वहमिति ममेत्युद्धव या मतिः । व्यवहारः संनिपातो मनोमात्रेन्द्रियास्तुभिः ॥२॥  
धर्मे चार्थे च कामे च यदासौ परिनिष्ठितः । गुणानां सनिकर्षोऽयं भ्रष्टारतिधनायहः ॥३॥  
प्रवृत्तिलक्षणे निष्ठा पुमान् यदि गृहाश्रमे । स्थधर्मे चानु तिष्ठेत गुणानां समितिर्हि सा ॥४॥

Supreme Soul, which is possessed of 'Illusion'. The supreme soul dissolves into Me—the eternal supreme spirit, which resides in itself though it appears to have the characteristics of variety and end The process of creation of the world according to the Sankhya system of philosophy which cuts the knot of doubt, has been thus explained by Me, since I am able to see the prior and posterior things 22

Thus ends chapter twenty four of Book XI

## CHAPTER XXV

His Divinity said : I have mostly described the functions of the sublimity, mundanity and "darkness". Now, hear about their combination Uddhav ! The belief about "I" and "meum" is the result of such a combination. The affairs conducted by mind, elements, sensual organs and life-breath are thus the result of such combinations. When such a combination is directed to religiosity, acquisition of wealth and fulfilment of desires, it promotes faith, wealth and love respectively. When a man is in the order of a house-holder, which is characterized by activities and remains steadfast in the duties of his order, it signifies a combination of the qualities. It should be deduced that man is endowed with the quality of sublimity if he has

पुरुषं सत्त्वंसंयुक्तमनुमीयाच्छमादिभिः । कामादिभी रजोयुक्तं क्रोधाद्यैस्तगासा युतम् ॥१॥  
 सत्त्वं रजस्तम इति गुणा जीवस्य नैव मे । चित्तजा यैस्तु भूतानां सज्जमानो निषध्यते ॥३॥  
 यदेतरो जयेत् सत्त्वं भास्वरं चिशदं शिवम् । तदा सुखेन युज्येत धर्मज्ञानादिभिः पुमान् ॥७॥  
 यदा जयेत्तमः सत्त्वं रजः सङ्गं भिदा चलम् । तदा दुःखेन युज्येत कर्मणा यशसा धिया ॥८॥  
 यदा जयेद् रजः सत्त्वं तमो मूढं लय जडम् । युज्येत शोकमोहाभ्यां निद्रया हिंसयाऽऽशया ॥९॥  
 पथमाने गुणे सत्त्वे देवानां बलमेघते । अनुयाणां च रजसि तमस्युद्धव रक्षसाम् ॥१०॥  
 सत्त्वे प्रलीनाः स्वयान्ति नरलोकं रजोलयाः । तमोलयास्तु निरयं यान्ति मामेव निर्गुणाः ॥११॥  
 मदर्पण निष्फलं वा सात्त्विकं निजकर्म तत् । राजसं फलसंकल्पं हिंसाप्रायादि तामसम् ॥१२॥  
 कैवल्यं सात्त्विकं ज्ञानं रजो वैकल्पिकं च यत् । प्राकृतं तामसं ज्ञानं मन्त्रिष्टं निर्गुणं स्मृतम् ॥१३॥

mental quietness etc with the quality of mundanity if he has worldly desires etc. and with the quality of "darkness" if he has anger etc. 1-5

Sublimity, mundanity and "darkness" are the qualities of a soul and not Mine. They are born in mind of creatures. A man, who is affected by them, is tied down to metempsychosis. 6

When the bright, clear and propitious quality of sublimity vanquished the other two qualities, a man is endowed with happiness, religiosity, spiritual knowledge etc. When the quality of mundanity, which is characterized, by association, separation and fickleness, overpowers the qualities of sublimity and "darkness" a man is endowed with activity, fame and wealth and suffers from unhappiness. When the quality of "darkness", which is characterized by dullness, inactivities and frigidity overpowers the other two qualities a man suffers from grief, dullness, delusion, sleepiness violent temper and hope. 7-9

Uddhava ! When the quality of sublimity increases, strength of gods increases; when the quality of mundanity increases, strength of evil spirits increases, and when the quality of "darkness" increases, strength of demons increases. Those who are absorbed

वनं तु सात्त्विको वासो ग्रामो राजस उच्यते । तामसं द्यूतसदनं मन्त्रिकेतं तु निर्गुणम् ॥१५॥  
 सात्त्विकः कारकोऽसङ्गी रागान्धो राजसः स्मृतः । तामसः स्मृतिविधरो निर्गुणो मदपाथयः  
 सात्त्विक्याध्यात्मिकी श्रद्धा कर्म श्रद्धा तु राजसी । तामस्यघर्मे या श्रद्धा मत्सेवायां तु निर्गुणा  
 पथ्यं पूतमनायस्तमाहायं सात्त्विकं स्मृतम् । राजसं चेन्द्रियप्रेष्टं तामसं चातिशानुचि ॥१७॥  
 सात्त्विकं सुखमात्मोत्थं विषयोत्थं तु राजसम् । तामसं मोहदैन्योत्थं निर्गुणं मदपाथयम् ॥१८॥

harm to others, it has the quality of "darkness." Identification of one's self with the supreme spirit constitutes knowledge having the quality of sublimity. The belief of being distinct from the supreme spirit constitutes knowledge having the quality of mundanity. Ordinary knowledge has the quality of "darkness", while knowledge which relates to Me is immune from the influence of these qualities. Residence in a forest has the quality of sublimity; residence in a multitude has the quality of mundanity; residence in a gambling house has the quality of "darkness", while my temple is immune from the influence of these qualities, A man, who performs religious rites without any desires, has the quality of sublimity. A man, who performs them, blinded with desires, has the quality of mundanity. A man, who performs them without observing rules of scriptures, has the quality of "darkness", while a religious rite, which has Me as the object, is immune from the influence of these qualities. Faith in the Supreme spirit has the quality of sublimity; faith in religious rites has the quality of mundanity. Faith, in irreligious activities has the quality of "darkness", while faith in worshipping Me is immune from the influence of these qualities. Food, which is wholesome, and clean and is obtained without effort is said to have the quality of sublimity, and that which is most palatable to sensual organs has the quality of mundanity. Food, which causes suffering and is impure, has the quality of "darkness". Happiness arising from spiritual experience has the quality of sublimity, while happiness arising from satisfaction of passions has the quality of mundanity. Happiness which arises from humiliation and infatuation has the quality of "darkness" while happiness arising from taking refuge in Me is immune from these qualities. Materials, country, fruits of actions, time, knowledge, activities, nature of activities, faith, condition, appearance, devotion all of them, have any of these qualities. Eminent Uddhava ! All innate properties which are occupied by the

पुरुषं सत्त्वसंयुक्तमनुमीयाच्छमादिभिः । कामादिभी रजोयुक्तं क्रोधाद्यैस्तमसा युतम् ॥५॥  
 सत्त्वं रजस्तम इति गुणा जीवस्य नैव मे । चित्तजा यैस्तु भूतानां सज्जमानो नियध्यते ॥३॥  
 यदेतरो जयेत् सत्त्वं भास्वारं विशदं शिवम् । तदा सुखेन युज्येत धर्मशानादिभिः पुमान् ॥७॥  
 यदा जयेत्तमः सत्त्वं रजः सङ्गं मिदा चलम् । तदा दुःखेन युज्येत कर्मणा यशसा श्रिया ॥८॥  
 यदा जयेद् रजः सत्त्वं तमो मूढं लय जडम् । युज्येत शोकमोहाभ्यां निद्रया हिसयाऽऽशया ॥९॥  
 पद्ममाने गुणे सत्त्वे देवानां बलमेधते । अक्षुराणां च रजसि तमस्युद्धय रक्षसाम् ॥१०॥  
 सत्त्वे प्रलीनाः स्वर्गान्ति नरलोकं रजोलयाः । तमोलयास्तु निरयं यान्ति मामेव निर्गुणाः ॥११॥  
 मदर्पण निष्फलं वा सात्त्विकं निजकर्म तत् । राजसं फलसंकल्पं हिंसाप्रायादि तामसम् ॥१२॥  
 कैवल्यं सात्त्विकं ज्ञानं रजो वैकल्पिकं च यत् । प्राकृतं तामसं ज्ञानं मष्टिष्ठं निर्गुणं स्मृतम् ॥१३॥

mental quietness etc with the quality of mundanity if he has worldly desires etc. and with the quality of "darkness" if he has anger etc. 1-5

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When the bright, clear and propitious quality of sublimity vanquished the other two qualities, a man is endowed with happiness, religiosity, spiritual knowledge etc. When the quality of mundanity, which is characterized, by association, separation and fickleness, overpowers the qualities of sublimity and "darkness" a man is endowed with activity, fame and wealth and suffers from unhappiness. When the quality of "darkness", which is characterized by dullness, inactivities and frigidity overpowers the other two qualities a man suffers from grief, dullness, delusion, sleepiness violent temper and hope. 7-9

Uddhava ! When the quality of sublimity increases, strength of gods increases; when the quality of mundanity increases, strength of evil spirits increases, and when the quality of 'darkness' increases, strength of demons increases. Those who are absorbed in the quality of sublimity go to heaven, those who cling to the quality of mundanity go to the world of men, and those who are swallowed up in two quality of "darkness" go to hell, while those who are not affected by these qualities attain Me. A religious rite, which is performed because it is one's duty to do so, without desire of any gain and which is dedicated to Me, is an act having the quality of sublimity. If it is performed with the desire of gain it has the quality of mundanity and if it involves excess of



वन तु सात्त्विको वासो ग्रामो राजस उच्यते । तामसं द्यूतसदनं मन्त्रिकेतु निर्गुणम् ॥१४॥  
 सात्त्विकं कारकोऽसङ्गी रागान्धो राजसः स्मृतः । तामसः स्मृतिविधरो निर्गुणो मदपाश्रयः  
 सात्त्विक्याध्यात्मिकी श्रद्धा कर्म श्रद्धा तु राजसी । तामस्यघर्मे या श्रद्धा मत्सेवाया तु निर्गुणा  
 पथ्यं पूतमनायस्तमाहार्यं सात्त्विकं स्मृतम् । राजस चेन्द्रियश्रेष्ठं तामसं चार्तिदानुचि ॥१५॥  
 सात्त्विकं सुखमात्मोत्थं विषयोत्थं तु राजसम् । तामसं मोहदैन्योत्थं निर्गुणं मदपाश्रयम् ॥१६॥

harm to others, it has the quality of "darkness" Identification of one's self with the supreme spirit constitutes knowledge having the quality of sublimity The belief of being distinct from the supreme spirit constitutes knowledge having the quality of mundanity Ordinary knowledge has the quality of "darkness", while knowledge which relates to Me is immune from the influence of these qualities Residence in a forest has the quality of sublimity, residence in a multitude has the quality of mundanity, residence in a gambling house has the quality of "darkness", while my temple is immune from the influence of these qualities, A man, who performs religious rites without any desires, has the quality of sublimity A man, who performs them, blinded with desires, has the quality of mundanity A man, who performs them without observing rules of scriptures, has the quality of "darkness", while a religious rite, which has Me as the object, is immune from the influence of these qualities Faith in the Supreme spirit has the quality of sublimity, faith in religious rites has the quality of mundanity Faith, in irreligious activities has the quality of "darkness", while faith in worshipping Me is immune from the influence of these qualities Food, which is wholesome, and clean and is obtained without effort is said to have the quality of sublimity, and that which is most palatable to sensual organs has the quality of mundanity Food, which causes suffering and is impure, has the quality of "darkness" Happiness arising from spiritual experience has the quality of sublimity, while happiness arising from satisfaction of passions has the quality of mundanity. Happiness which arises from humiliation and infatuation has the quality of "darkness" while happiness arising from taking refuge in Me is immune from these qualities Materials, country, fruits of actions, time, knowledge, activities, nature of activities, faith, condition, appearance, devotion all of them, have any of these qualities Lminent Uddhava ' All innate properties which are occupied by the

द्रव्यं देशः कलं कालो ज्ञानं कर्म च कारकः । अद्वावस्थाऽऽकृतिर्निष्ठा त्रैगुण्यः सर्वं पच हि १  
पताः संवृतयः पुंसो गुणकर्मनिबन्धनाः । येनेमे निर्जिताः सौम्य गुणा जीवेन चित्तजाः  
भक्तियोगेन मन्निष्ठो मन्नावाय प्रपद्यते ॥२०॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे पञ्चविंशोऽध्यायः ॥२५॥



अथ पञ्चविंशोऽध्यायः

श्रीभगवानुवाच

महृक्षणमिमं कार्यं लब्ध्वा मद्धर्मं आश्रितः । आनन्दं परमात्मानमात्मस्थं समुपैति माम् ॥१॥  
गुणमय्या जीवयोन्या चित्तुक्ती ज्ञाननिष्ठया । गुणेषु मायामात्रेषु दृश्यमानेष्वधस्तुतः ।  
वर्तमानोऽपि न पुमान् युज्यतेऽवस्तुभिर्गुणैः ॥२॥

सर्वं न कुर्यादसतां शिक्षोदरत्वां क्वचित् । तस्यानुगस्तमस्यन्धे पतत्यन्धानुगन्धयत् ॥३॥

supreme soul and nature and whatever is seen, heard or thought of by intellect, have these qualities. This metempsychosis of men is connected with his qualities and actions 10-19

Gentle Uddhava ! A man vanquished these qualities, which originate in the mind who is devoted to Me with devotional fervour according to the cult of devotion to Me, merges in Me. 20.

Thus ends chapter twenty fifth of Book XI



## CHAPTER XXVI

**His Divinity said :** Having achieved this human body, the aim whereof is to serve as an instrument for attaining Me, a man, who remains steadfast in his devotion to Me, attains Me—the incarnation of joy and the Supreme Spirit, which resides in himself. When a man is released from the life of living beings; which is affected by the qualities of sublimity, mundanity and "darkness" by adherence to spiritual knowledge, he is not affected by the qualities, since they are not real, though he may be living with these qualities and though they are found every where, as they are illusory.

A man should never associate with one who revels in carnal pleasures and voracity, since whoever associates with such a man falls

श्लोः सन्नादिमां गायामगायत बृहच्छ्रुवाः । उर्वशीविरहान्मुहान् निविण्णः शोकसंयमे ॥२॥

विदेह उवाच

किं विद्यया किं तपसा किं त्यागेन युतेन वा । किं विविक्तेन मनेन स्त्रीमिर्यस्य मनो हृतम् ॥५॥  
 पुंश्चल्यापहतं चित्तं को न्वन्यो मोचितुं प्रभुः । आत्मारामेश्वरमृते भगवन्तमघोक्षजम् ॥६॥  
 कायं मलीमसः कायो दौर्गन्ध्याद्यात्मकोऽशुचिः । कर्गुणाः सौमनस्याद्या ह्यव्यासोऽविद्यया कृतः  
 स्रद्धां सरुधिरस्नायुमेदोमज्जास्थिसंहर्ता । विष्णुव्रपूये रमतां रुमीणां कियदन्तरम् ॥८॥  
 अथापि नोपसज्जेत स्त्रीषु स्त्रैणेषु चार्थवित् । विषयेन्द्रियसंयोगान्मनः क्षुभ्यति नान्यथा ॥९॥  
 तस्मात् सङ्गो न कर्तव्यः स्त्रीषु स्त्रैणेषु चेन्द्रियैः । विदुषां चाप्यविश्रब्धः पङ्कगः किमु मादृशम्

श्रीभगवानुवाच

ततो दुःसङ्गमुत्सृज्य सत्सु सज्जेत बुद्धिमान् । सन्त पतस्यच्छिद्मन्ति मनोव्यासङ्गमुक्तिभिः ॥१॥  
 यथोपश्रयमाणस्य भगवन्तं विभावसुम् । शीतं भयं तमोऽप्येति साधून् संसेवतस्तथा ॥२॥

into blinding darkness of the hell, like a blind man following another blind man. Emperor Pururavas-son of Mercury-through Ila-whose mind was disturbed by separation from his consort Urvashi, and who had become despondent as he had failed to control his grief, had sung the following verses ! 1-4

**Pururavos said :** Of what use are learning, penance, charity, study of scriptures, seclusion and restraint of speech to a man whose mind has been captivated by women ? Who else but His Divinity Vishnu master of ascetics-is able to relieve the mind, which has been captivated by an unchaste woman ? There is a great difference between this dirty (female) body, which has a foul smell etc and is impure and qualities like possession of a lofty mind etc The false attribute of its attractiveness has been caused by spiritual ignorance. What difference is there between worms and men who dally with a body which is but a heap of skin, flesh, blood, sinews, fat, marrow, and bones and which is full of faeces and urine ? A man who is alive to his interests should not, therefore, associate with women and libidinous men, because the mind is agitated only by contact with objects of worldly pleasures and sensual organs -not otherwise. He should not, therefore, allow his sensual organs to come into contact with women or with libidinous men. Even men having spiritual knowledge Should not trust the five sensual organs ( viz, ears,

सन्तो ब्रह्मन्निदं शान्ता नोद्वेवाप्सु मज्जताम् । देवता चान्धवा सन्त सन्त आत्माहमेव च ॥  
वैतसेनस्ततोऽप्येवमुर्वदया लोकनि स्पृह । मुक्तसङ्गो महीमेतामात्मारामश्चवार ह ॥१४॥

॥ इति श्रीसक्षिप्तभागवत एकादशस्कन्धे पट्त्रविंशोऽध्यायः ॥२६॥



## अथ सप्तविंशोऽध्यायः

उद्धव उवाच

त्रियायोग समावश्य भवदाराधन प्रभो । यस्मात्वा ये यथार्चन्ति सात्वताः सात्वतर्षभ ॥१॥  
पतन् बभलपत्राक्ष कर्मदन्धविमोचनम् । भक्ताय चानुरक्ताय मूढि विद्वेभ्यरेभ्यर ॥२॥

eyes, nose tongue and skin) and mind What to talk of men like me then ? " 5-10

His Divinity said : A talented man should, therefore, shun the company of wicked people and associate with saints Saints would remove attachments of his mind by words of advice Just as cold fear and darkness disappear when a man has recourse to His Divinity fire, frigidity, danger of metempsychosis and absence of spiritual enlightenment of a man, who serves saints disappear Saints have spiritual knowledge and are calm They could be likened to a steady boat, which rescues men who are being drowned in water Saints are virtually gods and relatives Indeed saints are my spiritual self 11 13

Thereafter Pururava also became free from his mundane desire for reunion with Urvasi He became free from worldly attachment, sought spiritual knowledge and moved about in the world 14

Thus ends chapter twenty-six of Book XI



## CHAPTER XXVII

Uddhava said : My Lord ! Iminent Yadava Please tell me about the cult of murtis meant for adoration of your Divinity, in accordance with which and in the manner in which your devotees worship you lotus-eyed Krishna ! Lord of gods of the universe ! Please tell this to me your affectionate devotee since it is calculated to snap the bonds of worldly activities with which a soul is tied 1-2

## श्रीमगवानुवाच

वैदिकस्तान्त्रिको मिथ इति मे त्रिविधो मत्तः । प्रयाणार्मीप्सितेनैव विधिना मां समर्चयेत् ॥३॥  
 अर्चायां स्थण्डिलेऽशौ वा सूर्ये वाप्सु हृदि द्विजे । द्रव्येण भक्तियुक्तोऽर्चेत् स्वगुरुं माममायया  
 शैलीं दारुमयीं लोहीं लेप्या लेख्या च सैकती । मनोमयी मणिमयी प्रतिमाप्रविधा स्मृता ॥४॥  
 चलाचलेति द्विविधा प्रतिष्ठा जीवमन्दिरम् । उद्भासावाहने न स्तः स्थिरायामुद्धवार्चने ॥५॥  
 अस्थिरायां विकल्पः स्यात् स्थण्डिले तु भवेद् द्रव्यम् । छापनं त्वविलेप्यायामन्यत्र परिमार्जनम्  
 द्रव्यैः प्रसिद्धैर्महागः प्रतिमादिव्यमायिनः । भक्तस्य च यथालब्धैर्हृदि भायेनैव हि ॥६॥  
 स्नानालंकरणं प्रेष्टमर्चायामेव तूत्तमम् । स्थण्डिले तत्त्वविन्यासो वद्भासाज्यलुप्तं हविः ॥७॥

His Divinty said : Ritual worship is of three types: (1) worship performed in accordance with vedic rites. (2) worship performed in accordance with mystical formularies and (3) worship performed in accordance with a mixture of the Vedic and the mystical formularies. A devotee may worship Me in accordance with any of the three rites. He may worship Me—his preceptor—in an image in an altar in fire in the Sun. in water in his heart or in a Brahmin. Eight types of images are prescribed i.e. an image may be made of stone, wood, metal, earth, sand or a jewel or it may be a picture or simply conceived in the devotee's mind. Uddhava ! An image may be of two kinds—moveable or fixed. Its installation in accordance with prescribed rites makes it an abode of the vital breath. Invocation and bidding adieu of the concerned deity are not required in the case of a fixed image. These are optional in the case of a moveable image. Both of them are, however, necessary in the case of worship of a deity in an altar. Ablution is required in the case of all the images, except in the case of an image made of earth. In the case of the other images (viz. a image made of sand or a picture), only sprinkling of water is required (in lieu of ablution). A sincere devotee should worship Me in the images etc. with excellent materials, which might be available, with devotional fervour in his heart. Uddhava ! Ablution and offer of ornaments are desirable in the case of only images. In the case of worship an altar, the deity is to be invoked with prescribed hymns and oblations dipped in clarified butter are to be offered to the fire therein. Offer of flowers etc. is preferred in worshipping the Sun, and oblations of water etc. are preferred

सूर्यं चाभ्यर्हणं प्रेष्टुं सलिले सलिलादिभिः । श्रद्धयोपाहृतं प्रेष्टुं भक्तेन मम धार्यपि ॥१०॥

आवाह्यावादिषु स्थाप्य न्यस्ताङ्गं मां प्रपूजयेत् । पाद्यमाचमनीयं च गन्धं सुमनसोऽक्षतान् ।  
धूपदीपोपहायाणि दद्यान्मे श्रद्धयाचक्रः ॥११॥

गुटपायससर्वापि शङ्कुल्यापूपमोदकान् । संयादधिस्पांश्च नैवेद्यं सति कल्पयेत् ॥१२॥  
अभ्यङ्गोन्मर्दनादर्शदन्तधावामिषेचनम् । अन्नाद्यङ्गीतनृत्यादि पर्वणि स्युक्तान्वहम् ॥१३॥

विचिन्ता विहिते कुण्डे मेघलगर्तधेदिभिः । अग्निमाधाय परितः प्रोक्ष्यान्मौ भाषयेत् माम् ।  
जुहुयान्मूलज्जेण पौडशर्चावदानतः ॥१४॥

स्तवैरुवाचयैः स्तोत्रैः पौराणैः प्राकृतैरपि । स्तुत्वा प्रसीद भगवन्निति चन्देत् दण्डयत् ॥१५॥

for worshipping the Supreme spirit Whatever, even water is offered by-  
My devotee with faith is most welcome to Me 3-10

After invoking Me in an image etc. placing the latter on a suitable seat, and invoking Me in its various limbs, the devotee should offer to the image water for washing feet, water for sipping, sandal-paste, (to be applied on the forehead), grains of rice, incense, lamps and gifts. He should offer molasses, milk-pudding clarified butter, buns, friend cakes, sweet balls, cakes of wheat flour, curds and soup, as food, as available. On days of festivals or daily if the devotee can offer he should smear the image with scented oil, rub it with fragrant essences, present to it a mirror, a tooth-brush, sprinkle water on it, offer food and other eatables (like fruits) and should sing and dance etc. before it. 11-13

Having lodged fire in deep altar, equipped with a girdle all round it, the devotee should sprinkle it with water and conceive my presence in it. He should then offer oblations into it while reciting with each oblation the sacred prayer: 'Om ! I bow to Narayan' or the sixteen verses of Purusha Sookta hymn from the Rigveda. After offering prayers long or brief, ancient or modern eulogies, he should say 'Be pleased, my Lord', then lie on the ground like a stick and bow. He should then reverently place on his head the flowers, which had been previously offered to Me in the image, if this were prescribed. The lustre of the Supreme spirit in the image would then revert to the luminous Supreme spirit. The devotee should thus worship Me in an image etc. whenever and wherever, he has a strong desire to do so. I am the soul of all and dwell in all creatures and in My

इति शेषां मया दत्तां शिरस्याधाय सादरम् । उद्भासयेच्चैदुहास्यं ज्योतिर्ज्योतिषि तत् पुनः ॥६॥  
अर्चादिषु यदा यत्र आभा तत्र चार्चयेत् । सर्वभूतेष्व्वात्मनि च सर्वात्माहमवस्थितः ॥१७॥  
यथं क्रियायोगयथैः पुमान् वैदिकतान्त्रिकैः । अर्चन्नुभयतः सिद्धिं मत्तो विन्दत्यभीप्सिताम् ।  
कर्तुश्च सारथेर्हेतोर्नुमोदितरेव च । कर्मणा भागिन इत्येव भूयो भूयसि तत्फलम् ॥१९॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे सप्तविंशोऽध्यायः ॥२७॥

## अष्टाविंशोऽध्यायः

### श्रीभगवानुवाच

परस्वभावकर्माणि न प्रशंसेन गृह्णेत् । दिव्यमेकात्मकं पश्यन् प्रकृत्या पुरुषेण च ॥१॥  
परस्वभावकर्माणि यः प्रशंसति निन्दति । स आशु भ्रश्यते स्वार्थादसत्यमिनिवेशतः ॥२॥  
छायाप्रत्याख्याभासा हसन्तोऽप्यर्थकारिणः । एवं देहादयो भावा यच्चान्यामृत्युतो भयन् ॥३॥

self A man who thus worships Me in accordance with Vedic rites and or with mystical formulae, prescribed for the cult of ritual adoration of God, attains from Me the potency of accomplishing whatever he desires in this world or in the life after death. The worshipper himself, the man who helps him, the man who advises the worship and the man who gives approval to it share its fruit after death in accordance with the degree of his share larger or smaller in it. 14-19

Thus ends chapter twenty seven Book of XI

## CHAPTER XXVIII

**His Divinity said,** A man who considers the universe to be identical with Nature and the Supreme soul should neither applaud nor censure actions of others which might have been induced by their innate nature. A man who either applauds or censures the actions of others, which might have been induced by their innate nature soon loses what is beneficial to his own interest since he would then be drawn to the unreal "Illusion" of dualism. Just as reflections, echoes, and mirages, though unreal, have their own effect on creatures, objects like the body etc. are fraught with the danger of worldly desires etc. This universe is the Supreme spirit itself. The omnipotent Supreme spirit creates it,

आत्मैव तदिदं विश्वं सृज्यते सृजति प्रभुः । चायते घाति विश्वात्मा ह्रियते हरतीश्वरः ॥४॥

तस्माच्च ह्यात्मनोऽन्यस्मादन्यो भावो निरूपितः । निरूपितेयं त्रिविधा निर्मूला भातिरात्मनि ।

इदं गुणमयं विद्धि त्रिविधं मायया कृतम् ॥५॥

एतद् विद्वान् मदुदितं ज्ञानविज्ञाननैपुणम् । न निन्दति न च स्तौति लोके चरति सूर्यवत् ॥६॥

प्रत्यक्षेणानुमानेन निगमेनात्मसंविदा । आद्यन्तवदसंज्ञात्वा निस्सङ्गो विचरेदिह ॥७॥

उद्धव उवाच

नैयात्मनो न देहस्य संसृतिर्द्रष्टृदृश्ययोः । अनात्मस्वदशोरीश कस्य स्यादुपलभ्यते ॥८॥

आत्माव्ययोऽगुणः शुद्धः स्वयंज्योतिरनावृतः । अग्निवद् दारुवदचिद् देहः कस्येह संसृतिः ९

श्रीभगवानुवाच

यावद् देहेन्द्रियप्राणैरात्मनः संचिकर्षणम् । संसारः फलयांस्तावदपार्थोऽप्यविवेकिनः ॥१०॥

preserves it and withdraws it In fact, it is itself created, preserved and withdrawn, since it is itself the universe. It has been ascertained that no object other than the Supreme Spirit, therefore exists in reality. This existence of three types (sublime, mundane and "dark"), which is observed in the soul, is, in fact, unfounded. You should realize that this existence of three types, having the qualities of sublimity, mundanity and "darkness", has been caused by "Illusion": A man, who knows this totality of the worldly and spiritual knowledge, preached by Me, neither dabbles in censuring or eulogizing others and moves about in the world, unaffected by these qualities, like the sun (which gives light to all good or bad) He should realize by ocular evidence, inference, sacred precepts and personal experience that the world has a beginning and an end and that, therefore, it is unreal, shun associating with others and move about in the world 1-7

**Uddhava said :** Neither the soul, which only oversees and is identical with the spirit nor the body which is the object of overseeing by the soul and is devoid of spirit (having been composed of matter) could be subject to worldly existence. To whom does the worldly existence belong? The soul is imperishable, is not affected by the qualities is pure, self-illuminated and is free from the effects of activities like the fire, while the body is devoid of spirit and is like wood. To which of them, does the worldly existence belong? 8 9

**His Divinity said :** The soul, which has not yet developed proper



शोकहर्षभयक्रोधलोभमोहस्पृहादयः । अहकारस्य दृश्यते जन्म मृत्युश्च नात्मन ॥११॥

देहेन्द्रियप्राणमनोऽभिमानो जीवोऽन्तरात्मा गुणकर्ममूर्ति ।

सूत्र महान्त्युरुध्वेन गीत ससार आघातति कालतन्त्र ॥१२॥

ज्ञान त्रिवेको निगमस्तपश्च प्रत्यक्षमैतिह्यमथानुमानम् ।

आद्यन्तयोरस्य यदेव केवल कालश्च हेतुश्च तदेव मध्ये ॥१३॥

यथा हिरण्य स्वरूपं पुरस्तात् पञ्चाद्य सर्वस्य हिरण्यस्य ।

तदेव मध्ये व्यवहार्यमाण नानापदेशैरहमस्य तद्वत् ॥१४॥

विज्ञानमेतत्त्रियवस्थमज्ञ गुणत्रय कारणकार्यकर्तृ ।

समन्वयेन व्यतिरेकतश्च येनैव नृपेण तदेव सत्यम् ॥१५॥

न यत् पुरस्तादुक्तं यत् पञ्चान्मध्ये च तत् त्रयपदेशमात्रम् ।

भूतं प्रसिद्धं च परेण यद् यत्तदेव तत् स्यादिति मे मनीषा ॥१६॥

discrimination between the real (the Supreme spirit) and the unreal (worldly objects), feels that the worldly existence is real, though it is not real, so long only as it feels related to the body, sensual organs and life-breaths. Grief, delight, fear, anger, greed, infatuation, desires etc. and birth and death pertain to the ego and not to the soul. The inner soul arrogates to itself the roles of the body, the sensual organs and the life-breaths and becomes therefore an image of the qualities of sublimity, mundanity and darkness and of actions. It has, therefore, been variously described as having the nature of a string, the great element etc. Controlled by the time it rushes forward into worldly life. The Supreme spirit constitutes spiritual knowledge, discrimination between the reality of spirit and the unreality of the 'Illusion', penance, the Vedas, ocular evidence, tradition and inference. It alone is which is exclusively in existence at the beginning, and the intermediate state of the creation and is the cause of the latter and time. Just as the very gold, which exists by itself in the beginning, exists in the intermediate state in the shape of all articles of gold, though it is described by various names and is the same in the end (when the articles are melted). I am the same in the beginning, in intermediate state (as the world) and at the end of this creation. Dear Me! The spirit which is the same in the three states of awakesness, dream and sleep, which has the three qualities of sublimity, mundanity and darkness, which is the cause, effect and agent of worldly existence either collectively

अविद्यमानोऽप्यवभासते यो वैकारिको राजससर्ग एषः ।  
ब्रह्म स्वयंज्योतिरतो विभाति ब्रह्मेन्द्रियार्थात्मविकार चित्रम् ॥१७॥

एवं स्फुटं ब्रह्मविवेकहेतुभिः परापवादेन विशारदेन ।  
छित्त्वाऽऽत्मसंदेहमुपारमेत स्वानन्दतुष्टोऽपिलकामुकेभ्यः ॥१८॥

नात्मा वपुः पार्थिवमिन्द्रियाणि वैद्या ह्यसुखायुजलं हुताशः ।  
मनोऽन्नमात्रं धिपणा च सत्त्वमहंकृतिः स क्षितिरर्थसाम्भ्रम् ॥१९॥

समाहितैः कः करणैर्गुणात्मभिर्गुणो भवेन्मत्सुविदितधाम्नः ।  
विक्षिप्यमाणैरुत किं नु दूषणं घनैरूपेतैर्विमते रवेः किम् ॥२०॥

यथा नभो घाव्यनलाम्बुभूगणैर्गतागतैर्वर्तुणैर्न सज्जते ।  
तथाश्वरं सत्त्वरजस्तमोमलैरहं मतेः संवृतिहेतुभिः परम् ॥२१॥

or individually and which alone becomes one with Supreme Spirit in its fourth state, is real. This constitutes spiritual knowledge. An object, which does not exist in the beginning and at the end, could not have the middle state. Its apparent existence in the middle state is only in name. An object, which is known to have been made of another object, should in reality, be the latter itself. This is my opinion. This mundane creation, which is subject to continuous chance, appears to exist, though it does not exist in reality. Since, however, the Supreme Spirit is self-luminous, it appears to exist variously by itself as organs of senses, and objects of senses, which are only its modifications. It is thus clear that a man should desist from worldly desires by bearing in mind the causes of discriminating the Supreme Spirit from the mundane world, by rejecting the worldly objects and by getting his doubts removed by a spiritual preceptor and should feel gratified with the delight derived from his spiritual self. The body is not the soul since it is composed of matter. Similarly, the sensual organs, dieties, presiding over the sensual organs, ether, wind, light, water, earth, mind, intellect, ego and creatures have the same character and the matter, since they are nourished by food (matter). What is the advantage of the sensual organs to a man; whose mind is reposed in my extremely pure abode, even if they are composed or how would he be wronged if they are agitated? For example, what is the advantage or disadvantage to the Sun of clouds, which come across it or scatter away? Just as the sky is not affected by the

तथापि सद्गुणपरिवर्त्तनीयो गुणेषु मायारचितेषु तावत् ।

मद्भक्तियोगेन हृदेन यावद् रजो निरस्येत मनःपाय ॥२२॥

एष स्वयं योतिरजोऽग्रमेवो महानुभूति सत्त्वानुभूति ।

एकोद्वितीयो वचसा त्रिरामे येनेषिता वामस्यश्चरन्ति ॥२३॥

पञ्चावनात्मसम्बोद्धो यद् विरूपस्तु रजले । आत्मनृते स्वमात्मानमवलम्बो न यस्य हि ॥२४॥

योगचयामिमा योगो विचरन् मद्पाश्र्वय । नान्तरायैर्विहिन्येत निस्पृहश्चमुपाटुभू ॥२५॥

इति श्रीसंक्षिप्तभागवत एकादशस्कन्धे अष्टाविंशोऽध्यायः ॥१९॥



### अथैकोनविंशोऽयारः

उद्धर उवाच

सुदुश्चरामिमा मम्ये योगचयामनात्मन । य जावसा पुमान् सिद्धयेत् तन्मे दूहज्जसा युत ॥१॥

coming or outgoing of the properties of wind, light water and earth or by the advent or end of seasons the eternal supreme spirit is not affected by the impurities consisting of the qualities of sublimity, mundanity and 'darkness', which are the cause of metempsychosis since it as above ago All the same, one should shun contact with the qualities, which are the product of 'illusion' so long as the quality of mundanity which constitutes the impurity of mind is not removed by firm concentration in devotion to Me This spirit is self illuminous, eternal immeasurable, unique, and without a second and has great and entire cognition When speech therefore ceases to function in describing the soul, speech and sensual organs inspired by it function That the universe is considered distinct from the absolute supreme spirit is the result of misapprehension of one's real self since the misapprehension itself has no other support except that of one's own spirit 10 24

An ascetic who has recourse to Me and who puts into practice this method of profound meditation, is not impeded by obstacles, becomes free from desires and experiences spiritual bliss 25

Thus ends chapter twenty eight of Book XI



### CHAPTER XXIX

Uddhava said Spiritual Master ! Krishna ' I consider the abstract

प्रायशः पुण्डरीकाक्ष युञ्जन्तो योगिनो मन । विपीदन्त्यसमाधानात्मनो निग्रहकक्षिताः ॥२॥

### श्रीभगवानुवाच

हन्त ते कथयिष्यामि मम धर्मान् सुमङ्गलान् । याच्छ्रद्धयाऽऽचरन् मर्त्यो मृत्युं जयति पुनर्यमम् ॥३॥  
 कुर्यात् सदांणि कर्माणि मदर्थं शनैः स्मरन् । मर्यादितमनश्चित्तो मद्गमात्मनोरति ॥४॥  
 देशान् पुण्यानाश्रयेत मङ्गलैः साधुभिः श्रितान् । देवासुर मनुष्येषु मङ्गलाचरितानि च ॥५॥  
 मामेव सर्वभूतेषु बहिरन्तरपावृतम् । ईक्षतात्मनि चात्मानं यथा राममलाशयः ॥६॥  
 ब्राह्मणे पुत्सके स्तेने ब्रह्मण्येऽर्के स्फुलिङ्गके । अकूरे कूरके चैव समदह्य पण्डितो मतः ॥७॥  
 नरेष्वभीक्ष्णं मङ्गायं पुंसो भावयतोऽबिरात् । स्पर्धासूयातिरस्काराः साहकाराः विपति हि ८  
 विसृज्य स्मयमानान् स्वान् दृश मीढा च दैहिकीम् । प्रणमेदण्डं च भूमावाभ्यवाण्डालोपरम्  
 यावत् सर्वेषु भूतेषु मङ्गायो नोपजायते । तावदेवमुपासीत चाङ्गमनः कायवृत्तिभिः ॥१०॥

meditation on the Supreme spirit to be extremely difficult for a man who has no control over his mind. Please tell me, therefore, how a man can succeed with ease in practising it. Lotus-eyed Krishna ! Ascetics who become afflicted while trying to control their mind, generally become exhausted while concentrating their mind, as they fail in adhering to the abstract meditation. 1-2

**His Divinity said** Dear Uddhava ! I will tell you about the mode of devotion to me, which is very propitious. A mortal, who puts it into practice vanquishes death, though it is difficult to do so. He should dedicate his mind to Me, have devotion for Me, quietly bear Me in mind and all his activities should be directed to My service. My devotees should reside in sacred places which are inhabited by saints and should hear accounts of my devotees among deities, demons and humanbeings. My pious devotee should visualize Me in all creatures, and in himself, since I pervade all creatures—inside and outside. Heroic Uddhava ! A devotee, who considers all creatures as My self and treats them accordingly thus relies on unmixed spiritual knowledge. A man who looks at a Brahmin and at outcast, at spiritual preacher and at a thief at the Sun and at a spark and at a compassionate man and at a cruel man with equanimity is considered well-versed in spiritual knowledge. The feelings of rivalry, jealousy and contempt as well as ego of a man, who constantly treats all persons as Myself, immediately disappear. He should abandon his

सर्वं ब्रह्मात्मकं तस्य विद्ययाऽऽत्ममनीषया । परिपश्यन्नुपरमेत् सर्वतो मुक्तसंशयः ॥११॥  
 अयं हि सर्वकल्पानां सध्रीचीनो मतो मम । मद्भावः सर्वभूतेषु मनोवाक्यावृत्तिभिः ॥१२॥  
 यथा बुद्धिमतां बुद्धिर्मनीषा च मनोविणाम् । यत् सत्यमनृतेनेह मर्त्येनाप्नोति मामृतम् ॥१३॥  
 यप तेऽभिहितः कृत्स्नो ब्रह्मवादस्य संग्रहः । समासव्यासविधिना देवानामपि दुर्गमः ॥१४॥  
 य एतत् समधीयीत पवित्रं परमं शुचि । स पूयेताह्वहर्मां ह्यनदीपेन दर्शयन् ॥१५॥  
 य एतच्छ्रद्धया नित्यमन्यग्रः शृणुयान्नरः । मयि भक्तिं परां कुर्वन् कर्मभिर्न स व्यथते ॥१६॥  
 अप्युद्धव त्वया ब्रह्म सखे समवधारितम् । अपि ते विगतो मोहः शोकश्चासौ मनोभयः ॥१७॥  
 नैतद् विज्ञाय जिज्ञासोर्ज्ञातव्यमयश्चिप्यते । पीत्वा पीयूषममृतं पातव्यं नावशिष्यते ॥१८॥

ridiculing relatives, his egoistic pride and shame and fall down on the ground like a stick at the feet of even outcasts and of animals like dogs, bullocks and donkeys. He should adore Me with his mind, speech, body and behaviour so long as he does not feel like treating all creatures as Myself. When he personally experiences, due to his spiritual knowledge that all things are identical with the Supreme spirit, he should desist from all worldly activities, since his doubts on spiritual matters no longer remain. Treating thus all creatures alike in mind, word, deed and attitudes as Myself is the best of all precepts in My opinion. That a man can attain Me—eternal and the only reality—by this perishable and unreal body is the result of the intellect of intellectual men and the comprehension of wise men. I have preached to you this whole gist of spiritual knowledge, synthetically and analytically difficult as it is for even gods to understand. Whoever carefully studies this most holy and sanctifying discourse becomes purified by daily inducing others to see Me with the aid of spiritual light. Whoever hears this discourse daily with faith and without distraction, and has intense devotion for Me is not affected by his worldly activities. Uddhava ! My friend ! I hope you have well comprehended the Supreme Spirit and your spiritual ignorance and the mental anguish have disappeared. For a man who desires to have spiritual knowledge, nothing remains to be known if he knows this, since nothing else remains to be drunk by a man who has drunk nectar. When a man renounces all worldly activities and resigns himself to Me, I desire to bless him. Then, I grant him spiritual immortality and he merges in Me.

मय्यं यदा त्यक्तसमस्तकर्मा निवेदितात्मा विचिकीर्षितो मे ।  
तदामृतत्वं प्रतिपद्यमानो मयाऽऽत्मभूयाय च कल्पते वै ॥१९॥

उद्धव उवाच

विद्रावितो मोहमहान्धकारो य आश्रितो मे तव संनिधानात् ।  
प्रत्यर्पितो मे भवतानुकम्पिना श्रुत्याय विज्ञानमयः प्रदीपः ॥२०॥

नमोऽस्तु ते महायोगिन् प्रपन्नमनुशाधि माम् । यथा त्वच्चरणाम्भोजे रतिः स्यादन्नपायिनी २१

श्रीभगवानुवाच

गच्छोद्धव मयाऽऽदिष्टो वदयात्प्यं प्रमाद्यमम् । वसानो बल्ललान्यङ्ग वन्यभुक् सुखनिः स्पृहः ।  
तितिभुर्द्वन्द्वावाणां सुशीलः संयतेन्द्रियः । शान्तः समाहितधिया ज्ञानविज्ञानसंयुतः ॥२३॥  
मय्यावेशितवाक्चित्तो मज्जमनिरतो भव । अतिव्रज्य गतीस्तिष्ठो मामेभ्यसि ततः परम् ॥२४॥

**Shree Shukadeva said:** When Uddhava had heard the sermon, of illustrious Krishna and was thus shown the way of abstract meditation, he folded his hands. He could not speak since his throat was choked with the emotion of love. His eyes were filled with tears. King ! With fortitude, he steadied his mind, which had been shaken by his love for His Divinity, Since he held the doyen of the dynasty of Yadu in great reverence, he touched His lotus-like feet with his head, folded his hands and told him as under.

**Uddhava said:** The dense darkness of spiritual ignorance which had enveloped me has vanished on account of my association with your Divinity. Your Divinity has restored to Me-your servant the lamp of spiritual knowledge, since you are compassionate. Master Ascetic, I bow to you and resign myself to you. Please so instruct me that I may have unfading devotion to your lotus-like feet. 20-21

**His Divinity said:** Uddhava Go to My hermitage at Badarika under my advice Dear Me. Wear bark-garments, eat fruits and roots of forest. Remain indifferent to comforts. Endure the twins of worldly happiness and miseries etc. Be good tempered Subdue your sensual organs, Remain calm by composure of your mind. Be equipped with spiritual knowledge and discernment. Devote your mind and speech to Me and be engrossed in your devotion to Me. You shall then overcome the metempsychosis which is the result of qualities of sublimity, mundanity and "darkness." 22-24

## श्रीशुक उवाच

स एवमुक्तो हरिमेघसोद्वहः प्रदक्षिणं तं परिचुञ्च्य भारत ।  
 कृच्छ्रं ययौ मूर्धनि मर्तृपादुके विघ्नन्नमस्कृत्य ययौ पुनः पुन ॥२५॥  
 ततस्तमर्हद्दि संनिवेद्य गतो महाभागवतो विशालाम् ।  
 यथोपदिष्टां जगदेकवन्धुना तपः समाधाय द्वरेणाद् गतिम् ॥२६॥  
 य एतद्दानन्दसमुद्रसम्भृतं ज्ञानानृतं भागवताय भाषितम् ।  
 कृष्णेन योगेश्वरसेविताङ्गिणा सच्छुद्धयाऽऽसेव्यं जगद् विमुच्यते ॥२७॥  
 भवभयमपहन्तुं ज्ञानविज्ञानसारं निगमरुद्रपञ्चमे भृङ्गवद् वेदसारम् ।  
 भ्रमृतमुदधितञ्जापाययद् भृत्यचर्गांश्च पुरःपृथग्भमाद्यं कृष्णसंज्ञं नतोऽस्मि ॥२८॥  
 ॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे एकोनत्रिंशोऽध्याय ॥२९॥



**Shree Shukadeva said :** Scion of Bharat's dynasty ! After Uddhava was told by Krishna—the image of the genius of Vishnu—he circumambulated the latter from his right, became distressed (due his impending separation from Krishna), held sandals of his master on his head, bowed to Him repeatedly and went therefrom. The great devotee of Vishnu thus held the memory of Krishna in his heart and went to the eminent hermitage at Badarika, performed penance in accordance with the advice of Krishna—the only succourer of the world and attained Vaikuntha (the abode of Vishnu)

Whoever resorts with pious faith to even a part of this sermon which constitutes nectar-like spiritual knowledge, which is full of the ocean of delight, and which was preached to the devotee (Uddhava) of Vishnu by Krishna, Whose feet are shampooed by masters of abstract meditation, is released from the bond of worldly existence. 25-26

I bow to the great primordial supremespirit the author of Vedas—known as Krishna, who has extracted thus nectar-like essence of worldly and spiritual knowledge, like a honey-bee, from the ocean-like Vedas and has given it to his devotees for drinking it, in order to remove their danger of metempsychosis 27-28

Thus ends chapter twenty nine of Book XI



## अथ त्रिंशोऽध्यायः

## राजोवाच

ततो महाभागवत उद्धवे निर्गते घनम् । द्वारवत्यां किमकरोद् भगवान् भूतभावनः ॥१॥

## ऋषिस्वाच

दिवि भुव्यन्तरिक्षे च महोत्पातान् समुत्थितान् । दृष्ट्वाऽऽसीनान् सुधर्मायां कृष्णः प्राह यद्वृनिदम्  
स्त्रियो यालाक्ष वृद्धाश्च शङ्खोद्धारं व्रजन्त्वितः । वर्यं प्रभासं यास्यामो यत्र प्रत्यक्षसरस्वती ॥३॥

तत्राभिषिच्य शुचय उपोष्य सुसमाहिताः । देवताः पूजयिष्यामः स्नपनालेपनाह्वयैः ।

विधिरेव ह्यरिष्टघ्नो मङ्गलायनमुत्तमम् ॥ ४ ॥

इति सर्वे समाकर्ण्य यदुबुद्धा मधुद्विपः । यथेति नौभिरुत्तीर्य प्रभासं प्रययू रथैः ॥५॥

तस्मिन् भगवताऽऽदिष्टं यदुद्देवेन यादयाः । चक्रुः परमया भक्त्या सर्वधेयोपवृद्धितम् ॥६॥

ततस्तस्मिन् महापानं पपुमैरेयकं मधु । कृष्णमायाविमूढानां संघर्षः सुमहानभूत ॥७॥

## CHAPTER XXX

**King Pareekshit said :** What did His Divinity protector of all creatures-do in Dwaraka when Uddhava the great devotee of Vishnu-went to the forest there from ? 1

**Shree Shukadeva said :** On observing, that great unusual phenomena forboding calamity had taken place in the sky, in the atmosphere and on Earth Krishna said this to the Yadavas, who were seated in the Sudharma chamber. "Let women, children and old people go away from here to Shankhoddhara island, while I would go Prabhasa, where the Saraswati flows west I will bathe there in the river for purification, observe fasts with a fully composed mind and worship gods, bathe them, anoint them with perfumes and make obeisance to them. This ceremony removes misfortune and is great store of good luck 2-4

On hearing this advice of Krishna-destroyer of demon Madhu all elderly Yadavas agreed to do as advised by Him, crossed the ocean in boats and went to Prabhas in chariots. The Yadavas did there what His Divinity Krishna had asked them to do with great devotional fervour, since it was calculated to increase all sorts of welfare. Thereafter, they drank the famous intoxicating Aireyak liquor there. There was then a great friction among them, since they were infatuated



अन्योन्यमासाद्य मदान्धकारिता जघ्नुर्मुकुन्देन विमोहिता भृशम् ।  
दाशार्हवृष्ण्यन्धक्रमोजसात्त्वता मध्वर्बुदा मायुरदूरसेनाः ॥८॥

पुत्रा अयुध्यन् पितृभिर्मातृभिश्च स्वस्त्रीयदौहित्रपितृव्यमातुलैः ।  
मित्राणि मित्रैः सुहृदः सुहृद्भिर्गतांतीस्त्वहन्त्यातय एव मृदाः ॥९॥

प्रह्लाशापोपसृष्टानां कृष्णमायावृतात्मनाम् । स्पर्धाक्रोधः क्षयं निन्द्य वैष्णवोऽग्निर्यथा वनम् ॥१०॥  
एवं नष्टेषु सर्वेषु कुलेषु स्वेषु केशवः । अवनारितो भुयो भार इति मेनेऽवशेषितः ॥११॥  
रामः समुद्रवेलापां योगमास्थाय पौरुषम् । तत्प्राज लोके मालुप्य संयोन्यात्मानमात्मनि ॥१२॥  
रामनिर्याणमालोस्य भगवान् देवक्रोश्रुतः । निपसाद् घरोपस्थे कृष्णीमासाद्य पिप्पलम् ॥१३॥  
विभ्रष्टतुर्भुजं रूपं भ्राजिष्णु प्रभया स्वया । दिशो वितिमराः कुर्वन् विधुम् इव पावकः ॥१४॥  
श्रीवत्साङ्गं घनश्यामं तप्तहाटक्यर्चसम् । छत्वोरो दक्षिणे पादमासीनं पङ्कजादणम् ॥१५॥  
मुसलावशेषाय खण्डरुतेषुर्लुब्धको जरा । नृगास्याकारं तच्छरणं त्रिन्याद्य मुगशङ्कया ॥१६॥

by the "illusive" power of Krishna, Blinded by intoxication and greatly infatuated by the "illusive" power of Krishna, princes of the dynasties of Dasharha, Vrishni, Andhaka, Bhoja, Satvata and Madhu and Kings of Arbuda (Abu) and Mathura approached each other and struck. Sons fought with fathers, brothers with brotheres, nephews with maternal uncles, daughters' sons with mothers fathers, nephews and with mothers, brothers, friends with friends, relatives with relatives, agnates with agnates, since all were infatuated. Just as fire ignited by friction among bamboos destroys a forest, the anger aroused by rivalry led them to destruction, since they had received the curse of the Brahmins and had been enveloped by the "illusive" power of Krishna. When all dynasties related to Him were thus destroyed, Krishna concluded that the remaining burden had been removed from the earth.

His Divinity Baladeva had recourse to abstract meditation of the Supreme spirit and renounced the world of humans by merging his soul into the supreme spirit. On observing his final beatitude His Divinity Krishna-son of Devakee went to a pippala tree and silently sat on the ground. He had then assumed a four-armed body, which was resplendent with its lustre and like fire without smoke, made the quarters bright. It was marked by a curl of hair on the chest, was dark like a cloud and resplendent like heated gold. He was so seated that His lotus-like foot was on His right thigh. A hunter named Jara, who had an arrow

चतुर्भुजं त जंपुरुषं दृष्ट्वा स कृतकिल्बिष । भीतः पषात शिरसा पादयोरसुरद्विषः ॥१७॥  
भजानता कृतमिदं पापेन मधुसूदन । तन्माऽऽशु जहि वैकुण्ठ पाप्मानं मृगानुद्धकम् ॥१८॥

श्रीभगवानुवाच

मा भैररे त्वमुत्तिष्ठ काम एष कृतो हि मे । याहि त्वं मदनुयातः स्वर्गं सुरतिनां पदम् ॥१९॥  
इत्यादिष्टो भगवता कृष्णेनेच्छाशरीरिणा । त्रि परिक्रम्य तं मत्वा विमानेन दिवं ययौ ॥२०॥  
दारुकः कृष्णपद्मीमन्विच्छन्नधिगम्य ताम् । घायुं तुलसिकामोदमात्रायाभिमुलं ययौ ॥२१॥

स्नेहप्लुतात्मा निःपात पादयो रथाद्वप्लुत्य सवाप्पलोचनः ।

दिशो न जाने न लभे च शान्तिं यथा निशायामुडपे प्रणष्टे ॥२२॥

इति ध्रुवति सूते वै रथो गरुडलाञ्छनः । समुत्पषात राजेन्द्र साभ्यध्वज उदीक्षतः ॥२३॥  
गच्छ द्वारवतीं सूत ज्ञातीनां निधनं मिथः । संकर्षणस्य निर्याणं बन्धुभ्यो ब्रूहि महशाम् ॥२४॥  
द्वारकायां च न स्थेयं भवद्भिश्च स्वबन्धुभिः । मया त्यक्तां यदुपुरीं समुद्रः द्वावधिप्यति ॥२५॥

made of the remnant of the pestle, (see chapter I) discharged it so as to pierce that foot, mistaking it for a deer, since it was shaped like the mouth of a deer. When he saw the four-armed form of His Divinity, he was frightened, placed his head on the feet of the destroyer of demons, since he had sinned against Him and said : ' Destroyer of demon Madhu, Sinner as I am, I have done this unknowingly. Vaikuntha ! please, therefore, kill me hunter of deer and sinner quickly 4-18

**His Divinity said :** Jara ! Do not be afraid. Arise, you have done that I had desired. With my permission, go to the heaven, which is the abode of men who do meritorious deeds. 19

**Shree Shukadeva said :** When he was so asked by His Divinity Krishna, who had assumed the human body at his own will, he thrice circumambulated Him, bowed down and went to heaven by an aerial chariot. Daruka (Krishna's charioteer), who was following the foot-steps of Krishna, succeeded in tracing them by smelling the scent of the holy basil, and going in that direction. His heart drowned in love, and his eyes full of tears, he alighted from his chariot, fell at the feet of Krishna and said : My Lord ! Since I did not see your Divinity's lotus like feet, my eye-sight has been shrouded with darkness as if I were in a moonless night and has vanished. I do not recognize the quarters Great King ! When the charioteer was thus speaking, the chariot, which

स्वं स्वं परिग्रहं सर्वं आदाय पितरो च नः । अर्जुनेनाविताः सर्वे इन्द्रप्रस्थं गमिष्यथ ॥२६॥  
 त्वं ॥ मद्धर्ममास्थाय ह्यननिष्ट उपेक्षकः । मन्मायारचनामेतां विश्वायोपशमं व्रज ॥२७॥  
 इत्युक्तस्तं परिक्रम्य नमस्कृत्य पुनः पुनः । तत्पादौ शीर्ष्ण्युपाधाय दुर्मनाः प्रययौ पुरीम् ॥२८॥

॥ इति श्रीमक्षिप्तभागवते एकादशस्कन्धे त्रिंशोऽध्यायः ॥३०॥



अथैकत्रिंशोऽध्यायः

श्रीशुक उवाच

अथ तत्रागमद् प्रह्ला भवान्या च समं भयः । महेन्द्रप्रसुरा देवा मुनयः सप्रजेश्वराः ॥१॥  
 वधूषु पुष्पवर्षाणि विमानावलिभिर्नभः । कुर्वन्तः संकुलं राजन् भक्त्या परमया युताः ॥२॥

was flying the eagle-ensign, flew into the sky, along with its horses and the ensign, within his view. Krishna told him 'Charioteer ! Go to Dwaraka and report to my relatives the mutual destruction of my relatives, the final beatitude of Baladeva, and my plight Tell them: "You and our relatives should not stay in Dwaraka, as the ocean would submerge the city of Yadavas, since it has been abandoned by Me. Taking your respective families and my parents, all of you should go to Indraprastha under the protection of Arjuna". You should, however, resort to the course of conduct prescribed by Me, devote yourself to spiritual knowledge, be indifferent to worldly life knowing that it is the result of my "illusive" power and attain peace 21-27

Having been thus insrutcted, he circumambulated His Divinity, bowed to Him repeatedly, Placed His Divinity's feet on his head, and went to Dwaraka with a distracted mind 28

Thus ends chapter thirty of Book XI



## CHAPTER XXXI

Shree Shukadeva said: Thereafter, there came Brahma, Shiva with his consort Uma, gods led by the great Indra, sages and lords of all creatures King, The sky became crowded with rows of air-chariots from which they rained showers of flowers, since they had

भगवान् पितामहं वीक्ष्य विभूतीरात्मनो विशुः । संयोज्यात्मनि चात्मानं पद्मनेत्रं न्यमीलयत्  
 लोकाभिरामां स्वतनुं धारणाध्यानमङ्गलम् । योगधारणयाऽऽग्नेय्यादध्वा धामाविशत् स्वकम्  
 दिवि दुन्दुभयो नेदुः पेतुः सुमनसश्च सात् । सत्यं धर्मो धृतिर्भूमेः कीर्तिः श्रीश्चानु तं ययुः ॥१॥  
 दारुको द्वारकामेत्य वसुदेवोऽग्रसेनयोः । कथयामास निधनं वृष्णीनां कृत्स्नशो नृप ॥६॥  
 वेचकी रोहिणी चैव वसुदेवस्तथा सुतो । कृष्णरामावपद्यन्तः शोकातां विजहुः स्मृतिम् ॥७॥  
 रामपत्न्यश्च तदेहमुपगुह्याग्निमाविशत् । कृष्णपत्न्योऽविशन्नग्निं हविमण्याद्यास्तदात्मिकाः  
 यन्धूनां नष्टगोप्राणामर्जुनः सारूपरायिकम् । हतानां कारयामास यथावदनुपूर्वशः ॥९॥  
 द्वारकां हरिणा त्यक्तां समुद्रोऽप्लावयत् क्षणात् । वर्जयित्वा महाराज श्रीमङ्गवदालयम् ॥१०॥  
 स्त्रीयालवृद्धानां दाप्य हतशेषान् धनंजयः । इन्द्रप्रस्थं समावेद्य यज्ञं तत्राभ्यपेक्षयत् ॥११॥

great devotional fervour for His Divinity. on observing Brahma and the other gods who represented His own magnificence he merged his soul in the supreme spirit that he really was, and closed his lotus-like eyes. without burning His body, which had delighted the world and which was auspicious for deep meditation. with fire ignited by steady continuous abstract meditation. He entered His abode of Vaikuntha. There were drum-beats in the heaven and showers of flowers from the sky, truth, righteousness, fortitude, glory, and affluence followed him from the Earth. Whoever narrates with devotional fervour and composure this exaltation of Krishna, after getting up from bed in the morning, attains the same exaltation. 1-5

King! On reaching Dwaraka, Daruka reported the entire destruction of the members of the race of Vrishni to Vasudeva and Ugrasena. When Devakee, Rohinee and Vasudeva did not see their two sons—Krishna and Baladeva they were afflicted with sorrow and fainted and breathed their last. Wives of Baladeva embraced his body and entered fire. Rikmini and other wives of Krishna entered fire and their souls merged into Krishna.

Thereafter, Arjuna performed successively the obsequious ceremony of those whose all lineal descendants had been killed. Great king! The sea immediately inundated Dwarka, which had been abandoned by Krishna, with the exception of the palace of His Divinity. Arjuna took women, children and men, who had survived, to Indraprastha settled them there and performed the coronation ceremony of Vraja there.

धृत्वा सुदृढधं राजन्नर्जुनात्ते पितामहाः । त्वां तु वंशधरं कृत्वा जग्मुः सर्वे महापथम् ॥१२॥

इत्थं हरेर्भगवतो रुचिराद्यतारवीर्याणि बालचरितानि च श्रान्तमानि ।

अन्यत्र चेह च धृतानि गृणन् मनुष्यो भक्तिं परां परमहंसगतौ लभेत ॥१३॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे एकत्रिंशोऽध्यायः ॥११॥

इत्येकादशः स्कन्धः समाप्तः ।



हरिः ॐ तत्सत्



King, On hearing about the destruction of their relatives, from Arjuna, all thy grand fathers nominated thee their successor to continue their line and took to the great road ( to the Himalayas) in preparation for the next world. 7-12

A man, who extols the charming, incarnation, exploits and juvenile activities of His Divinity Krishna, which have been described here or elsewhere achieves great devotion leading to abstract meditation of His Divinity. 13

Thus ends chapter thirty one of Book XI.



ॐ श्रीपरमात्मने नमः

# श्रीसंक्षिप्तभागवतम्



द्वादशः स्कन्धः



अथ प्रथमोऽध्यायः



राजोवाच

स्वधामानुगते कृष्णे यदुपशेषिभूपणे । कस्य वंशोऽभम् पृथ्यामेतदावक्ष्य मे मुने ॥१॥

श्रीशुक उवाच

पंच प्रद्योतना राजन् शिशुनागास्तथा दश । नन्दा नव दिशो मौर्या दश शुक्लास्तथैव च ॥२॥

कंका काण्वागर्दभयन्तुरुक्का यवनादयः । मीना गुरुण्डा म्लेच्छास्ते भोक्ष्यन्ति नृप मेदिनीम् ॥

श्रीबालगोष्ठिजनाश्च परदारधनादृताः । उदितास्तमितप्राया अल्पसत्त्वाल्पकायुषः ॥३॥

## CHAPTER I

**The King said :** After the Lord Shree Krishna the ornament of Yadu dynasty left this Mundane world for his abode on saint please tell me which dynasties flourished on this earth ।

**Shree Shukadeva said :** Rajan । After the departure of the Lord from this earth, five kings of the Pradyata dyansty will rule on earth for 138 years Ten kings of the Shishunag dynasty for 360 years and Nine Nanda kings for 100 years, ten kings of the Maurya dynasty for 137 years, The line of Shunga kings for 112 years and four kings of Kanva dynasty for 345 years, will rule this earth. Thereafter Gardabhi Turushka Mauna and Gurund will rule this earth. These kings, setting soon with the rise, will be weak and short lived They will be cruel to women children, cows and the brahmins. These kings being devoid

मर्कटानां क्रियाहीना रजना वननाऽऽवृता । प्रजासो भग्नचित्तानि नृपेष्वा राक्षसवृत्तिः  
तन्मायान्ते जनदान्मर्त्यान्वाचारवादिनः । अनश्वरो राजमिध्रं च वासन्ति पदिनाः ॥६॥

॥ ६ ॥ श्रीमद्भगवद्गीता अध्यायः प्रथमः ॥ १ ॥



प्रथमः द्वितीयोऽध्यायः

श्रीशुक उवाच

तत्रैवानुदिनं धर्मः न न्ये यौचं क्षमा इया । कालेन कालेना राजन् बहुक्षयमायुर्ध्वलः स्मृतिः ॥१॥  
चित्तमेव कलौ नृणां जन्माचारगुणोदयः । धर्मन्यायचरस्थायां क्षरणं कलमेव हि ॥२॥  
राजगणेऽमिरिचिह्नतुनायैव व्यावहारिके । प्रवृत्त्या स्यादर्थोदयं पाण्डिन्ये वारत् ॥३॥  
दूरे धार्ययनं तीर्थं लावण्यं केदधाराणम् । उदरमरता स्वार्थः सत्यवे धार्ष्ट्यमेव हि ॥४॥  
शत्रुं कुटुम्बमपि यशोऽथ धर्मसेवनम् । परं प्रजामिदृष्टामिरार्थीणं क्षितिमण्डले ॥५॥  
प्रजा हि लुप्यं राजन्यैर्निवृत्तैर्दत्तुधर्मभिः । आच्छिन्नदातृविषया वास्यन्ति गिरिकाननम् ।  
शोकमूलमिदमर्थाद्विफलपुष्पादिभोजनाः ॥६॥

of culture and learning will oppress their subjects. The subjects also, like the kings being without character or virtue, shall perish by mutual conflict among them, live or through maladies caused by these males. 2-6

TH ends chapter one of Book XII

## CHAPTER II

Shree Shukadeva said : Thereafter oh king, virtue, truthfulness, holiness, forgiveness, kindness and human memory and longevity of life will in course of time grow lesser and lesser ultimately and perish. In Kali Yuga the criterion of respectability of birth and nobility will be possession of wealth. Virtue and administration of justice and conduct of religion will depend on physical strength. Lust and passion alone will be the cause of relation between man and woman. Torments will be construed as learning. Deceit will be the main plank for all practical purposes. Administration of justice will be corrupt. Far off water places will be considered places of pilgrimage. Brauty will be confined to hair dressing. To feed and fatten one's ownself will be the main human endeavour, a rogue

अनावृष्ट्या चिनङ्गयन्ति दुर्मिक्षकरपीडिताः । शोतवातातपप्रावृद्धिभैरन्योन्यतः प्रजाः ॥७॥  
 क्षुत्तृङ्भ्यां व्याधिभिश्चैव संतपस्यन्ते च चिन्तया । त्रिशद्विंशतिवर्षाणि परमायुः कलौ नृणाम् ।  
 पाखण्डप्रचुरे धर्मं दस्युप्रायेषु राजसु । चौर्यान्नूनवृथा हिंसानागावृत्तिषु वै नृषु ॥९॥  
 शूद्रप्रायेषु वर्षेषुच्छागप्रायासु चेनुषु । गृहप्रायेष्वाधमेषु यौनप्रायेषु बन्धुषु ॥१०॥  
 अणुप्रायास्वोपधीषु शमीप्रायेषु स्थास्तुषु । वितुप्रायेषु मेधेषु शन्यप्रायेषु सशसु ॥११॥  
 सम्भलप्राममुत्पत्य ब्राह्मणस्य महाम्ननः । भवने विष्णुयशसः कल्किः प्रादुर्भविष्यति ॥१२॥  
 विचरन्नाशुना क्षोण्यां ह्येनाप्रतिमयुतिः । नृपलिङ्गच्छदो दस्यून् कोटिशो निहनिष्यति ॥१३॥  
 यद्वायतीर्णो भगवान् फल्किर्धर्मप्रतिहृतिः । हतं भविष्यति तदा प्रजासृतिश्च सार्विकी ॥१४॥  
 यस्मिन् कृष्णो दिवं यातस्तस्मिन्नेव तदाहानि । प्रतिपर्न्नं कलियुगमिति प्राहुः पुराविदः ॥१५॥

by his craft will be considered truthful. Rulers, like bandits, greedy and cruel will molest women and rob the wealth of the subjects, who will migrate to woods and caves and far of places where they will subsist on roots fruits and vegetation Those oppressed by the kings will become miserable and perish from internal squabbles, and other natural calamities such as snow storm, hurricanes, floods and famine. Man's span of life will not exceed thirty years 1-8

When religion will become heresy, the kings will become bandits men will become thieves, untruthful and cruel the cows will become small in size like calves, ashrams the retreat of the Rishis will be like houses with families, wives, and her recreations will dominate the families. Seeds of vegetation will grow smaller and smaller in size-trees will have a stunted growth, clouds will only thunder with lightening without raining, and religion will be on the wane and Kaliyuga will have spread its tentacles all over when such chaotic conditions will prevail, then the Lord will incarnate as 'Kalki' in the house of Vishnuyasas as a brahmin in the town of Shambal. That Lord of remarkable splendour and great effulgence, will ride on a swift horse as a king and will go round the earth and extirpate millions of thieves and robbers like kings. After the incarnation of the Lord as Kalki the defender of righteousness and faith, there will dawn the Satyayuga, age of truth and high morals wherein people will be high souled and humane. The day on which the Lord left for his abode Kaliyuga set in so say the wise. 9-15



देवापिः शंतनोभाना मरुधेदवाकुवंशज । कलापग्राम आमाते महायोगबलान्वितौ ॥१६॥  
 तावदित्य कलेरन्ते वासुदेवाजुशिक्षितौ । वर्णाश्रमयुतं धर्मं पूर्वम् प्रथयिष्यतः ॥१७॥  
 राजन्नेते मया प्रोक्ता नरदेवास्तथापरे । भूमौ ममत्व कृत्वान्ते हित्वेमां निधनं गताः ।  
 कालेन ते कृताः सर्वे कथामात्राः कथामु च ॥१८॥

। इति श्रीसक्षिप्तभागवते द्वादशस्कन्धे द्वितीयोऽध्यायः ॥२॥

अथ तृतीयोऽध्यायः

श्रीशुक उवाच

दृष्ट्वाऽऽत्मनि जये द्यमान् नृपान् हसति भूरियम् । अहो मा विजिगीषति मृत्योः क्रीडनका नृपाः  
 पूर्वं निर्जित्य पृथ्वीं जेष्यामो राजमन्त्रिणः । तत सच्चिदपीरातकरीन्द्रानरय कण्टकान् ॥२॥  
 यद्य क्रमेण जेष्यामः पृथ्वीं सागरमेतलाम् । इत्याशां यज्जहदया न पदमन्यन्ति केऽन्तकम् ॥३॥  
 यां यिसृज्यैव मनवस्तत्सुताश्च कुरुद्वह । गता यथागतं युद्धे तां मां जेष्यन्त्ययुद्धयः ॥४॥  
 ममैवेयं मही कृत्स्ना न ते मूढेति चादिनः । स्पर्धमाना मिथो घ्नन्ति त्रियः ते मत्कृते नृपाः ॥५॥

Devapi the brother of Shantanu and Maru of Ikhwaka fame these two of the Lunar and Solar dynasty now live in village of Kalpa with their yogic prowess. Towards the close of Kali Yuga as commanded by the Lord they will come and propagate the varnashram order. the order of customary religion and once again restore true religion on the earth 16-17

Thus ends chapter two of Book XII.

## CHAPTER III

The earth seeing the kins restless for her conquest, smiles and says : These puppets of death are struggling to subdue me. They will first subdue the passions then they will subdue the ministers, then the counsellors, the citizens, then their own kinsmen, then the elephants and whatever comes in their way that will impede their march, will be destroyed Thus they will conquer the earth surrounded by the seas Filled with such futile hopes they do not see death which is by their side. Even Manu and his illustrious sons had to go from this world, as they came, without conquering me; then, what to talk

पृथुः पुरुरवा गाधिर्नहुषो भरतोऽर्जुनः । मान्धाता सगरो रामः खट्वाङ्को धुन्धुवा रघुः ॥६॥  
 हिरण्यकशिपुर्वृत्रो रावणो लोकरावणः । नमुचिः शम्बरो भौमो रिण्याक्षोऽथ तारकः ॥७॥  
 अन्ये च बहवो दैत्या राजानो ये महेश्वराः । कथावशेषाः कालेन स्मरुतायाः कृता विभो ॥८॥

कथा इमास्ते कथिता महीयसां विताय लोकेषु यशः परेयुषाम् ।

विज्ञानवैराग्यविवक्षया विभो बभूवुर्विभूर्तीर्न तु पारमार्थ्यम् ॥९॥

राजोवाच

केनोपायेन भगवन् कलेर्दोषान् कलौ जनाः । विविमप्यन्युपचितास्तस्मै ब्रूहि यथा मुने ॥१०॥

श्रीशुक उवाच

कलौ तु धर्महेतूनां तुर्यांशोऽधर्महेतुभिः । पञ्चमानैः क्षीयमाणो ह्यस्ते सोऽपि चिनद्भवति ॥११॥  
 तस्मिन्स्तुब्धा दुराचारा निर्दयाः शुष्कवैरिणः । दुर्मगा भूरिपांश्च शूद्रादशोत्तराः प्रजाः ॥१२॥

of these fools who dream of subjugating me. Those that claim that the world is mine create conflicts, collide and perish Kings and sovereigns like Iruthu, Pururava Gadhi Natusa Bharat, Arjun, Mandhat, Sagar, Ramk Khatwang, Dhndhuman and Raghu and the mighty demons like Hiranakashyapu Vratrasur, Ravan, Namuchi, Shambur, Bharmasur, Hiranyakshya and Tarakasur all these flourished and faded without fulfilling their desires in this vast expanse of relentless time, seldom to be remembered in name only—Oh Rajan, the accounts I relate to you of these great kings who went to Heaven leaving behind perfume of their fame and glory on this earth is to show to you the worthlessness of these mundane objects and a feeling of renunciation about it. These narratives are more or less indulgence in the luxury of language. The hidden meaning behind it is quite different 1-9

The King said : Oh sire, pray tell me how men can get rid of contactual sins and blemishes in Kali Yuga.

Shree Shukadev replied : In Satya Yuga the four virtues are the main pivot of religion (dharma) Austerity, Mercy, charity and truthfulness With the spread of Kali Yuga the former three ones will vanish and the fourth one the virtue of truthfulness will get feebler and feebler and that too will ultimately perish. In this age, people will be cunning, depraved, cruel, unfortunate, and cupid, dominated by the Shudras and the backwards of the society. The country will

दस्यूच्छ्रुता जनपदा चेदाः पाण्डुपिता । राजानश्च प्रजाभक्षः शिशोदरपरा छिन्नाः ॥२३॥  
 अवता यदशोऽशौचाभिक्षवश्च कुटुम्बिनः । तपस्विनो ग्रामवासा न्यासिनोऽत्यर्थलोलुपाः ॥२४॥  
 हस्वकाया महाद्वारा भूर्यश्रुत्या गतद्वियः । शम्भत्क्रुदकमापिष्यध्वोर्मयायोस्तादृशाः ॥२५॥  
 पतिं त्यक्ष्यन्ति निर्द्रव्य भृत्या अप्यखिलोत्तमम् । भृत्यं विपन्नं पतयः कील गाध्यापयस्विनी ॥२६॥  
 पितृभ्रातृसुहृन्नातीन् हित्या सौरतसौहृदाः । ननान्दश्यालसपादा दीना रैणाः कलौ नराः ॥२७॥  
 शूद्राः प्रतिग्रहीष्यन्ति तपोधेपोपजीविनः । धर्मं यक्ष्यन्त्यधर्मज्ञा अधिरतोत्तमासनम् ॥२८॥  
 कलौ काकिणिकेऽप्यर्थे विग्रहा त्यक्तसौहृदाः । त्यक्ष्यन्ति च त्रिषाण्प्राणान्दनिष्यन्ति स्वकानपि  
 न रक्षिष्यन्ति मनुजाः स्थविरो पितरावपि । पुत्रान् सर्वायं कुशलान् श्रुत्वा शिशोदरभराः २०  
 कलेर्दोषनिधे राजन्नस्ति हेनो महान् गुणः । कीर्तनादेव दृष्णस्य मुक्तसङ्ग परं प्रजेत् ॥२१॥

abound in crooks and knaves Vedas will be soiled by the heretics. The rulers will oppress the subjects, the Brahmins, will feed and fatten and indulge in sense objects

Brahmacharis, the celibates, shall fall, the ascetics will give up their retreats in solitude come and live in the towns and the Sanyasis will become corrupt and hanker after morey Women will be short statured, immodest, bitter tongued overbold, clever and cunning Though otherwise howsoever good and noble his master may be the servant will leave him if he is without money and an old servant who is loyal and is very servicable to the family since decades if he is in trouble his master will dismiss him Cows that stop giving milk will be forsaken Those that delight in sex will be under the control of their wives Shudras disguised as mendicants, will accept alms and offerings Those who donot know anything about religion will pretend to teach religion One will kill his own relations forgetting his feelings or affection for them, for a paltry sum of money and if frustrated on that may also commit suicide Men will not maintain their old parents and the parents also living for themselves and their pleasures alone will not look after their sons 11-20

Rajan<sup>1</sup> Kail Yuga is a vast store of vices Nevertheless it has one great quality. By chanting the Lord's hymns and reciting his name one is freed from his sins and attains that highest bliss In Satya Yuga the bliss that is attained by meditating on the Lord, by performing sacrifices, in Treta Yuga and in worshipping the Lord, in the Dwapar is attained by

वृत्ते यद् ध्यायतो विष्णुं त्रैताया यज्ञतो मयैः । द्वापरे परिचर्यायां कला तद्धरिकीर्तनात् ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते द्वादशस्कन्धे तृतीयोऽध्यायः ॥३॥

अथ चतुर्थोऽध्यायः

श्रीशुक उवाच

कालस्ते परमाण्यादिर्द्विपराधांघर्षिर्नृप । कथितो युगमानं च शृणु कल्पलयावपि ॥१॥  
 षत्तुर्युगसहस्रं च ब्रह्मणो दिनमुच्यते । स कल्पो यत्र मनवद्व्यतुर्दश विशांपते ॥२॥  
 तद्वन्ते प्रलयरतानाम् ब्राह्मी राजिरुदाहता । नयो लोका इमे तत्र कल्पन्ते प्रलयाय हि ॥३॥  
 षण्ममिस्तिष्ठा श्रेष्ठ प्रलयो यत्र विष्णुर्हृत् । शेतेऽनन्ताशनो विश्वमात्मसात्कृत्य चात्मभूः ॥४॥  
 द्विपराधे त्यक्तिप्राप्ते ब्रह्मणः परमेष्ठिनः । तदा ब्रह्मण्य सप्त कल्पन्ते प्रलयाय वै ॥५॥  
 षण् प्राकृतिको राजन् प्रलयो यत्र लीयते । आण्डकोशस्तु संवातो विघात उपसादिते ॥६॥

repeating the Lord's sacred name and singing His praises in Kaliyuga 21-22

Thus ends chapter three of Book XII

## CHAPTER IV

Shukadev said: Oh King! I have told you all about the measure of time and duration of ages covering two Parartha years (Tens of thousands and thousands of Million years). Now I will tell you what Kalpa means and how the universe is destroyed and absorbed in Narayan. Four thousand Yugas make a single day of Brahma which is known as Kalpa. In each Kalpa fourteen Manus flourish in succession. Then follows Brahma's night of four thousand yugas in which the three worlds are destroyed. This type of deluge is known as the causal deluge, when the Lord Narayan engulfs the universe and enjoys the trance at will in Brahma's night, and relaxes on the Shesh Nag 1-4

न यत्र वाचो न मनो न सत्त्वं तमो रजो वा महदादयोऽमी ।  
 न प्राणबुद्धीन्द्रियदेवता वा न सनिवेशः खलु लोककल्पः ॥७॥  
 न स्वप्नजाग्रन्न च तत् सुषुप्तं न यं जलं भूरनिलोऽग्निरर्कः ।  
 संसुप्तश्चान्यवदप्रतर्क्य तन्मूलभूत पदमामनन्ति ॥८॥

लयः प्राकृतिको ह्येष पुरुषाव्यक्तयोर्बद्धा । शक्तयः सम्प्रलीयन्ते विवशाः कालविद्रुताः ॥९॥

घनो यदार्कप्रभवो विदीर्यते चक्षुः स्वरूपं रविमीश्रते तदा ।  
 यदा ह्यहंकार उपाधिरात्मनो जिज्ञासया नश्यति तर्ह्यनुस्मरेत् ॥१०॥  
 यदैवमेतेन विवेकहेतिना मायामयह्मकरणात्मयन्धनम् ।  
 छित्त्वाच्युतात्मानुभवोऽवतिष्ठते तमाहुरात्यन्तिकमहं सम्प्रवम् ॥११॥

नित्यदा स्वर्भूतानां प्रह्लादीनां परतप । उत्पत्तिप्रलयवैके सूक्ष्मज्ञा सम्प्रचक्षते ॥१२॥  
 कालोत्तोजवेनाशु ह्यियानास्य नित्यदा । परिणामिनास्रस्थास्ता अन्मप्रलयहेतवः ॥१३॥

the moon, the five elements the gunas the massive, the mind the senses, the intelligence the vital breath and the three stages Thus when nothing whatever remains, then there pervdes an unimaginable blankness a vacuum wherein lies dormant and passive that fundamental substance the root cause of the entire creation, the unfathomable divine Parabrahma. This solution, is brought about when the energies of both Purush and Prakrit the creative powers, are rendered redundant by the force of time- This is known as the prakratic natural dissolution 5-9

The eyes can only see the Sun, when the clouds produced by Sun that cover it and cause obstruction, are removed Similarly the attribute ego when it is destroyed by Brahmanichar. (thinking a about Brahma and meditating on Him) that the soul realises the Parabrahma in its true perspective This is known as Atyanhik pralaya, Dissolution for perfection or liberat on in all its completeness 10 11

Now I will tell you about the dissolution that takes place every day. Those wise who know the subtle and esoteric fundamentals say that the dissolution of all creatures from Brahma down to the minutest microbe and the immobile takes place every day, and all the created beings undergo a change by the force of time. In this process the state of existence is changed The fundamentals remain and so the soul which is constant also remains Thus the combination of the soul and the fundamental is the birth, and its dissolution is death 12-13

स्नेहाधिष्ठानवर्त्यग्निसंयोगो यावदीयते । ततो दीपस्य दीपत्यमेव देहकृतो भवः ।

रजस्तत्त्वतमोवृत्त्या जायतेऽथ विनश्यति ॥७॥

न तत्रात्मा स्वयंज्योतिर्यो व्यवकाव्यकयोः परः । वारुणश्च इव चाधारो ध्रुवोऽनन्तोपमस्ततः ।

चोदितो विप्रयाप्येन न त्वां धक्षति तक्षकः । मृत्यो नोपध्वयन्ति मृत्यूनां मृत्युमीधरम् ॥८॥

अहं ब्रह्म परं धाम ब्रह्माहं परमं पदम् । एवं समीक्षन्नात्मानमात्मन्याधाय निष्कले ॥९॥

वृक्षान्तं तक्षकं पाटे लेलिहानं विपाननैः । न द्रक्ष्यसि शरीरं च विष्वं च पृथगात्मनः ॥१०॥

पतत्ते कथिनं तात यथाऽऽत्मा पृष्टवान् नृप । हरेर्विश्वात्मनश्चेष्टां किं भूयः श्रोतुमिच्छसि ॥११॥

॥ इति धीप्रक्षिप्तमागवते द्वादशस्कन्धे त्रयोविंशो नमः पञ्चमोऽध्यायः ॥१॥



merges again in Brahma. The Mind that causes the soul to create the body quality and action is a product of Maya the illusive energy of Lord. This existence of birth and death takes its rise from Maya. As long as, ghee and the pot containing ghee, the wick the flame, these four are kept together the lamp gives the light. In the same way as long as body and soul remain together life continues. When they separate, life vanishes and existence ends. Rajan the Supreme is self effulgent, above the subtle, infinite, immaculate and beyond any simile, is the support of the creation. Therefore you know that Lord Vasudev that dwells within thee Takshak though commanded by the curse of the brahmin will kill you. Death can not kill its Lord I am Brahma, the Supreme is myself with this firm determination if you will not see soul in the nameless Supreme being, you will not see Takshaka's venomous fangs or the universe separate from you. Oh Rajan I told you all about the play of the Lord and now what else you want to hear 4-12

Thus ends five of Book XII



नित्यो नैमित्तिकश्चैव तथा प्राकृतिको लयः । आत्यन्तिकश्च कथितः कालस्य गतिरीदृशी ॥

॥ इति श्रीसंक्षिप्तभागवते द्वादशस्कन्धे चतुर्थोऽध्यायः ॥४॥

अथ पञ्चमोऽध्यायः

श्रीशुक उवाच

पुराणसंहितामेतामृषिर्नारायणोऽव्ययः । नारदाय पुरा प्राह कृष्णद्वैपायनाय सः ॥१॥  
स वै मह्यं महाराज भगवान् पादरायणः । इमां भागवतीं प्रीतः संहितां वेदसम्मिताम् ॥२॥  
अत्रानुवर्ण्यतेऽमीक्ष्यं विश्वात्मा भगवान् हरिः । यस्य प्रसादजो ब्रह्मा रुद्रः क्रोधसमुद्भवः ॥३॥  
त्वं तु राजन् मरिष्येति पशुयुद्धिमिमां जहिः । न जातः प्रागभूतोऽद्य देहवत्त्वं न नह्यसि ॥४॥  
घटे भिन्ने यथाऽऽकाश आकाशः स्याद् यथा पुरा । एवं देहे मृते जीवो ब्रह्म सम्पद्यते पुनः ॥  
मनः सृजति वै देहान् गुणान् कर्माणि चात्मनः । तन्मनः सृजते माया ततो जीवस्य संसृतिः ॥

Rajan I thus I have described to thee the four types of dissolution. The Prakritic, the causal, the perfect and the daily. Thus time relentlessly marches on its course. Such is the gait of time-14

Thus ends chapter forth of Book XII.

## CHAPTER V

Shree Shu'adev said : Oh king ! the Lord Narayan narrated this Bhagwat Purana first to Shree Narad who in his him turn narrated the same to my father Krishna Dwaipayana Vyas He being pleased, in his kindness narrated it to me. By whose grace Brahma and by whose rage Rudra originated, that Lord Shree Hari the soul of the universe is described and rung over and over again in this samhita 1-3

Now oh king ! banish that thought that " I will die. " It is for the lower animals This body did not exist before, then it come into being and will therefore perish after sometime You are not the body, you are the dweller in the body the soul, so you do not die. just as a dweller in the house is not destroyed even if the house is destroyed. both being separate. Likewise, the Body and its dweller the soul being separate the dweller is not destroyed even if the body is destroyed. As when a pot is broken the ether in the pot, merges in the ether outside. in the same way when the body dies the soul that resides in the body

स्नेहाधिष्ठानवर्त्यशिसंयोगो यावदीयते । ततो दीपस्य दीपत्यमेवं देहहतो भवः ।  
 राजस्तत्त्वतमोऽवृत्त्या जायतेऽथ विनश्यति ॥७॥

न तत्रात्मा स्वयंज्योतिर्यो व्यक्तान्यक्तयो परः । आभाश इव चाधारो ध्रुवोऽनन्तोपमस्ततः ।  
 चोदितो विप्रवाक्येन न त्वा वक्ष्यति तक्षकः । मृत्यवो नोपघदयन्ति मृत्यूना मृत्युमीश्वरम् ॥१॥  
 बह्वं ब्रह्म पर धाम ब्रह्माहं परम पदम् । एव समीक्षन्नात्मानमात्मन्याधाय निष्कले ॥१०॥  
 दशान्तं तक्षक पाठे लेलिहान विषाननै । न द्रक्ष्यसि शरीर च विद्वं च पृथगात्मनः ॥११॥  
 पतस्ते कथिनं तात यथाऽऽत्मा पृष्टजान् नृप । हरेर्विश्वात्मनश्चेष्टा किं भूय श्रोतुमिच्छसि ॥१२॥

। इति श्रीसंक्षिप्तभागवते द्वादशस्कन्धे पञ्चमोऽध्यायः ॥१॥



merges again in Brahma The Mind that causes the soul to create the body quality and action is a product of Maya the illusive energy of the Lord This existence of birth and death takes its rise from this Maya As long as ghee and the pot containing ghee, the wick and the flame, these four are kept together the lamp gives the light In the same way as long as body and soul remain together life continues The moment they separate, life vanishes and existence ends Rajan the soul, which is self effulgent, above the subtle, infinite, immaculate and without any simile, is the support of the creation Therefore you meditate on that Lord Vasudev that dwells within thee Takshak the cobra though commanded by the curse of the brahmin will not kill you Death can not kill its Lord I am Brahma, the Supreme Brahma is myself with this firm determination if you will conjoin thy soul in the nameless Supreme being you will not see Takshaka his body his venomous fangs or the universe separate from you Oh dear king I have told you all about the play of the Lord and his miraculous deeds, now what else you want to hear 1-12

Thus ends five of Book XII





## अथ पष्ठोऽध्यायः

सुत उवाच

पतन्निशम्य मुनिनामिद्वितं परीक्षिद् व्यासात्मजेन निखिलात्मदृशा समेन ।  
तत्पादमूलमुपसृत्य नतेन मूर्ध्ना यद्वाञ्छलिस्तमिदममाह स विष्णुरातः ॥१॥

राजोवाच

सिद्धोऽस्म्यनुगृहीतोऽस्मि भयता करुणात्मना । धावितो यद्य मे साक्षादनादिनिघ्नो हरिः ॥  
भगवंस्तक्षकादिभ्यो मृत्युभ्यो न विभेम्यहम् । प्रविष्टो यद्य निर्याणमभयं दक्षितं त्वया ॥३॥  
अनुजानीहि मां ब्रह्मन् वाचं यच्चाभ्यवोक्षजे । मुक्तकामाशयं चेतः प्रवेदय विखुजाभ्यसुन् । ॥४॥  
अज्ञानं च निरस्तं मे ज्ञानविज्ञाननिष्ठया । भयता दक्षितं क्षेमं परं भगवतः पदम् ॥५॥

सुत उवाच

इत्युक्तस्तमनुज्ञाप्य भगवान् वादरायणिः । जगाम भिक्षुभिः सार्कं नरदेवेन पूजितः ॥६॥  
परीक्षिदपि राजपिरात्मन्यात्मानमात्मना । समाधाय परं ध्यायस्वपन्वासुर्यथा ततः ॥७॥

## CHAPTER VI

Shree Suta said : Oh Ye Rishis, Rajarshi parikshit, hearing this words of Shree Shukadv son of Maharthis Vyas to whom every creation is alike went to him bowed down and with folded hands said to him. Your reverence said the king blessed I am that heard from you all about that infinite Divine, the Paramatman. It was extremely kind of you Now I am not afraid of death by the bite of Takshak. I have realised Brahma and by you grace I am rendered fearless Oh Brahman, pray direct me, so that I may stop speaking and conjoin my mind in the Lord free from all encrustation and desires and give up this body My ignorance, my nescience has vanished, by knowledge, and wisdom imparted to me by you. You have given the highest bliss, I prostrate before thee in all reverence. 1-5

Sutaji then said : Thus spoken to by king Parikshit and after being worshipped by him Shukdev with the kings consent left the place with other Sanyasis King parikshit also like a driedup tree that appears lifeless enjoined his atman in the paramatman and began to meditate on that Supreme spirit the Parabraham. In the meantime, directed by the curse of that enraged brahmin, Takshak was coming to bite the king when on the way he met Kashyapa a brahmin who

तक्षकः प्रहितो विप्राः क्रुद्धेन द्विजसूनुना । हन्तुकामो नृपं गच्छन् ददर्श पथि कश्यपम् ॥८॥  
 तं तपयित्वा द्रविणैर्निवर्त्य विपहारिणम् । द्विजरूपप्रतिच्छन्नं कामरूपोऽदृशन्नृपम् ॥९॥  
 ब्रह्मभूतस्य राजपेदेहोऽहिगरलाग्निना । बभूव भस्मसात् सद्यः पश्यतां सर्वदेहिनाम् ॥१०॥  
 देवदुन्दुभयो नेदुर्गन्धर्वाप्सरसो जगुः । ववृषुः पुष्पवर्षाणि विवृधाः साधुवादिनः ॥११॥  
 जनमेजयः स्वपितरं धृत्वा तक्षकभक्षितम् । यथा जुहाव संक्रुद्धो नागान् सने सह द्विजैः ॥१२॥  
 सर्पसन्ने समिद्धाग्नौ दह्यमानान् महोरगान् । द्युमेन्द्र भयसंविग्रस्तक्षकः शरणं ययौ ॥१३॥  
 अपश्यंस्तक्षकं तत्र राजा पारीक्षितो द्विजान् । उवाच तक्षकः कस्मान्न दह्येतोरगाधमः ॥१४॥  
 तं गोपायति राजेन्द्र शक्रः शरणमागतम् । तेन संस्तम्भितः सर्पस्तस्मान्नाग्नौ पतत्यसौ ॥१५॥  
 पारीक्षित इति श्रुत्वा प्राहर्त्विज उदारधीः । सहेन्द्रस्तक्षको विप्रा नागनो विमिति पात्यते ॥१६॥

knew the charm, an antidote of snake bite that nullified the poison Takshak gave him plenty of money and sent him away and disguised as a poor brahmin he stealthily went to king Parikshit and bit him. With the sting of the cobra, the body of the royal sage, who was now one with the Divine was burnt to ashes, by the venom of the cobra in the presence of all The celestial drums were beaten The Gandharvas and the Apsaras the nymphs began to sing and play Flowers were profusely showered, and the gods themselves blessed Parikshit and sang his praises Thus the Royal sage Parikshit was liberated from all the bonds of this mundane existence. 7-11

Janmejaya when heard that, his father was bitten to death by Takshak, was furious with rage He called the brahmins and directed them to perform a (Sarpa Yama) a sacrifice in which the entire species of the cobra and reptiles was to be offered in the sacrificial fire Beholding the mighty cobras falling in the sacrificial fire in large number, Takshak struk with terror went to Indra for refuge. When Janmejaya did not see takshak he questioned the brahmin as to why he had not yet come though beckoned thorough the (Mantras) charm The Brahmin said that he had gone to Indra and was under his protection Janmejaya who was chagrined at this, ordered the brahmanas to offer in sacrifice both Takshak and Indra When Indra was pulled out of his abode with Takshak Brahaspati the son of Angira told the king Both. takshak and Indra are immortal, you cannot kill them. Man's existence and death

तच्छुभ्राऽऽहुतुविप्राः सहेन्द्रं तक्षकं मये । इति ब्रह्मोदितासंपैः स्थानादिन्द्रः प्रचालितः ॥७॥  
विलोभ्याङ्गिरसः प्राह राजान तं बृहस्पतिः । अनेन पीतममृतमथ वा अजरामरः ।

राजन् ततोऽन्यो नान्यस्य प्रदाता सुपदुःखयोः ॥८॥

तस्मात् सप्रमिद राजन् सखीयेताभिचारिकम् । सपां अनागसो दग्धा जनदिष्टं हि भुज्यते ॥

सुत उवाच

इत्युक्तः स तपोत्याह महर्षेर्मानयन् यचः । सर्पसत्रादुपरतः पूजयामास धान्यपतिम् ॥२०॥

शौनक उवाच

पैलादिभिर्न्यासशिष्यैर्वेदाचार्यैर्महात्मभिः । वेदाश्च व तिधा व्यस्ता पनत् सौम्याभिधेहि नः ॥

सुत उवाच

समाहितात्मनो ब्रह्मन् ब्रह्मणः परमेष्ठिनः । हृद्याकाशाद्भून्ननादो वृत्तिरोधाद् विभाव्यते ॥२२॥

ततोऽभूत्त्रिषुदोहारे योऽन्यक्तप्रभवः स्वराट् । यत्तद्विद्धं भगवतो ब्रह्मण परमात्मनः ॥२३॥

is ruled by is own actions Nothing else can make him happy or miserable. So stop this Vendetta of Sarpayagna You destroyed many innocent serpants Everyone has to suffer as ordained by his fate 12-19

Suta said Thus the King respected the words of Brahaspati and stopped the Yajna The king then honoured him and paid him due homage. 20

Shaunak thus said to suta . Oh ! thou composed and tranquil, please tell us in how many parts the Vedas are divided by the preceptors who where the disciples of Shree Vyasa, from Paila downwards 21

Sutaji replied Sound like a cosmic note (नाद) originated from the heart of Brahma, who is ever unified with Parabrahma thorough meditation This sound which is audible only when the ears are closed and the senses are well controlled From that sound comes out the self effulgent the self manifest the three lettered syllable om It is considered the divine symbol It has three aspect as it has three letters A. U. M These three letters are symbolic of the three qualities of Satwa, Rajas and Tamas From these were created by Brahma the antastha ushamra swara sparsha, Praswa, Peerglia the alphabet with vowels and consonants From these Brahma created the four vedas, from his four mouths, with om and the Vya'ratna, (mystic symbolic letters) for the proper performance of

तस्य ह्यासंख्यो वणां अकाराद्या भृगुद्वह । धार्यन्ते यैस्त्रयो माता गुणनामार्थवृत्तयः ॥२४॥  
 ततोऽक्षरसमाग्न्यामसृजद् भगवानननः । अन्तः स्थोष्मस्वरस्पर्शह्रस्वदीर्घादिलक्षणम् ॥२५॥  
 तेनामो चतुरो वेदांश्चतुर्भिर्दत्तैर्विभु । सत्यादृतिमान् सोऽक्षराद्यानुद्गोत्रविद्यया ॥२६॥  
 पुत्रानध्यापयत्तांस्तु ब्रह्मर्षीन् ब्रह्मज्ञोविदान् । तेऽध्वमोपदेशारः स्वपुत्रेभ्यः समादिशन् ॥२७॥  
 पराशरात् सत्यप्रत्यामंशाशकलया त्रिभु । अयनीणो महामाग वेद चक्रे चतुर्विधम् ॥२८॥  
 ऋगर्थयजु साम्नां राशीनुद्धृत्य वर्गशः । चतस्रः सहिताश्चक्रे मन्त्रैर्मणिगणा इय ॥२९॥  
 पैलाय सहितामाद्या बह्वृचाप्यामुवाच ह । वैशम्पायनसन्नाय निगदास्थं यजुर्गणम् ॥३०॥  
 साम्नां जैमिनये प्राह तथा छन्दोगसहिताम् । अयनाङ्गिर्गमो नाम ऋशिष्याय सुमन्तये ॥३१॥  
 वैशम्पायनशिष्या वै चरकाध्वर्यवोऽभवन् । यद्येत्त्रहाहृत्याहं क्षयण स्यगुरोर्नितम् ॥३२॥  
 याज्ञवल्क्यश्च तच्छिष्य आहाहो भगवन् क्रियत् । चरितेनात्मनाराणां चरित्येऽहं सुदुधरम् ॥३३॥

Yagna He taught these vedas to Marichi and other Rishis worthy of this divine wisdom They in their turn taught their sons and disciples Thus when the Vedas were being handed down from Sire to son and from the preceptor to the disciple, there was born with divine benediction to Saraswati wife of Muni Parashar, Shree Vyas who divided the vedas into four parts, Seperating and classifying the mantras, as one would do from a heap of jewels and precious stones, and compiled them into four (manuals) Samhitas, Rik, Yajur and Atharva From these he gave to Paila Muni 'Bahuvruch' Rigveda Samhita. to Vishampayana "Nigada" Yagurveda Samhita Nigada to Jaimine "chhandog", Sam Samhita and to Sumenta Atharvangiras Samahita Atharvaveda. 22-31

Vaishampayana's disciples became adhvariaus Once the disciples observed a severe vow to wash the sins of Brahmahatya (killing a brahmin) perpetrated by the Guru This shou'd have been done by the guru himself but the disciples to please the Guru did it and were since then known as the 'Charkadhvariaus'. At that time Yagnavalkya, one of the disciple said Bhagwan how will these disciples with ascetic prowess of very little consequence practice such a severe vow. I will do it Hearing this Guru Vaishampayan became very angry and said to him I have no use of such an impertinent disciple like you who insults the Brahmins Give up all that you have learnt from me and

इत्युक्तो गुरुरप्याह कुपितो याह्वलं त्वया । विप्रावमन्त्रा शिष्येण मद्धीर्तं त्यजाश्विति ॥३४॥  
 देवरातसुतः सोऽपिच्छदित्वा यजुषां गणम् । ततो गतोऽथ मुनयो ददृशुस्तान् यजुर्गणान् ॥३५॥  
 यजूपि तित्तिरा भूत्वा तद्गोलुपतयाऽऽदृष्टुः । तैत्तिरीया इति यजुः शारया आसन् सुपेशला ३६  
 याज्ञवल्क्यस्ततो ब्रह्मन् छन्दांस्यधिगवेपयन् । गुरोरविद्यमानानि सूपतस्थेऽर्कमीश्वरम् ॥३७॥

याज्ञवल्क्य उवाच

ॐ नमो भगवके आदित्यायाखिलजगतामात्मस्वरूपेण कालस्वरूपेण चतुर्विधभूत-  
 निकापानां भवानेक एव लोक्यान्नामनुब्रूहि ॥३८॥

दुरितवृजिनयीजायमर्जेन भगवतः समभिधीमहि तपनमण्डलम् ॥३९॥

परित आशपादैस्तत्र तत्र कमलकोशाञ्जलिभिरुपहृताह्वणः । अथ ॥ भगवंस्तव  
 वरणनलिनपुगलं त्रिभुवनगुरुभिर्विन्दितमहमयातयामयजुःकाम उपसरामीति ॥४०॥

get away from here. & in this Yagnavalkya son of Devvrata, vomited out all the Yajurved Samhita he had learnt from his guru and went away. The other sages that saw this incident collected those Mantras for them, as the tittira birds choose and pick from heaps of corn lying in the fields. This collection of Mantras, arranged and compiled by these rishis came to be known as the Taittiriya Shakha a branch of the Yagurveda Samhita 32-36

Yagnavalkya then wanted to do the research on the Veda Mantras not known to his Guru. He therefore invoked the God Sun the Lord of Vedas and addressed him thus. 37

Oh God, I bow down to you. As the soul of the universe from Brahma down to the minutest microbe and the immobile existence, you manifest yourself in everything and as time, you devour the creation in your relative. march from age to age till eternity Oh Lord, the destroyer of miseries, sins and seeds of ignorance of mankind, we sit before thy resplendent luminous orb and meditate on thee. All the digपाला the guardians of directions, around you extol you and sing your hymns, with lotuses in their hands to worship you. Oh Ye divine! I worship your lotus like feet, which are also adored by the great of the three worlds, with my humble prayers to learn from you the Yajurveda mantras, not known to anyone else besides, Your benign divinity, 38-40

सूत उवाच

पवं स्तुतः स भगवान् वाजिरूपधरो हरिः । यजुंध्ययातयामानि मुनयेऽदात् प्रसादितः ॥४१॥  
 ॥ इति श्रीसंक्षिप्तभागवते द्वादशस्कन्धे वेदशास्त्राग्रणयन नाम पञ्चेऽध्यायः ॥६॥



अथ सप्तमोऽध्यायः

सूत उवाच

अध्वारुणिः कश्यपश्च सायणिरकृतध्रुवः । वैशम्पायनहारीतौ पृह वै पौराणिका इमे ॥१॥  
 अधीयन्त व्यासशिष्यात् संहितां मरिचुर्मुखात् । पकैकामहमेतेषां शिष्यः सर्वाः समध्यगाम् ॥२॥  
 पुराणलक्षणं ब्रह्मन् महामिभिनिरूपितम् । शृणुष्व बुद्धिमाश्रित्य वेदशास्त्रानुसारतः ॥३॥  
 सर्गोद्देश्याथ विसर्गश्च वृत्ती रक्षान्तराणि च । वंशो वंशानुचरितं संस्था हेतुरपाध्ययः ॥४॥  
 वशमिर्लक्षणैर्युक्तं पुराणं तद्विदो विदुः । केचित् पञ्चविधं ब्रह्मन् महदल्पव्ययस्थया ॥५॥  
 पवं लक्षणलक्ष्याणि पुराणानि पुराविदः । मुनयोऽष्टादश ब्राह्मः भुक्तकानि महान्ति च ॥६॥  
 ब्राह्मं पादं वैष्णवं च शैवं लैङ्गं सगारुडम् । नारदीयं भागवतमाग्नेयं स्कान्दसंज्ञितम् ॥७॥

**Sutaji said :** Thus appeased and propitiated by Yagnavalkya the Sun God gave him the Mantras as prayed for by him.

Thus ends chapter six of Book XII.



## CHAPTER VII

**Suta continued :** In the previous chapter I described to you the preceptors the principal propagators of the Vedas Now I will tell you about the puranas. The Mythology, Traiyaruni, Kashyap Suvarni, Akrutavarna, Vaishampaya and Harita these are the six Acharyas of the puranas. My father Romharshana a disciple of Shree Ved Vyas, taught all of them. I am the disciple of these six larned ones, and have studied the six samhitas (the manuals) under them The Brahmarishis, have, consistent with the vedic scriptures defined and described the features of Puranas which you listen with attention. They are the Sarga, Visarga, Vriti, Raksha, Manvantar, Vanshanucharita, Sanstha, Mukti, Hetu, Apashraya. One with these ten features is known as Mahapurana and that with five features is known as Upa purana. The knowers of antique learning say that such puranas with the above dominating features are eighteen in number. They are, the Brahma,

भविष्यं प्रह्वयैवर्त मार्कण्डेयं सचामनम् । धाराहं माहस्यं कीर्म च प्रलाण्टार्यमिति त्रिपट् । ८।

॥ इति संक्षिप्तभागवते द्वादशोऽध्यायः समाप्तः ॥ ॥ ॥

### अथाष्टमोऽध्यायः

शौनक उवाच

आहुश्चिरायुषमृषिं मृकण्डतनयं जनाः । यः कल्पात्ते उर्वरितो येन प्रमत्तमिदं जगत् ॥१॥

पक् पयार्कवे भ्रात्र्यन् ददर्श पुरुषं किल । यद्वपुःप्रपुटे तोकं शयानं त्वेकमद्भुतम् ॥२॥

पप नः संशयो भूयान् सत्त कौवहलं यतः । तं नदिद्यन्धि महायोगिन् पुराणेऽपि तस्मतः ॥३॥

सूत उवाच

प्रातद्विजातिसंस्कारो मार्कण्डेयः पितुः क्रमात् । छन्दांस्यधीत्य धर्मेण तपस्स्याध्यायसंयुतः ॥४॥

बृहद्वतधरः शान्तो जटिलो बल्लदाम्बरः । आराधयन् हृषीकेशं जिन्ये मृत्युं सुदुर्जयम् ।

दध्यावधोक्षजं योगी भ्रूस्तनूलेशान्तरान्मना ॥५॥

पतत् पुरन्दरो ज्ञात्वा सतमेऽस्मिन् किलान्तरे । तपोविशुद्धितो ब्रह्मधारेमे तद्विधातनम् ॥६॥

Padma, Vishnu, Shiva, Linga, Garud, Nasaw, Bhagwat, Aghi, Skanda, Bhavishya, Brahmavaivasta, Markandaya Vaman, Varaha, Matsya Kurma and Brahmand. 1-8

Thus ends chapter seven of Book XII.

### CHAPTER VIII

**Shree Shuka said :** Maharshi Markandeya, son of Mrukand rishi, is known to be immortal, How did he survive the deluge of this universe when everything is destroyed While floating in the ocean, he saw a wonderful child lying on a leaf of a Banyan tree, floating on waters. We are curious to know about it. Knowers of Puranas that you are. Please remove our doubts and satisfy our curiosity. 1-3

**Shree Suta said :** Markandeya was consecrated as a brahmin by yagnopavita ceremony, and was made into a true Brahmachari. He grew long hairs and wore them on his head in a matted knot He used to wear bark of a tree instead of cloth Calm and composed engrossed in the study of vedas, he kept vows and practised austere penance and propitiated the Lord and conquered invincible death. By meditating

नवतुस्तस्य पुरतः स्त्रियोऽथो गायका जगुः । मृदङ्गवीणापणवैद्यां च ध्रुमनोरमम् ।  
सर्वं तत्राभवन्मोघमनीशम्य ययोचमयः ॥७॥

तस्यैवं युञ्जनश्चित्तं तपस्स्वाध्यायसंयमैः । अनुग्रहायाविरामीन्नरनारायणो हरिः ॥८॥  
स तत्संदर्शनानन्दनिर्वृतात्मेन्द्रियाशयः । उत्थाय प्राञ्जलिः प्रह्र औत्सुक्यादाद्रिगमय ॥९॥  
सुखमासनमःसोनो प्रसादामिमुखो मुनी । पुनरानम्य पादाम्बां गरिष्ठाविदमब्रवीत् ॥१०॥

मार्कण्डेय उवाच

किं वर्णये तव विभो यदुदीरितोऽसुः संस्पन्दते तमनु याश्मनश्न्द्रियाणि ।  
स्पन्दन्ति वै तनुभूतामज्जर्जरयोश्च स्वस्याप्यथापि भजनामसि भावयन्तुः ॥११॥

सर्वं रजस्तम इतीश तयात्मबन्धो मायामयाः स्थितिलयोदयहेतवोऽस्य ।  
लीला धृता यदपि सर्वमयी प्रशान्त्यै नान्ये नृणां व्यसनगोदमित्यथ याम्ब्याम् ॥१२॥

on the Lord all his mental anguish disappeared. Thus, six manvantars elapsed. In the seventh one, Indra perturbed at the severity of the penance of Markandeya grew anxious and sent his dancing damsels and musicians to desecrate him and dislodge him from his penance, and just as the efforts of a man of ill luck, become futile, similarly here also all the efforts of Indra to distract him became fruitless. Appeased at his austerities and Yogic restrain, the Lord in his grace appeared before Markandeya to bless him. Seeing the Lord by the ecstasy of whose mere sight the mind gets tranquilized, and serene, Markandeya who was moved, rose with reverence and prostrated himself before the Lord, and addressed him thus. 4-10

Markundeya said : Oh Lord how shall I describe thee; I salute thee; in all humbleness, thou who art the prime cause, of the universe and from whom emanates the entire creation. Thou art the life breath of all beings including Brahma Shankar and other gods whose minds speech and senses all function, because of thee. Though thou art so great and mighty, thou art the friend of thy devotees, out of sheer love for them. Oh God, the three qualities of Satwa, Rajas and Tamas the cause of creation, preservation, and annihilation of this universe are the creation of your Maya (the cosmic energy) but out of the three it is only the former the Satwa that gives bliss and happiness. The other two rajas and tamas, produce delusion misery and danger. Oh Lord ! I bow down to you, the supreme Purush, the omnipotent, the preceptor of the universe, the highest



तस्मै नमो भगवते पुरुषाय भूम्ने विश्वाय विश्वगुरवे परदेवताय ।  
 नारायणाय ऋषये च नरोत्तमाय हंसाय र्मयतगिरे निगमेश्वराय ॥१३॥  
 यद्दर्शनं निगम आत्मरहःप्रकाशं मुरगति यत्र कवयोऽजगता यतन्त ।  
 तं सर्ववाक्विषयप्रतिरूपशीलं वन्दे महापुरुषमात्मनिगूढबोधम् ॥१४॥

॥ इति श्रीसंक्षिप्तभागवते द्वादशस्कन्धेऽष्टमोऽध्यायः ॥८॥

अथ नवमोऽध्यायः

श्रीभगवानुवाच

भो भो ब्रह्मर्षिषयांसि सिद्ध आत्मसमाधिना । चरं प्रतीच्छ भद्र ते वरदेशाद्भीषितम् ॥१॥

ऋषिरुवाच

वरेणैतावतालं नो यद् भवान् समदृश्यत । अथाप्यङ्गुलपत्राक्ष पुण्यश्लोकशिक्षामणे ।  
 द्रक्ष्ये मायां यया लोकः सपालो वेद सन्निदाम् ॥२॥

of the celestials, the best amongst men, one whose speech is well restrained and who is the Lord of the Vedas. Bhagwan Narayan, your holy immaculate, form is manifest through the vedas only Even Brahma and other learned saints, who strive, through great efforts to know you, by other means then the Vedas, are deluded and cannot understand. the Reality which is thee We bow to that Supreme being, that mysterious entity whose real form, is covered, under the bodies of beings and other immobile coverings. 11-14

Thus ends chapter eight of Book XII

## CHAPTER IX

**The Lord said :** Oh the best amongst the Brahmagnanis, you have attained what you desired through concentration and meditation. Propitiate and pleased as I am with thy devotion and penance, I will grant you whatever boons you desire. 1

**Rishi said :** Blessed I am with thy darshan, I do not desire any boon oh lotus eyed Lord, the highest amongst the illustrious I desire to see and experience your Maya, by which the Lokpalas and the humanbeings are lead to see the difference and distinction even in truth. 2

चार्यहुलिभ्यां पाणिभ्यामुन्नीय चरणाम्बुजम् । मुरो निधाय विभ्रेन्द्रो धयन्तं धीक्ष्य विस्मितः ॥

तद्दर्शना चीतपरिध्रमो मुदा मोत्पुल्लहृत्पद्मविलोचनाम्बुजः ।

प्रहृष्टरोमाद्भुतभावशङ्कितः प्रष्टु पुरस्ते प्रससार घालकम् ॥१२॥

तावच्छिशौर्ध्वं श्रुतितेन भार्गवः सोऽन्तदशरीरं मशको यथाविशत् ।

तत्राप्यदो न्यस्तमचष्ट रुत्स्वशो यथा पुरामुदादतीव विस्मितः ॥१३॥

सं रोदसी भगणानद्रिसागरान् द्वीपान् स्वर्षान् ककुभः सुरासुरान् ।

यत् किञ्चिदन्यद् ध्यवहारकारणं ददशं विभ्यं सदिवावभासितम् ॥१४॥

हिमालयं पुष्पवहां च तां नदीं निजाश्रमं तत्र ऋषीनपश्यत् ।

विश्यं विपश्यञ्छ्वसिताच्छिशौर्ध्वं बहिनिरस्तो न्यपतल्लयाग्धौ ॥१५॥

अथ तं घालकं धीक्ष्य नेत्राभ्यां धिष्ठितं हृदि । अभ्ययादतिर्सङ्क्षिप्तः परिष्वसन्नुमधोऽक्षजम् ॥१६॥

तावत् स भगवान् साक्षाद् योगाधीशो गुहाशयः । अन्तर्दध क्रवेः सद्यो यथेहानीशनिर्मिता १७

तमवयव घटो ब्रह्मन् सलिलं लोससंश्रुवः । तिरोचायि क्षणादस्य स्वाश्रमे पूर्वयत् द्विषवः ॥१८॥

इति श्रीसंक्षिप्तभागवते द्वादशस्कन्धे मायाशंनं नाम नवमोऽध्यायः ॥९॥



wonderful infant, his eyes widened his heart swelled, he experinced a thrill, he had horripilations on his body, when he tried to go near him to see him he was pulled in through the nostril like a mosquito into the body, of the child. There in the belly of the child he saw the entire universe as it was before the deluge. Amazed at this wonderful phenomenon, he saw therein the firmament, the stars and the planets, the seas the islands, rivers and the mountains the continents, the celestial beings and the humanbeings and the animals, the Himalayas, the River Pushpavaha his own ashram and the rishis, other ashrams towns and villages including means of communication. Awe stricken and astounded when he was engrossed in seeing this universe in the belly of that miraculous child, he was thrown out, exhaled from the nostril, of the child and once again fell in the waters of the ocean. There he saw the child was highly pleased, and out of affection went to embrace him, when the Lord, the Yogeshwar, of the soul of all beings disappeared With the disapperance of the infant God everything disappeared, the Banyan tree and the entire phenomenon of deluge and Rishi Markandeya found himself seated in his own ashram as before. 9-18

Thus ends chapters nine of Book XII



## अथ दशमोऽध्यायः

सूत उवाच

स एवमनुभूयेदं नारायणविनिर्मितम् । वैभवं योगमायायास्तमेव शरणं यथा ॥१॥  
तमेवं निभृतात्मानं वृषेण दिवि पर्यटन् । रुद्राण्या भगवान् रुद्रो ददर्श स्वगर्जवृतः ॥२॥  
अथोमा तमृषिं वीक्ष्य गिरिशं समभाषत । कुर्वस्य तपसः साध्नात् संमिद्धिं सिद्धिदो भवान् ॥३॥

श्रीभगवानुवाच

नैवेच्छन्त्याश्रयः कापि ब्रह्मर्षिर्मांश्चमप्युत । अथापि संवदिष्यामो भवान्येतेन साधुना ॥४॥

सूत उवाच

इत्युक्त्वा तमुपेयाय भगवान् स सतां गतिः । ईशानः सर्वविद्यानार्माभ्यः सर्वदहिताम् ॥५॥  
तयोरागमनं साक्षादीशयोर्जगदात्मनोः । न वेद रुद्रधीवृत्तिरात्मानं विदयमेव च ॥६॥  
भगवांस्तदभिधाय गिरीशो योगमायया । आविशत्तद्गुहाकाशं वायुश्छिन्नमित्रेभ्यः ॥७॥

## CHAPTER X

Suta said : Thus Rishi Markandeya saw and experienced the grandeur of the Lord's illusory creation and sought refuge in him.' Once Bhagwan Shanker riding his bull with his consort Parvati and accompanied by his attendants, while ranging the ethereal regions saw Rishi Markandeya in his ashram. Seeing the Rishi Parvati spoke to Bhagwan Shanker. Oh Lord you are the giver of boons please reward this Rishi with the fruits of his penance. Shree Bhagwan replied. 2-3

This Brahmarshi does not desire any boon, not even liberation. Nevertheless let us ask him 4

Sutaji said : With these words the Lord of all beings, all learning and of the good and the pious went near the Rishi. The Rishi whose all faculties of the mind were canalised and concentrated on the supreme, did not know that the soul of the universe Lord Shanker with his consort had arrived there. Bhagwan Shanker soon knew this and as air enters even the minutest invisible hole, he entered the rishi's heart by his Yogic Powers. The Rishi then saw in his meditation, Bhagwan Sadashiv with his pale almond like matted locks of hair glowing like lightening in his heart, ejaculated with wonder, what is this. Where has the Bhagwan so graciously arrived. Interrupted in his meditation, he came out of his samadhi and when

आत्मन्यपि शिवं प्राप्तं तडित्पङ्कजटाधरम् । विभ्राणं शिरसा गंगं विचक्ष्य हृदि विस्मितः ।  
किमिदं कुत पवेति समाधेर्विरतो मुनिः ॥८॥

नेत्रे उन्मील्य ददृशे सगणं सोमयाऽऽगतम् । रुद्रं त्रिलोकैकमुखं ननाम शिरसा मुनिः ॥९॥  
आह चात्मानुभावेन पूर्णकामस्य ते विभो । करवाम किमीशान येनेदं निर्वृतं जगत् ॥१०॥  
नमः शिवाय शान्ताय सत्त्वाय प्रभृदाय च । रजोगुणेऽप्यधोराय नमस्तुभ्यं तमोजुषे ॥११॥

श्रीभगवानुवाच

चरं घृणीष्व नः कामं चरदेशा वयं जयः । अमोघदर्शनं येषां मर्त्यो यद् विन्दतेऽमृतम् ॥१२॥

ऋषिरुवाच

अहो ईश्वरलीलेयं दुर्विभाव्या शरीरिणाम् । यन्नमन्तीशितः यानि स्तुवन्ति जगदीश्वराः ॥१३॥  
कं घृणे नु परं भूमन् चरं त्वद् चरदर्शनात् । यददर्शनात् पूर्णकामः सत्यकामः पुमान् भवेत् ॥१४॥  
घरमेकं घृणेऽथापि पूर्णात् कामाभिवर्षणात् । भगवत्पद्भ्युतां भक्तिं तत्परेषु तथा त्वयि ॥१५॥

सूत उवाच

तमाह भगवान्दर्शयामास चाभिनन्दितः । आकल्पान्ताद् यशः पुण्यमजरामरता तथा ॥१६॥  
He opened his eyes he saw in front of him the Lord of the three worlds  
Bhagwan Shanker with his consort Parvati and his attendants He  
prostrated himself before the Lord and said. Oh Magnificent one! by thy  
own prowess thou art the Lord of all desires, what shall I do to  
propitiate you Oh the benign and the tranquil the giver of happiness  
though living in the three attributes the Satwa, Rajas and Tamas you  
are sedate and sublime, pray accept my humble obeisance. 5-11

ज्ञानं त्रैकालिलं ब्रह्मन् विज्ञानं च प्रिरक्षिम् । ब्रह्मवर्चस्विनो भूयात् पुराणाचार्यतास्तु ते १७

सुत उवाच

सोऽप्यवाप्तमहायोगमहिमा मार्गवोत्तम । विचरत्यधुनाप्यद्वा हरावेकान्तता गत ॥१८॥  
अनुवर्णितामेतत्ते मार्कण्डेयस्य धीमता । अनुभूतं भगवतो मायावैभवमद्भुतम् ॥१९॥

॥ इति श्रीसंक्षिप्तभागवते द्वादशस्कन्धे दशमोऽध्यायः ॥१०॥

## अष्टौकादशोऽध्यायः

शौनक उवाच

तान्नकाः परिचर्याया केवलस्य श्रियः पते । अङ्गोपाङ्गायुधाकल्प कल्पयन्ति यथा च ये ॥१॥  
तन्नो घर्णं भद्रं ते म्रियायोगं पुमुत्सताम् । येन म्रियानैपुणेन मर्त्यो यायादमर्त्यताम् ॥२॥

सुत उवाच

नमस्तुभ्य गुरुन् वक्ष्ये विभूतीवैष्णवीरपि । या प्रोक्ता वेदतन्त्राभ्यामाचार्यैः पद्मजादिभिः ३  
Maharshi, all your wishes will be fulfilled and your brilliant fame and  
virtue will ever remain untarnished and you will be free from all  
bodily decay due to age and you will attain immortality till the end  
of this Kalpa May you have the knowledge of three Kalas--the past,  
present and the future and you may have the wisdom of Brahman  
and you will be the acharya, the preceptor of all puranas Thus Muni  
Markandeya the best of the Bhrigus, got the reward of his Mahayoga  
Even to-day he is moving on this earth as a loyal earnest devotee of  
the Lord I have, in brief related to you the wonderful grandeur of  
the Lord's Maya as experienced by rishi Markandeya 18-19

Thus ends chapter ten of Book XII



## CHAPTER XI

said : Oh Sire, please tell me with what feelings of  
antrikas imagine the different limbs of the bodies and  
wan-Narayan the Lord of Iaxmi I also desire to  
of worship and Yoga, by which the proficient attain

२७

th my obeisance to my Guru, I will relate to you

आत्मन्यपि शिवं प्राप्तं तद्विपिङ्गजटाधरम् । विघ्नार्ण शिरसा गंगां विचक्ष्य हृदि चिस्मितः ।  
किमिदं कुत एवेति समाधेर्विरतो मुनिः ॥८॥

नेत्रे उन्मोह्य ददशे संगणं सोमयाऽऽगतम् । रूढं त्रिलोकैकगुरुं ननाम शिरसा मुनिः ॥९॥  
आह चात्मानुभावेन पूर्णकामस्य ते विभो । करवाम किमीशान येनेदं निर्वृतं जगत् ॥१०॥  
नम शिवाय शान्ताय सत्त्वाय प्रमृडाय च । रजोऽनुपेऽप्यघोराय नमस्तुभ्यं तमोजुषे ॥११॥

श्रीभगवानुवाच

वरं वृणीष्य नः कामं वरदेशा वयं त्रयः । अमोघदर्शनं येषां मर्त्यो यद् विन्दतेऽमृतम् ॥१२॥

अपिह्याच

अहो ईश्वरलीलेयं दुर्घिमाध्या शरीरिणाम् । यत्नमन्तीशितयानि स्तुवन्ति जगदीश्वराः ॥१३॥  
कं वृणे नु परं भूमन् वरं त्वद् वरदर्शनात् । यद्दर्शनात् पूर्णकामः सत्यकामः पुमान् भवेत् ॥१४॥  
वरमेकं वृणेऽद्यापि पूर्णात् कामाभिवर्षणात् । भगवत्यच्युतां भक्तिं तत्परेषु तथा त्वयि ॥१५॥

सुत उवाच

तमाह भगवाञ्छर्त्तुं शर्वया चाभिनन्दितः । आकल्पान्ताद् यशः पुण्यमजराभरता तथा ॥१६॥

he opened his eyes he saw in front of him the Lord of the three worlds Bhagwan Shanker with his consort Parvati and his attendants. He prostrated himself before the Lord and said. Oh Magnificent one! by thy own prowess thou art the Lord of all desires, what shall I do to propitiate you Oh the benign and the tranquil the giver of happiness though living in the three attributes the Satwa, Rajas and Tamas you are sedate and sublime, pray accept my humble obeisance. 5-11

**Shree Bhagwan replied :** We three (Brahma, Vishnu, Mahesh) are the foremost among the bestower of boons, ask whatever you desire; our darshan liberates a man from all his bonds. 12

**The Rishi said** Inscrutable are the ways of the Lord It is beyond human understanding To the devotees, the gods bow down sing their hymns and worship them Isn't this something queer and not understandable Oh the immeasurable one, what more do I want when I had your beautiful darshan, which fulfills all desires of man and renders truthful all his mental resolves. Nevertheless I will ask for only one boon and that is that I may cherish everlasting reverence unto thy self and thy devotees without interruption 13-15

**Sutaji said** - The Lord with the consent of Parvati said! Oh

ज्ञानं वैकालिलं ब्रह्मन् विज्ञानं च निरतिमत् । ब्रह्मवर्चस्विनो भूयात् पुराणाचार्यतास्तु ते ॥१७॥

सुत उवाच

सोऽप्यवाप्तमहायोगमहिमा भार्गवोत्तम । विचरत्यधुनाप्यद्वा हरावेकान्तता गत ॥१८॥  
अनुवर्णितमेतत्ते मार्कण्डेयस्य धीमतः । अनुभूतं भगवतो मायावैभवमद्भुतम् ॥१९॥

॥ इति श्रीसंक्षिप्तभागवते द्वादशस्कन्धे दशमोऽध्यायः ॥१०॥

### अथैकादशोऽध्यायः

शौनक उवाच

तान्त्रिका परिचयाया वेदस्थं धियं पते । अङ्गोपाङ्गायुधाकल्पं कटयन्ति यदा च ये ॥१॥  
तन्नो वर्णं भद्रं ते प्रियायोगं पुमुस्तताम् । येन त्रियानैपुणेन मार्यो यायादमर्त्यताम् ॥२॥

सुत उवाच

नमस्कृत्य गुरुन् वक्ष्ये विभूतीवैष्णवीरपि । या प्रोक्ता वेदतन्त्राभ्यामाचार्यै पद्मजादिभि ३  
Maharshi, all your wishes will be fulfilled and your brilliant fame and virtue will ever remain untarnished and you will be free from all bodily decay due to age and you will attain immortality till the end of this Kalpa May you have the knowledge of three Kalas—the past, present and the future and you may have the wisdom of Brahman and you will be the acharya, the preceptor of all puranas Thus Muni Markandeya the best of the Bhrigus, got the reward of his Mahayoga Even to-day he is moving on this earth as a loyal earnest devotee of the Lord I have, in brief related to you the wonderful grandeur of the Lord's Maya as experienced by rishi Markandeya 18-19

Thus ends chapter ten of Book XII

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### CHAPTER XI

Shaunak said - Oh Sir please tell me with what feelings of reverence the tantrikas imagine the different limbs of the bodies and weapons of Bhagwan-Narayan the Lord of Ixami I also desire to know that method of worship and Yoga, by which the proficient attain immortality 1-2

Sutaji said With my obeisance to my Guru I will relate to you

मायाद्यैर्नैवमिस्तत्त्वैः स विष्णोर्मयो विराट् । निर्मितो दृश्यते यत्र सचिक्के भुवनत्रयम् ॥५॥  
 पतद् वै पौरुषं रूपं भूः पादौ घ्नोः शिरो नमः । नाभिः सूर्योऽक्षिणी नासे वायुः कर्णा दिशः प्रभोः  
 प्रजापतिः प्रजननमपानो मृत्युरीशितुः । तद्वाहयो लोकपाला मनश्चन्द्रो भुधो यमः ॥६॥  
 यावाननयं वै पुरुषो यावत्या संस्थया मितः । तावानसावपि महापुरुषो लोकसंस्थया ॥७॥  
 क्रौस्तुभ्यपदेशेन स्यात्प्रज्योतिर्विमर्त्यजः । तत्प्रभा व्यापिनी साक्षात् श्रीवत्समुत्सा विभुः  
 स्वमायां वनमालाख्यां नानागुणमयीं दधत् । वासदत्तन्दोमयं पीतं ब्रह्मसूत्रं त्रिधृत् स्वरम् ॥  
 विभक्तिं सांख्यं योगं च देवो भ्रकरकुण्डले । मौलिं पदं पारमेष्ठ्यं सर्वलोकामर्धकरम् ॥१०॥  
 अव्याकृतमनन्ताख्यमासनं यदधिष्ठितः । धर्मशानादिभिर्युक्तं सत्त्वं पद्ममिहोच्यते ॥११॥  
 भोजः सद्योऽवल्युतं मुरत्यतत्त्वं गदां दधत् । अयां तत्त्वं दरवरं तेजस्तत्त्वं सुदर्शनम् ॥१२॥

the splendour of the Lord Vishnu manifested different times as described by Brahma, the Vedas and the acharyas. Though the Lord is without any attribute or quality nevertheless, outwardly the maya which consists of nine tatwas subject to change, which provides the three worlds is the physical form of the Virat Purush. The earth is his feet, the heavens his head, the sky his navel sun the eyes, wind his nose and the quarters are his ears—prajapati his genita's, the Lokpalas his hands, Moon his mind, Yama his eyebrows. A miniature idol of the Virat is also imagined and described for purposes of daily worship for Man. 3-7

Now I will tell you about the forms of the limbs. The gem Kaustubha is his own effulgence, the symbol, Shri Vatsa, which adore his chest, represents individual soul Vanmala in his neck is his own trigunatmika Maya. The silk garment on the loins (yellow sovereign) is the Veda and the Yagnopavit the sacred thread, is the sacred symbol Om. The earring with its shape like that of an alligator is suggestive of Sankhya and Yoga. The crown is the Brahmapad the highest bliss, that renders the worlds fearless. The seat of the Lord is the unchangeable principal tatwa. When lotus is imagined as the seat of the Lord, then that lotus, is symbolic of the Satwa guna with knowledge and righteousness. The Mace is considered as the life giving tatwa with body, mind and senses. Conch is the water and tatwa, Sudarshan the discus is the tej tatwa. Dark sword is the Akash tatwa, shield is the form of Tamas, the Bow, is death and the actions the quiver, the arrows are the senses, chariot is the Mind. The parts of the chariot are



नमोनिभं नभस्तत्तमसि चर्म तमोमयम् । कालरूपं धनुः शार्ङ्गं तथा कर्ममयेषुधिम् ॥१३॥  
इन्द्रियाणि शरानाहुराकृतीरस्य स्यन्दनम् । तन्मात्राण्यस्याभिर्यक्ति मुद्रयार्थव्रियात्मताम्  
भगवान् भगवदायं लीलाकमलपुद्गहन् । धर्मं यशश्च भगवाध्यामरन् यत्नेऽभजत् ॥१५॥  
भातपत्रं तु वैकुण्ठं द्विजा घामातुतोभयम् । त्रिवृद् वेदः सुपर्णाख्यो यज्ञं वहति पूरयम् ॥१६॥  
अनपायिनी भगवती श्री साक्षादात्मनो हरेः । नन्वादयोऽर्णो ह्यस्याश्च तेऽणिमाद्या हरेर्गुणाः  
वासुदेवः सार्वभौमः प्रद्युम्नः पुण्ड्रः स्वयम् । अनिरुद्ध इति ग्रहान् मूर्तिव्यूहोऽभिधीयते ॥१८॥  
स विभ्यस्तैजसः प्राज्ञस्तुरीय इति श्रुत्तिभिः । जयेंद्रियाशयनार्नभगवान् परिभाष्यते ॥१९॥  
य इदं कल्प उवाच महापुरुलक्षणम् । तच्चितः प्रयतो जप्त्वा ब्रह्म रेद गुहाशयम् ॥२०॥

॥ इति धीक्षिप्तभागवते द्वादशस्कन्धे द्वादशोऽध्यायः ॥११॥

### अथ द्वादशोऽध्यायः

सूत उवाच

नमो धर्माय महते नमः कृष्णाय वैद्यसे । द्वाहाणेभ्यो नमस्कृत्य धर्मान् वक्ष्ये सनातनान् ॥१॥

five tanmatras the मुद्रा of the hand of the Lord dispels all fear The lotus that the Lord holds is symbolic of opulence and prosperity Virtue and fame are the fly whisks) chamar and fan Umbrella signifies Vaikuntha Garud is the Veda the vehicle of the Parmatman Laxmi is the eternal splendour of the Lord and the warders like Nanda and others are the eight attributes of Shree Bhagwan This Lord is worshipped in four different forms as Vasudeva, Sanakharan, Pradumna, and Aniruddha, which respectively are supposed to be Vishwa Tejas Prag and Turiya In these, Vishvatma is experienced through objects, Taijas, the sparkling soul, through Mind prag through knowledge, and Turiya through Samadhi, is experienced He who rises early in the morning and meditates in his mind on these attributes and forms of the Lord will soon realise the Lord in his heart,

Thus ends chapter eleven of Book XII

### CHAPTER XII

Suta said : Having bowed with reverence to Shree Vyas, I will

\* मुद्रा a pose of hand where the index finger and the thumb are so joined as to indicate the expression and the mood of the person showing the Mudra

अत्र संकीर्तितः साक्षात् सर्वपापहरो हरिः । नारायणो हृषीकेशो भगवान् सात्वतां पतिः ॥९॥  
 अत्र ब्रह्म परं गुह्यं जगतः प्रभवाप्ययम् । ज्ञानं च तदुपाख्यानं प्रोक्तं विज्ञानसंयुतम् ।  
 भक्तियोगः समाख्यातो वैराग्यं च तदाश्रयम् ॥३॥

संकीर्त्यमानो भगवाननन्तः श्रुतानुभावो व्यसनं हि पुंसाम् ।  
 प्रविश्य चित्तं विधुनोत्यशेषं यथा तमोऽर्कोऽभ्रमियातिवात ॥१॥  
 मृषा गिरस्ता ह्यसतीरस्तकथा न कथ्यते यद् भगवानघोक्षजः ।  
 तदेव सत्यं तदु ह्येष महत्तलं तदेव पुण्यं भगवद्गुणोद्भयम् ॥५॥  
 तदेव रम्यं रुचिरं नवं नवं तदेव शश्वन्मनसो महोत्सवम् ।  
 तदेव शोकार्णवशोपणं नृणां यदुत्तमश्लोक्यशोऽनुगीयते ॥६॥  
 अविस्मृतिरुष्णपदारविन्दयोः क्षिणोत्यभद्राणि शमं तनोति च ।  
 सत्त्वस्य शुद्धिं परमात्मभक्तिं ज्ञानं च विज्ञानविरागयुक्तम् ॥७॥

एतद् यः कथितं विद्मः कथनीयोरकर्मणः । माहात्म्यं वासुदेवस्य सर्वाशुभविनाशनम् ॥८॥  
 य एवं ध्यायेन्नित्यं यामक्षणमन्यधीः । अद्वावान् योऽनुशृणुयात् पुनात्यात्मानमेव सः ॥९॥

now relate to you in brief the salient features of the Sanatana Dharma. In this Shrimad Bhagwat Shree Hari the Lord of the senses and the remover of sins, has been well described. The cause of the creation of this world and its destruction the Nirguna Brahma the knowledge and wisdom, Bhaktiyog and its resultant, abnegation and renounces—all these are described in this Purana. By remembering the Lord, repeating his names, and singing his praises and hearing the stories and narratives of his greatness, He enters the mind just as the Sun dispels darkness and strong winds disperse the clouds, the Lord destroys all sins and sanctifies the mind of the devout. The tongue that does not speak about the Lord is worthless and wicked. Whereas the tongue that describes the virtues of the Lord and his play is charming auspicious and blissful. To think constantly and uninterruptedly on the lotus feet of Lord destroys all sins and gives happiness, generates devotion for the Lord, renunciation and knowledge and purifies the individual soul. Oh Brahma ! I have told you, all about Bhagwan Vasudev whose great deeds are worthy of description and whose magnanimity removes all misfortune and ill luck. He who utters this or listens to this with perfect attention even for a moment or a prahara will have his soul sanctified. Those that listen to this Shrimad Bhagwat on the tenth or eleventh day of the bright half or the dark half of the month will have a long life and one doing this

द्वादश्यामेकादश्यां वा शृण्वन्नायुष्यवान् भवेत् । पठत्यनदनन् प्रयतस्ततो भवत्यपातनी ॥१०॥  
 पुष्करे मथुरायां च द्वारवत्यां यतात्मवान् । उपोष्य संहितामेतां पठित्वा मुच्यते भयात् ॥११॥  
 विप्रोऽधीत्याप्नुयात् प्रहाराजन्योदधिमेखलाम् । वैश्यो निधिपतित्वं च शूद्रः शुद्धयेत् पातकात्

तमहमजमनन्तमात्मतत्त्वं जगदुदयस्थितिसंयमात्मशक्तिम् ।

सुप्रतिभिरजशकशंकराद्यैर्दुरवसितस्तवमच्युतं नतोऽस्मि ॥१३॥

स्वसुप्रनिभृतचेतास्तद्व्युदस्तान्यभावोऽप्यजितरुचिरलीलाकृष्टसारस्तदीयम् ।

व्यतनुत रूपया यस्तत्त्वदीपं पुराणं तमखिलवृजिनघ्नं ध्याससृजं नतोऽस्मि ॥१४॥

॥ इति श्रीसंक्षिप्तभागवते द्वादशस्कन्धे द्वादशस्कन्धार्थनिर्णय नाम द्वादशोऽध्यायः ॥१२॥



### अथ त्रयोदशोऽध्यायः

मृत उवाच

ये प्रह्मा धरुणेन्द्ररुद्रमरुतः स्तुभ्यन्ति दिव्यैः स्तयैर्वेदैः साङ्गपदक्रमोपनिषद्ग्रायन्ति यं सामगाः ।

attentively on the day he fasts will be free from all sins and he who reads this sambhita with single mindedness observing fast in places of pilgrimage like Pushkar, Mathura and Dwarka becomes free from all fears. By The study this manual a brahmin will soon attain knowledge, a king will have vast kingdom, the Vaishyas will gain great wealth and a Shudra will have all his sins washed off. I bow to that infinite unborn unchangeable Bhagwan who is the creator the protector and the destroyer of this universe, through his powers of Rajas and to whom even Brahma, Shanker, and Indra, cannot propitiate by singing his hymns and glories. One whose mind is full with the interesting account of the plays of the Lord and who is attracted no where else, as he delights in the ecstatic State of the Atman and who has out of sheer grace described this Bhagwat Puran, that removes all sins to that. Shukdev son of Maharshi Vyas, I bow down and pay my homage. I-14

Thus ends chapter twelve of Book XII.

### CHAPTER XIII

Shree Suta said . I bow to that Lord of Lords the Supreme, godhead the unknowable, whom the Gods and the demons with all their

ध्यानावस्थिततद्भतेन मनसा पश्यन्ति य योगिनो यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ।  
 इदं भगवता पूर्वं ब्रह्मणे नाभिपद्भजे । स्थिताय भवमीमांसाय कारण्यात् सम्प्रकाशितम् ॥२॥  
 सर्ववेदान्तसारं यद् ब्रह्मात्मैकत्वलक्षणम् । वस्त्वद्वितीयं तन्निष्ठं कैवल्यैकप्रयोजनम् ॥३॥  
 सर्ववेदान्तसारं हि श्रीभागवतमिष्यते । तद्व्यासमुत्तमस्य नान्यत्र स्याद् रतिः कश्चिन् ॥४॥  
 निम्नगानां यथा गङ्गा देवानामन्युतो यथा । वैष्णवानां यथा शम्भुः पुराणानामिदं तथा ॥५॥  
 क्षेत्राणां चैव सर्वेषां तथा काशी ह्यनुत्तमा । तथा पुराणवातानां श्रीमद्भागवतं द्विजाः ॥६॥  
 श्रीमद्भागवतं पुराणममलं यद् वैष्णवानां प्रियं यस्मिन् पारमहंस्यमेकममलं ज्ञानं परं गीयते । अ  
 तत्र ज्ञानचिरागभक्तसहितं नैष्कर्म्यमान्विष्टं तच्छृण्वन्विपठविचारणपरो भक्त्या विमुच्येन्नरः  
 कस्मै पेन विभासितोऽयमनुलो ज्ञानप्रदीपः पुरातद्भूषेण च नारदाय मुनये कृष्णाय तद्रूपिणा ।  
 योगीन्द्राय तदात्मनाथ भगवद्वाताय कारण्यतस्तच्छुद्धं विमलं विशोकममृतं सत्यं परं धीमहि  
 नमस्तस्मै भगवते वासुदेवाय साक्षिणे । य इदं कृपया कर्म व्याचक्षते मुमुक्षवे ॥९॥

efforts have not been able to know him and who is prayed and worshipped by Brahma, Rudra, Varun, and Marut with celestial hymns and whose greatness is sung by the Vedas and the Upanishads and whom the Yogis perceive and realise through penance and meditation This Shrimad Bhagawat was revealed to Shree Brahma seated on the lotus that had and sprouted from the Navel of Shree Narayan, out of the plurality and evil surroundings of this world This Bhagwat is the epitome of all the Upanishads Liberation of the soul and Brahma's darshan are its main purpose which is accomplished by Identification of the individual soul with the universal soul One who has drunk deep into this nectar like epitome never looks to anything-else for satisfaction As Ganges is superior to all the rivers, Vishnu is superior to all gods and Shrikrishna is superior to all the Vaishnavas, so is Bhagwat superior to all the Puranas As Kashi is the best of all the tirthas (places of pilgrimage) so is Bhagwat the best of all the Puranas It contains pure knowledge and superior wisdom of the immaculate Brahma, worthy of the Paramahansas (exalted order of the ascetics) It propounds the principle of inaction to be practised with devotion, knowledge and abnegation Whoever listens, recites or reflects with faith is emancipated. The Lord first revealed this light of knowledge to Brahma who gave it to Narad and which Narad passed on to Vyas and to great Shukdev down to Parikshit We prostrate ourselves before that holy

योगीन्द्राय नमस्तस्मै शुकाय ब्रह्मरूपिणे । संसारसर्पदष्टं यो विष्णुरात्मभू मुच्यते ॥१०॥  
 भवे भवे यथा भक्तिः पादयोस्त जायते । तथा कुरुष्व देवेश नायस्त्वं नो यतः प्रभो ॥११॥  
 नामसंकीर्तनं यस्य सर्वपापप्रणाशनम् । प्रणामो दुःखशामनस्तं नमामि हरि परम् ॥१२॥

॥ इति श्रीसंक्षिप्तभागवते द्वादशस्कन्धे त्रयोदशोऽध्यायः ॥१३॥

इति द्वादशः स्कन्धः समाप्तः ।

हरिः ॐ तत्सत्

immaculate, eternal truth, the omnipotent Lord, who revealed the truth of the Bhagwat to Brahma praying for salvation. We bow to yogiraj Shree Shukadev, Brahma incarnate who liberated King Pariksit, bitten by the cobra, of this Mundane existence. Oh the Lord Supreme, pray so design that in every birth our devotion to thy lotus like feet may remain chaste and unsullied because thou art our master whose very recollection removes our sins, and our homages and our bows to whom relieves us, of all our miseries. To that compassionate and merciful lord, the remover of the woes of this world Shree Hari I offer my obeisance and pay my respectful homage in all humbleness.

Thus ends chapter thirteen of Book XII



लोकाभिराम, जनभूषण, विश्वदीप,  
कन्दर्पमोहन, जगद्भृजिनार्तिहारिन्, ।  
आनन्दकन्द, यदुनन्दन, नन्दसूनो,  
स्वच्छन्द, पद्ममकरन्द, नमोनमस्ते ॥



# ERRATA

Page	Line	Incorrect	Correct
117	17	in	and
119	17	a	an
120	11	record	second
127	22		
133	15	Vauna	Varuna
137	10	bacame	became
136	22	×	an
136	13	and	and
141	1	greal glorous	great and glorious
152	16	Freprance	Fragrance
154	18	charming	charming
159	4	existnce	existence
189	6	Bhamara	Bhramara
189	16	seekinh	sucking
190	9	antitithis	antithisis
198		subgects	subjects
199		at	to
201	2	distressed	distressed
204	6	IX	X
207	4	coose	choose
214	6	laxing	taking



Page	Line	Incorrect	Correct
217	2	inflation	inflaition
218	14	legefimate	legitimate
254	6	Prcentr	precints
259	14	therealter	thereafter
260	15	creation	creation
263	2	actrrtes	activites
273	1	distreas	distress
277	1	tha	the
277	5	fellowed	followed
281	19	stnce	since
283	4	has	his
283	4	holding thie	holding the
286	8	consistant	consistent
238	9	obeisnace	obeisanace
293	6	calibacy	celibacy
297	19	edipse	eclipse
301	4	allaned	attained
315	16	decottee	devotee
316	5	aceuded	acceded
316	19	thou	then
331	2	nectary	nectar
345	13	Prascribed	prescribed
353	13	conposed	composed
353	25	incaruation	incarnation
354	7	whom	when
358	7	tbe	the
367	8	ingriadcents	ingradient
391	3	allainsa	attains
391	25	swetaweeper	swetadweep

Page	Line	Incorrect	Correct
405	16	abstabling	abstaining
406	14	excellaance	excellence
407	4	usenore	use of more
416	2	buses	abuses
417	22	wigh	with
420	6	to	is
422	5	allentainy	attaining
431	2	formularies	formularies
432	9	ethers	others
449	1	Ikhwaka	Ikshwaku
452	8	Suceessin	Succession
453	3	Perfets	Pervades
458	15	Sycable	Syllable
461	15	wilth	with
471	17	expression	expression
473	10	aceount	account
474	10	nector	nectar

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